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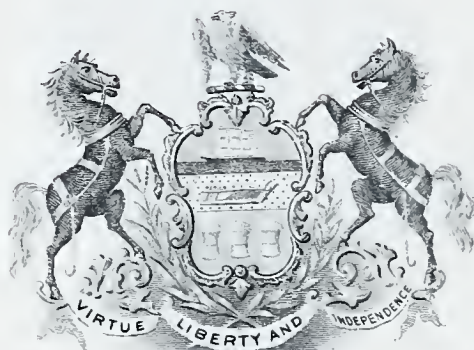


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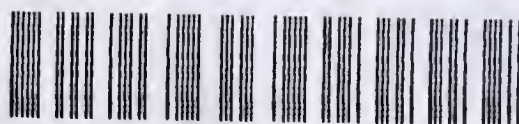
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THE



EVANGELICAL  
QUARTERLY REVIEW.

EDITED BY

M. L. STOEVER,

Professor in Pennsylvania College.



VOLUME XVIII.



GETTYSBURG:

J. E. WIBLE, PRINTER, NORTH-EAST CORNER OF THE DIAMOND.  
1867.

1878-1881



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*The Evangelical Quarterly Review.* Edited by Dr. M. L. Stoever, Professor in Pennsylvania College. October, 1866. Contents: I. The Dependence of the Church upon the Holy Spirit, by Rev. Dr. F. W. Conrad. II. Credulity of Unbelief, by Rev. Dr. W. B. Sprague. III. Reminiscences of Deceased Lutheran Ministers, by Professor Stoever. IV. Progress of the Gospel, by Rev. Dr. H. L. Baugher. V. Samuel Johnson, by S. Austin Allibone, LL.D. VI. The Early History of Lutheranism in Illinois, by Rev. Dr. S. W. Harkey. VII. The Trinity, by Rev. Dr. J. A. Brown. VIII. The Conversion of Children, by James Macfarlane, A. M. IX. Book Notices. The list of the subjects of the different articles, with the names of their authors, is sufficient to show the character of the last number. The *Review* is always good, but this is unquestionably one of its best numbers. It presents a greater variety than usual, both in the subjects and literary character of the articles. Some are profound theological discussions, as the article on the Trinity. Some are exceedingly interesting, as the article on Samuel Johnson. To particularize the merits of each separate article would require more time and space than we can at present command.—*Lutheran Observer*.

The October number of this admirable *Review* is received. The fact that the work commands the talents of such distinguished divines as Doctors Baugher, Sprague, Brown, Conrad, and others, is sufficient guarantee of its worth. In the present number we find a most valuable contribution to the literature of our Church from the pen of J. A. Brown, D. D., Professor of Didactic Theology of the Gettysburg Seminary, on "Article First of the Augsburg Confession."—*Evangelical Lutheran*.

No. LXVIII, for October, of this valuable publication has been received. It is an excellent number. We were especially interested in the articles on the Dependence of the Church upon the Holy Spirit, by Dr. Conrad, on the Early History of Lutheranism in Illinois, by Dr. Harkey, and on the Trinity by Dr. Brown. Such a chapter of history, as furnished by Dr. Harkey, will be highly appreciated, and we only wish that more materials of the same kind were collected and published. Dr. Brown's Lecture on the First Article of the Augsburg Confession is an able production. Such a number as this is a high recommendation of the *Review*.—*Lutheran Standard*.

The articles are all well written. The one on Dr. Johnson is quite entertaining.—*New York Evangelist*.



THE  
EVANGELICAL  
QUARTERLY REVIEW.

NO. LXIX.

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JANUARY, 1867.

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ARTICLE I.

ADDRESSES DELIVERED AT THE INAUGURATION OF PROFESSORS HAY AND VALENTINE IN THE THEOLOGICAL SEMINARY OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH, GETTYSBURG, PA.

THE CHARGE TO THE PROFESSORS.

By A. H. LOCHMAN, D. D., President of the Board of Directors.

BELOVED IN THE LORD: You have been regularly elected and duly called to fill Professorships in this time-honored Theological Seminary, reared and fostered by, and under, the special care of the General Synod, and representing its doctrinal basis, its religious and churchly standpoint.

Having entire confidence in your piety and attainments, the Church, in reliance upon its Great Head, has, after mature and prayerful deliberation, called you from spheres of extensive usefulness in your respective charges, where you labored with marked success, to positions no less arduous and responsible, and yet, at the same time, of greater importance to the interests of our Church at large. With your faithful and devoted co-laborers, you are to



unite your efforts in qualifying men to preach the gospel of the Son of God, to provide able and efficient pastors for the Church, men of the right stamp and spirit; men for the age—able to grapple with the great questions which are agitating the Church—workmen that need not be ashamed, rightly dividing the word.

Yours is a responsible position, fraught with consequences the most salutary, or baneful. You will mould and stamp the character, not only of the ministers, but, through them, also that of the Church.

Yours is, however, also a position of honor and dignity, not merely because of the confidence reposed in your piety and acquirements, and the unanimity by which you have been chosen, but also because the Great Head of the Church himself sustained the same position, and was the First Teacher of the first preachers of his gospel.

In view of the responsibility, you may, indeed, be constrained to exclaim: "Who is sufficient for these things;" yet, entering upon your duties in humble reliance upon divine aid, you may take courage in the thought: "Our sufficiency is of God."

The Institution, in which you are called to labor, whose interests you are to subserve, whose efficiency for good you are to advance, by every means in your power, has been deservedly enshrined in the hearts of the best men in the Church, enjoyed the benefits of the fervent, believing, effectual prayer of thousands, and has made its mark for good. He who cannot see this must be wilfully blind, and he who will not admit it, must be wilfully perverse.

Look at what, by the blessing of God, it has accomplished! It has sent forth scores of our ablest ministers, whose labors God has signally blessed. It has roused the Church from her slumber. It has called forth other similar Institutions and furnished the men to fill their Professorships. It has, together with Pennsylvania College, aided in raising the standard of education among our people. It has awakened a spirit of liberality amongst us. It has advanced the cause of piety and religion. We challenge a denial of these statements, and are willing to submit the matter to the testimony of impartial witnesses, "Our enemies themselves being the judges."

We would not, however, attempt to disguise the fact that you enter upon the duties of your stations under peculiarly trying circumstances. Charges of the most serious

character, are preferred against us with the most unblushing effrontery, and scattered broadcast throughout the Church; and whilst we repel these charges with a righteous indignation, it becomes you and your able co-laborers, with a faithful, conscientious and prayerful performance of your duties, producing its legitimate results, to falsify these charges and to place us before the world in our true character. Influences are at work to establish an extreme high Churchism, with its formalism, ritualism, and symbolism, in place of an enlightened, sanctified, active, progressive church-life and church feeling. These influences have at last culminated. The gauntlet has been thrown down and we are compelled for the glory of God, the cause of vital piety, the prosperity of our Church and the salvation of souls, to buckle on the whole armor of God, and take it up and battle manfully for the faith, once delivered to the saints, and craven is he, who, in this the day of our trial, wavers or falters in this conflict.

Brethren, my days of warfare have nearly passed; yet, while I see the danger to which our beloved Zion is exposed—while I see attempts made to fetter the consciences of men, to raise the Church above the religion of Christ, the Confessions above the Bible, Luther above Jesus Christ, I tremble, and look with fearful apprehensions to the future; nor would I wonder if attempts were made to forbid the people to read the Bible, except with their appended glossaries, or to deny them the right of private interpretation thereof.

Pardon this apparent digression, my beloved Professors elect, and you, members of the Board of Directors. I feel, therefore I speak. I may not have a long time to speak, therefore let me speak while I can. I glory in the cross of Christ. I feel proud of the record of our Church, and of the fair record of this hallowed Institution. I give place to no man in my estimation of the Confession of the Church. I honor the memory of the man whose name we bear, but whilst I love the Church of our fathers, I love the religion of Christ more. Whilst I hold in high estimation the Symbolical Books, I esteem the Bible still higher. Whilst I honor and revere Luther, I adore Jesus Christ. Like the apostle, I may be esteemed a fool in thus glorying; if so, with him I reply, ye have compelled me.

And thus, in the name of the Lord and for the glory of his name, the prosperity of our beloved Zion, the upbuild-



ing of his kingdom, I charge you, in the performance of your duties as Professors, in this "School of the Prophets," never to exalt the less above the greater, but ever make that which is human, subservient to that which is divine.

I charge you, to endeavor, by the grace of God, to bring the hearts and minds of your students in living, active sympathy with the Lord Jesus Christ, that, possessing the same mind, breathing the same spirit, burning with the same love, they may go forth and preach the unsearchable riches of Christ, to perishing men, with a zeal commensurate with the great end in view, with hearts glowing and burning with an experimental consciousness of the power and efficacy of divine grace

I would by no means undervalue scientific and theological acquirements in the minister of the gospel, but I hesitate not to say, that however well qualified a man may be in this respect, if he be not brought into living sympathy with Jesus Christ and the great doctrines of the cross, he lacks the most important qualification of the gospel minister, and though his hearers may be gratified, they will not be much benefited; and though some may say, "What a treat we have enjoyed!" few will be constrained to cry, "Men and brethren, what must we do to be saved?"

I charge you to use your efforts to call forth and maintain in your students a heartfelt sympathy with the Church to which they belong, and of which they intend to become ministers—the Church as it was handed down and bequeathed to us by our fathers, as a precious legacy—a Church breathing the spirit of him whose name we were compelled to bear, as a reproach, but of which we have no cause to be ashamed. Placing himself upon the sure word of God, as the only basis of our faith, the only rule of our practice, he exclaimed: "Unless I am convinced out of the Sacred Scriptures and clear and cogent reasons, I cannot, and will not, retract anything I have written." "To the law and the testimony," was his test, so let it be ours.

We would, however, by no means have you ignore the Confessions of the Church. Let them be carefully studied, that they may be duly honored. They distinctly and clearly set forth the essential doctrines of our holy religion, and whilst they are properly regarded, the Church will be secure against heresy. They were a witness for the truth in the darkest times. But I charge you never



to exalt them above the Bible; they are at best but human productions, whilst the Bible is divine.

Teach your students, also, to value highly the time-honored usages of the Church, to keep in high regard her fondly cherished festivals and her catechetical instructions, so signally blessed of God. And as you, with them, study the historic records of the Church in by-gone ages, you will bring them in contact with minds which grasped the truth, as it is in Jesus, and with hearts which glowed with a heaven-kindled zeal for the glory of God, and the salvation of souls, and thus bringing them in closer sympathy with the Church of the past, you will fit them the better to love, labor and pray for the Church of the present.

I need not charge you to instruct your students thoroughly in the different departments of study assigned you by this Board, in the respective Professorships you were called to fill. The Board and the Church repose entire confidence, both in your ability and determination, with the help of God, to do your whole duty in this respect.

But then, we live in an age fraught with danger to the Church. We are bound by all honorable and righteous efforts to endeavor to counteract the influences brought to bear against her advancement in spirituality and Christian activity. This Institution, so signally blessed of God in bringing up the Church to the exigency of the times in which we live, has been stigmatized, as unsound in the faith, as *un-Lutheran*, as not meeting the demands of the Church. It, therefore, becomes its friends to rally round it, to consecrate to it their united fervent prayers and active efforts, to rouse our people, to stir up the friends of an enlightened, progressive, living Christianity, to sustain it, in order that we may furnish the Church with men of the proper character, who will stand up for Jesus, battle manfully for the truth, and seek to counteract the tendency of the age, not only in our own, but some other Churches also, to formalism, ritualism and Romanism. Some of our fathers of blessed memory, have toiled and labored to elevate the Church to what she should be, to infuse life, energy and zeal into her members, and we have reason to thank God that they have, in a great measure, succeeded. And shall we, their sons, look on indifferently, when we see efforts made which, if successful, will bring us back again to that state from which they so faithfully prayed and labored to deliver us?

Brethren, it becomes us to stand fast in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of bondage.

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### SACRED PHILOLOGY AND EXEGESIS.

By CHARLES A. HAY, D. D., Professor of Hebrew and Old Testament Exegesis.

The duty devolving upon the Faculty of a Theological Seminary, is the preparation of successive classes of young men for the discharge of the various and responsible functions of the pastoral office. Not, indeed, their entire preparation; for a part of this must be presupposed, as having been already accomplished, before they commence their theological studies. There must be presupposed, *e. g.*, the work of the Holy Ghost, in converting them and imparting to them the self-sacrificing missionary spirit, without which there can be no satisfactory proof of the genuineness of their call to the holy ministry. Then, there must have been also the concomitant indications of the divine will in this direction, confirming their inner call to this work and urging them forward in their special preparation for its duties. And it is also to be presumed that they have already become, to a considerable extent, intellectually prepared for this work by a course of general literary training, that has quickened their mental activity and rendered them familiar with men and things as they exist around them, and as they have existed in the past; familiar, to some extent also, with the literature of the past and of the present time; familiar, too, with the leading features of the Divine Word, of which they are to become the expounders. The greater the amount of this preliminary training, and of this general information already stored up by them, the more successful may we reasonably expect their subsequent course of study to be.

Presuming, then, that a Theological Faculty receives successive classes of young men, thus more or less fully prepared to enter upon a course of special training to fit them for their future office, their task at once assumes very definite and easily distinguishable features.

In the first place, it is their duty *sedulously to encourage the growth of piety in their pupils*, and aid them, by all the means within their power, in becoming more and more



firmly established in all that constitutes a well-developed Christian character. This part of their work is of supreme importance. It is by no means to be taken for granted that a residence in a Theological Seminary is of itself sufficient to warrant a steady growth in the divine life, or that a close application of the mind to the various branches comprised in the curriculum of theological study necessarily quickens the graces of the spirit or fosters holiness in the heart.

As the second branch of our duty we recognize the task of *making our pupils thoroughly familiar with the letter and spirit of the Divine Word*. This, and this alone, is the source whence these future heralds of the gospel, and shepherds of the Saviour's fold, are to draw the inspiration that is needed to sustain them in their high and holy calling, and here alone can they learn the terms of their great commission and the wisdom that is needful to direct in the discharge of all their pastoral duties.

We are to teach them, thirdly, *the most effective method of unfolding and exhibiting to others the meaning of the Divine Word, i. e.*, how to preach the gospel, so as to become eminently successful in applying its truths to the hearts of their fellow-men, and thus winning them to Christ and his cause. It is not knowledge, even of divine things, for its own sake alone, that they are to seek, or we to impart, but knowledge of the Divine Word, and skill in handling it, for the sake of others, for the sake of Christ and his cause. We acknowledge the difficult task to be ours to teach them, both by precept and example, how rightly to divide the Word of truth, so that it may indeed be in their hands, the power of God unto salvation to them that hear.

Such we recognize to be the chief aims of our mission as a Theological Faculty; such, the momentous responsibility that rests upon us. We feel our insufficiency, and earnestly entreat your prayers on our behalf, that we may have wisdom and grace imparted to us sufficient for our day.

The time was, in our Church in this country, when the whole of this task was laid upon the shoulders of single individuals, here and there; and this, too, in addition to the labors of a large pastoral charge. The Church is to be congratulated upon the progress she has made in furnishing facilities for the more perfect accomplishment of this work by the establishment of institutions in which

the principle of the division of labor is adopted, and a number of persons employed, each of whom devotes himself exclusively to the work of facilitating the progress of the students in the particular sphere assigned to him. But it is also to be regretted, on the other hand, that she has gone from one extreme to the other; from having no theological schools to the establishment of too many. Were the teaching force that is now scattered among almost half a score of such institutions, concentrated in three, one in which the instruction was imparted in the English language, another for the German, and another for the Scandinavian brethren in the faith, then would the work of instruction be still more thoroughly accomplished, and many evils now existing in our Church, would be greatly diminished.

It should not occasion surprise if those who are called to labor in each of the various spheres of which we have spoken, should, every one, manifest a disposition to overestimate its comparative importance and unduly exalt it in contrast with the other departments of theological science. It would be proof, indeed, of a sluggish mind, and of great unfitness for his work, if a Professor in any of these departments did not exhibit at least some degree of enthusiasm in his peculiar field. In the sphere of Doctrinal Theology, for instance, how ennobling the employment, and how peculiarly calculated to inspire a lofty enthusiasm, to move among the great topics of thought that have commanded the attention of the master minds of all ages—themes that reach from heaven to hell, that compass time and eternity! In the sphere of the historical development of the divine plan for the redemption of our race—to trace the steps of God in the revolutions of all past time; to watch the budding forth of prophecy into history, and gather up fresh proofs of the divine origin of our holy faith, and of its inherent power to overcome the world and bring all things into subjection to Him who is the beginning and the end of all history, and without whom it is an inexplicable mystery. And, in the sphere of Sacred Philology and Exegesis,—the reverent handling of the Divine Word, in the very form in which it was at first communicated to mankind, the prolific, the inexhaustible, the *only authoritative* source of doctrine;—to dwell in the very treasure-house of truth;—to stand in the midst of the armory of God, called to distribute to those who



are to be champions of the cross the weapons of their warfare that "are not carnal, but mighty, through God, to the pulling down of strongholds."

Well may he be forgiven, whose undivided attention is devoted to any of these great topics, if he be found so enamored of its charms, that, even when occasion does not call, he seeks to press its claims upon the admiration of all around him. But I find my apology for directing your thoughts to the subject of *Sacred Philology and Exegesis*, in the fact that I have been called to labor mainly in this department, in the Theological Seminary of the General Synod, and am expected, on the present occasion, to confine my remarks to the topics connected with it. This I shall do, all the more heartily, as I confess to a passionate fondness for it, and a glowing desire to enkindle in the minds of others a genuine appreciation of its importance, and an enthusiastic purpose to prosecute it with untiring zeal.

Surely no special stimulus should be needed to urge *him* to a diligent study of the languages in which the Scriptures were originally written whose life is to be spent in unfolding the meaning of these sacred documents to his fellow-men! These languages, in themselves considered, possess many claims upon our attention; the one, on account of its extreme antiquity, its charming simplicity and its inherent dignity of character; the other, as being the most highly developed and affluent of all ancient tongues, and as having been for many centuries the polite and the commercial language of the world. But their chief interest and importance to us we find in the fact of their having been selected as the vehicle of the Divine communications to mankind. Honored the land that was chosen to be the theatre for the displays of the Divine condescension to our fallen race! Honored, the men chosen to be the persons through whom these communications should be made! Honored, the languages that were to be the channel through which these messages of mercy were to be conveyed from heaven to earth! Above all other human tongues, these are destined to be held in reverence and devoutly studied, in all lands and in all ages. How widely mistaken are those who look upon the time and labor expended in acquiring a familiarity with these languages as in a great measure thrown away! It is, indeed, true that we already possess, in our own vernacular, an

admirable translation of these ancient records, which are thus brought within the reach even of the unlettered in a form sufficiently like the original to suffice for all the ordinary purposes of the common Christian life. But he, who is to be himself a teacher of others, in sacred things, should never consent to be entirely dependent upon the eyes of others for what he claims to see in the Divine Record, and thus to retail, at second hand, the treasures of holy truth. He should be able to draw at once from the original fountain, and dispense the heavenly gifts fresh from the hands of the Divine Giver.

It may be, that there is to be no advance in theological science; that no new doctrines remain to be discovered, and that no better arrangement can be made of those already known than that which our fathers have devised. Nevertheless, even if we were to admit that all the doctrines of the Sacred Scriptures have been already eliminated from the mass of narrative, and poetry, and prophecy, and epistle, and that all of these have been so classified and arranged that no further improvement is possible in this direction; still, it would require a familiar acquaintance with the languages in which the sources of these doctrines, &c., were at first communicated, to enable the learner to form an intelligent judgment concerning the accuracy and fidelity with which they had been extracted, and the wisdom with which they had been arranged. When this cannot be done, the results of others' labors must be taken with unquestioning confidence, and the faith of one teacher is thus made to depend entirely upon the word of another, instead of resting upon an intelligent and appreciative examination of the Divine Word itself, of which he believes himself called to be an authoritative expounder.

But the Divine Word is an inexhaustible mine. We need never approach it with the fear of finding that all its treasures have been already discovered. Much still remains to reward the patient research of the devout and diligent inquirer after truth. The great, fundamental principles of our holy religion are, indeed, so plainly revealed that even a child may readily discover them, and may so "know the Scriptures" as to be thereby "made wise unto salvation." But it requires more than childhood's discernment to discover the hidden harmony of successive dispensations, the incidental proofs of genuineness and au-



thenticity, the wonderfully complete, though often overlooked, symmetry and adaptation of parts, all blending together for the accomplishment of the one great purpose. Whilst the common saying of the Cabalists, that "upon every letter of the law hang mountains of sense," must be viewed rather as a proof of their own superstitious regard for the sacred text, than as a sound critical estimate of its real value; yet, on the other hand, he is, doubtless, just as far from the truth who ventures to assert that all the minor phases of Christian doctrine have been educed from the Divine Word and assigned to their proper place in the great system of truth therein revealed. As the believer, progressing in the divine life, always finds the Scriptures in advance of him, and never attains to such an elevation of holiness, as to be able to congratulate himself that he has now reached the summit of sinless perfection; so the student of the Divine Word, advancing in Scriptural knowledge, ever finds the horizon of revealed truth expanding around him, and impressing him with the conviction that still new fields of truth, yet unexplored, stretch far beyond the field hitherto swept by the keenest human vision.

We are not disposed, on the one hand, to join in the modern clamor for a new version of the Scriptures and new Confessions of faith; nor, on the other, can we sympathize with those who frown upon all independent investigation either of the letter or the meaning of the Divine Word, as if to question the accuracy of former translators or dogmatists were an almost sacriligious offence. We believe, *and shall endeavor to teach*, that the Sacred Scriptures are still to be made the theme of searching examination, both as to their form and signification; intending thereby no disrespect to those who have preceded us, and for the results of whose patient and successful labors we feel profoundly grateful. Well may we stand amazed when we view what they accomplished, in this direction, with the very inadequate helps that were within their reach. They were men of huge toil and of astounding perseverance. Through the dulness of the implements at their command, it became necessary for them to put to the more strength, and they shrunk not from the task. Shame upon us, of this more highly favored, but more restless and impatient and superficial age, that, with all our superior facilities, so

large a proportion of our professional interpreters of the Scriptures are so poorly equipped for their work, and are compelled, through sheer want of acquaintance with the Divine Word in its original form, to depend so largely upon the opinions of others as to its precise form and meaning!

The wonderful advances in the science of Philology during the present century, have rendered the study of these ancient languages a task far less laborious and difficult than in former times. We have great reason to congratulate ourselves that the scant and clumsy Grammars and Lexicons of former days, so illy arranged and poorly equipped as to occasion perpetual annoyance and disappointment to the learner, have given place to others constructed upon well established principles of Philosophical Philology, and so admirably arranged, and so richly furnished with appropriate illustrations as to render the study of these languages both easy and attractive. We learn these tongues no longer by rote; we find their materials classified according to their root-forms, and their normal and abnormal development of these, by internal modifications and by accretions from without, unfolded in a manner so full of interest as to lead us, step by step, almost imperceptibly, into a familiarity with their form and meaning. New interest, too, is added to this study, by the diligence and accuracy with which the history of the individual words has been traced. Words change their meaning. They are the vehicles of thought, but not always and everywhere of the same thought. Historical changes leave their impress upon living languages, an impress indestructible and highly instructive. Conquering armies leave their mark upon the soil, but this is soon obliterated. Waving harvests quickly clothe the fields but recently stained with human gore, and special pains are needed to preserve for the inspection of coming generations even the most durable indications of the presence and vandalism of an invading foe. But the footprints left by the march of events upon the languages of the day, are not so easily obliterated. New words are introduced, old ones are newly applied, fresh idioms come into vogue, new shades of thought call for new forms of expression, and so the language of an age comes, in its varied form, to represent and embody the very soul of the age itself. This is no novel



phenomenon. What we behold thus transpiring around us, and with our own language, has been illustrated in all ages and in the development of all languages. The genial appreciation of this truth, and the diligent application of these principles to the study of the sacred tongues of antiquity, has thrown around them a continually increasing interest and exhibited more and more clearly the intimate relationship between Sacred Philology and all the other departments of Theological Science. The clearly ascertained meaning of the Divine Word, which can be educed only by the application of correct principles of Biblical Criticism, is the only firm basis of Christian doctrine and the only absolutely authoritative rule of holy living. In this sense Sacred Philology may be said to underlie and condition all sound theological thinking, and all true practical piety. To the evangelical Pastor, an ever increasing familiarity with this science furnishes the most direct and constant help to the thorough comprehension of the revealed will of God. By its assistance he is enabled to catch more completely the very spirit of the sacred writers, and to embody and set forth the same more successfully to his hearers. His labors are thereby at the same time greatly lightened and made doubly useful. His hearers learn to recognize in him *a truly capable and trustworthy expounder of the Divine Word*. They congratulate themselves upon having, as a Pastor, not a mere brilliant essayist, who, under the cover of a Scripture text, seeks to make a display of his own talents and acquirements, but one who honestly and earnestly strives to ascertain and then unfold to them *the mind of the Spirit as revealed in the Word of God*.

It shall be our humble endeavor, in reliance upon Divine aid, without which no human effort can be successful, so to lead our pupils forward in this branch of their theological studies, as that they shall leave our Institution fully intent upon, and well prepared for, a lifelong devotion to its prosecution. And we shall do this in the confident expectation that they will thereby become constantly more firmly established in the true faith of the gospel, once delivered to the saints, left upon record in the Word of God and so clearly set forth by our fathers in the noble Confession of Augsburg.

## THE RELATION OF SACRED HISTORY TO PROPER THEOLOGICAL EDUCATION.

By MILTON VALENTINE, D. D., Professor of Church History and Ecclesiastical Polity.

In appearing here, this evening, in obedience to your call, I am deeply sensible of the weight of responsibility which I am thus consenting to assume. The position assigned me has presented itself as connected with such important interests of our Theological Seminary, and of the Church, as to awaken a feeling of self-mistrust in undertaking its duties. Impressed, however, with the conviction that your spontaneous call contained an indication of Providence, I could not decline, while I tremble to accept. I have now taken the obligation to enter upon the work. And I am encouraged, not only by a strong confidence in your cordial and generous support, but by a belief that I am in the way of duty, and in that way, shall realize the meaning of the truth written by a holy apostle, "*Our sufficiency is of God.*"

A year has passed since your call was put into my hands. Many a look has been given toward the work. Each successive contemplation of it, has deepened the first sense of its extent and importance. You will allow me to speak of it now, as indicated in the name you have given to the chair of instruction that I am to occupy. You will not take it amiss that my mind is full of the work to which you have appointed me, and that I desire to engage your thoughts with it, in connection with this solemn act of inauguration. I wish, modestly, to "magnify my office," in briefly calling your attention to

*The Relation of Sacred History to a proper Theological Education.* This, I am sure, is a subject of much interest, not only to those of you who are the official guardians of the Seminary, but to all who desire its prosperity and usefulness.

I use the word "Sacred," not in its strict, technic, but in a general, familiar, sense, as inclusive of both Biblical and Ecclesiastical, History;—Sacred, in distinction from Profane or Secular, History. The theological education of our Seminary, is understood to have for its aim the preparation of an able and efficient ministry. The relations of Sacred History, in this ample sense, to such a theological



training, are, probably, closer and more important than is generally supposed. It is doubtful whether we are adequately impressed with the value of the Historical department of instruction in a Seminary education.

I. A close survey of the *field* of this department of study can hardly fail to deepen our conviction of its importance to the student of Theology. It may, indeed, at first glance, look uninviting and unproductive. To many, Sacred History seems a dull and profitless field of exploration. Some departments of investigation and mental activity call men to stand right in the midst of the living questions and realities of the age, where the flash and rush of present movements draw and stir the interest of the mind. But this field of history calls back into the silence and shadows of the "dead past." It appears to offer to the reluctant student but a sojourn in a valley of dry bones, with skeletons of the past to strew the ground, or a tiresome wandering along dusty channels, where the once living, rushing stream has left only the dry rounded stones to engage the sight, or a tedious measurement of the lines and positions and obsolete questions of old battle-fields, silent and profitless. Some would, perhaps, turn from it as worthy only of the singular curiosity of the antiquarian instinct. But, understood aright, this department is neither dull nor useless. It opens, and pours into our minds, the lessons of many centuries. If we walk through it, with the ears of the soul open, we shall hear every channel vocal with its old stream, and every battle-ground resounding with the conflict of the grand principles that struggled and triumphed there. Its sketches become panoramic exhibitions of the life and power of Christianity. It is no tame or barren thing to traverse the ground of Christian history, where we are made to feel the touch of events that not only stirred the heart of the acting generation, but have filled centuries with their report, and left their impress on the Church to this day. From the light of the past, we best understand the present, and discern the hopes of the future. But permit me to recall a few features of this field.

1. It is wide and varied. In entering this department, we cannot but feel that there is a grand sketch of time and space from which we are to gather. It is no garden patch, productive, but small. The field covers the lapse of time, and the breadth of the territory of both Judaism and



Christianity. To begin at the beginning, we have to go back across the ages to the origin of our race. We draw treasures of sublime knowledge from periods before Secular History had a line. After the records of Geology, written by God in earth's deep and solid rocks, no records throw back light so far as those of Sacred History. Its first pages are luminous with the Mosaic vision of creation, and introduce the race, with whose welfare and salvation this history should be concerned. It is a long line of events, whose farther end is dim by the distance, till we reach the "fulness of time," where we are met by the central and all-controlling event of history. From that time until now, the grace and providence of God have been filling up the records that we are to read and master. The field has *widened* far over the earth, in the spread of Christianity. And all along its border is a broad margin of interlacing with Profane History—a line of meeting and blending of the two spheres of life represented in the secular and divine. All through, we have a cheering and instructive variety. There are the enlarging boundaries of the geographical extension of Christianity, to be traced, and the development of Christian doctrine and confessional formulæ. We are drawn to the discussions of grand Councils, whose decrees gave new form to Church dogmas; and turning to the "philosophy of History," we trace the outward phenomena to their latent causes and far-reaching consequences. The Divine religion, long confined to the narrow progress of the Semitic race, but at length joined with the wide destinies of the sons of Japheth, is exhibited to view under the shaping influence of every form of national life and circumstance. The greatness of this field of study, almost discouraging the attempt to explore it, is yet an assurance to the theologian, that he cannot afford to neglect it. It is needful to a proper understanding and appreciation of the present forms and relations of Christianity.

2. But the field, so large, is rich. It is encouraging as we enter the department of Sacred History, to know that its immense compass is not a barren region, to be wandered drearily through and offering nothing to gather. We are brought into a "wealthy place." It is the Ophir and Golconda of History. The study of General History is confessedly a very richly instructive province of mental exploration. It is not science in theory, but exhibits it

in action, and its fruits. It is not Philosophy, but it teaches philosophy by example. It is not Politics, but is the storehouse of political wisdom. It is not Law, but the domain on which law is seen wielding its power. But far richer than Civil, are the grounds of Biblical and Ecclesiastical History. You cannot measure them without travelling over every part of the world where the richest light of heaven has fallen, and the best mind and heart of humanity have wrought and acted. The Alps and Andes of human thought, lifted under the light and by the power of Christianity, appear on the landscape of Christian history. The history of the Church is the record of the greatest purity, elevation and opulence of human effort, in the noblest aims. "Christendom," it has been well said, "is merely another name for the most civilized, the most powerful, the most important nations of the modern habitable world." If the Sun of Righteousness has risen on the earth, with better and more fruitful illumination than the natural sun, we are called to walk where its light shines and its fruits ripen and fall. "The proper study of mankind is man;" but man is most a man when Christianized, and moulded by the ennobling, regulative power of redemption. Valuable lessons may be gathered in regions where gross darkness and depravity reign, unrelieved by any illumination of gospel light. Even the gloomy fields of middle and Southern Africa, yield instruction to the explorer. The burning sands of Sahara afford lessons to the inquiring. We find ourselves in the midst of affluent stores when we range through the learning, literature and philosophy of the cultured mind of Pagan Greece or Rome. Their civilization was high, and our moralists, orators, statesmen and philosophers enrich themselves from those treasures of the past. Egypt, the land of early science and power, still yields valuable knowledge to those who search for it, among her pyramids, sphinxes, and wrapped up mummies. But it is our privilege to gather along the pathway of Christian civilization, enlightenment and power, where Divine Philosophy has touched and elevated human philosophies, where the Science of God has given its clearing ray to the human mind for the understanding of this world's science, where Law has lost its harshness in the spirit of Mercy, and been made to glow in the features of the "higher law" of Jehovah, and society has been eleva-



ted and refined, where the best institutions of Love have grown up, and industry, trade and commerce exhibit their largest results, and nations have attained their best eminence of power and influence. In following the stream of Christianity, we are guided into the earth's green pastures and led beside its still waters. The grounds we walk, though not all "holy grounds," are filled with great and teaching events—the events through which the face of the world has been changed—and along the line of the earth's grandest progress to the sublime things yet in store for it. We range where, indeed, we see much folly, and even burning wickedness, but where, still, we are brought into contact with the best wisdom that men have ever practised, and the best holiness they have ever exhibited—where Moses and Elias, and Paul, and Augustine, and Luther, and Calvin, and all the great and good, appear clustered about Jesus, talking with Him, and receiving His Light. They all say: "*It is good to be here.*" It is the ground on which has evermore been fulfilling the promise: "Greater works than these shall ye do because I go unto the Father. It is the ground where are seen the grand moral miracles of the Truth, which stir the heart and enrich our stores.

3. It is a feature of wealth in this field, to the theological student, that it opens a comprehensive and striking exhibition of the providence of God. As a student of *Theology*, it is his object to know and understand God. This knowledge should be not *only* by an experience of his grace and salvation, through faith in Christ. For his office, as a teacher and preacher in the Church, he should well understand God, as to His ways in the moral government of providence in the world. His mind is enriched with Divine light, in proportion as he gets near to God, in any of the ways of His self-disclosure. Of course, it is in Theology proper, out of the doctrinal statements of the word, that he obtains the surest and clearest understanding of Jehovah. There Christ has revealed the invisible God. But, "God is in History." This is an expression, often put as an assurance of its great worth, as a department of study. Bancroft, in his History Discourses, exalts it with the remark: "The prayer of the patriarch when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah, after He had passed by; and so fares it with our search for Him in the wrestlings of the world. It is when the hour of conflict



is over, that *History* comes to a right understanding of the strife, and is ready to exclaim: 'Lo, God is here and we knew it not.' At the foot of every page in the annals of nations may be written, 'God reigns.' Events as they pass away, 'proclaim their Original,' and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distance of departed Time, perpetually chanting, '*Te deum laudamus.*'" So felt the secular historian, thrust into contact with the acting of God in the movements of common History. But, more distinctively is God in the history of His Church. This is peculiarly the sphere of His movement and power among men. It is the presence-place of the Divine in human affairs. "Out of *Zion* \* \* God hath shined." The Church is the world's shekinah—the place from which God manifests Himself. We realize Him speaking to us from every page of its annals. He unfolds His power, wisdom and love in its striking deliverances and instructive experiences. The movements of Church History are *full* of God; and the theologian never attains his proper *wealth* of the knowledge of Him, if he fills not his stores with the gatherings of this field.

4. We are not to forget, too, that in this study, we attain, as far as it is possible to do anywhere, a view of the practical working, and aggregate power of Christianity. An exhibition of eighteen centuries of Christianity *in action*, developing its character, illustrating its energy, "turning the world upside down," we must not neglect, if we would rightly understand and appreciate it.

"To restore a common-place truth," some one has written, "to its first uncommon lustre, you need only translate it into action." The history of the Church presents such a translation of the truths and doctrines of the Gospel, and offers incessant illustration of their beauty and power. Truth *is* power—the grandest known to earth. Its victories are the grandest. On the pages of history, it is seen to be no dead abstraction, but a living energy. We need not study long here, to be assured, by their quickening touch on mind, conscience and life, of the falseness of Schleiermacher's idea, that "The doctrines of faith, are, so to speak, cooled lava." They are shown to be the germinal force, from which new life has sprung and the grandest potencies have wrought. History gives us, indeed, no illustration of Christianity in its perfect ideal;

for the imperfectness, inertia and resistance of the material with which religion works, always cause short-coming in the actualization of its virtues and power. Yet each of its truths gains much in liveliness and capacity of being understood and appreciated by being viewed through the medium of the lives and characters of men. Indeed, we ought to regard it as an instructive fact in this connection, that, in his Word, God has chosen to convey, in great measure, the doctrines and precepts of Christianity, in the form of History. It is well known that this form has given them a substance, vitality and variety, which no method of abstract instruction could yield. Ecclesiastical History is doing this for them continually. It protographs before our view, again and again, the noblest virtues that "truth and grace" produce, and in which Christianity, embodying itself, becomes as a "city set on a hill," incapable of being hid. It exhibits before our view the best specimens of faith and hope and love, the most striking and instructive self-denial, energy and heroism. Our conceptions of the power and support of Christianity are exalted, when we see the sublime zeal of the missionary as he has ranged through the darkness of heathenism with the torch of the gospel, when we converse with the Confessor in his prison, and the martyr at the burning stake. We are furnished, in the character and deeds of Christians, with a living Bible—gospels and epistles written, by the Truth and Spirit, on human hearts, "known and read of all men." We walk through avenues of events that furnish, perpetually, fresh proofs of the endless vigor and vitality of the simple verities of our religion. In a progress and victories that perplex a Gibbon, and in an impregnability that has withstood the shocks of assaulting power, philosophy and malice, we read continual demonstrations of the Divine origin of the Church, and hear fresh echoes of the truth, "The gates of hell shall not prevail against it." We cannot but know more, and better of our holy religion from a survey of this field of its activity and power, where its energies and principles have been tested and illustrated. From the continued views it gives, of unconquerable *faith*, holding to the unseen against the power of things seen and temporal, sublime *constancy* and heroic steadfastness in the face of persecution and suffering, self-sacrificing and cementing *love*, melting away all social and national distinctions, and by its



holy fruits forcing from heathen lips the expression: "Behold how these Christians love one another," we are better prepared to preach the gospel as of God, and throw a lively interest into its illustration. "Reading," declares Lord Bacon, "makes a full man." And the "fulness" of knowledge which the theologian obtains from the history of the Church, becomes a most opulent store for the elucidation and enforcement of the truth.

II. But not alone from this survey of the field are we taught the value of Sacred History. We must view it in its relations to other departments of theological education. It moves in the midst of a company of studies, of which the rule holds, "If one member suffers, all the members suffer with it." Those departments which are usually looked upon as most vital to a proper preparation for the ministry, are affected by this.

1. It sustains a close relation to the Exegetical department. History is, indeed, one of the eyes of Hermeneutics. It is true that the Historian uses the labors of the Exegete. He finds here one source of his historical facts. But the general course and facts of History, both archæological and ecclesiastical, throw light, in turn, on the exegesis of the sacred page. The clue to the explanation of many a passage, is given in the result of the historian's investigations. We would not be far wide of the truth, to say that the history of the Church is a long heaven-furnished commentary on the Holy Bible. In its chapters, it becomes the echoes of the statements of the inspired Scriptures. The interpretation of prophecy is well known to be in the historian's records. He who would enter into the prophecies without the key of history, would soon find the gates all locked to him. We must recall the various fortunes of the Church for a proper explanation and illustrations of our Lord's parables which unfold the course of the kingdom of heaven. We will fail to unravel the difficulties of His words concerning the overthrow of Jerusalem "and the end of the world," without a knowledge of the facts which, forty years later, were put into the records of history. We must read these records, to understand the presence of the "abomination of desolation," and the gathering together of "the eagles" around the lifeless carcass. How should we comprehend the statement: "*The children of Israel shall abide many days without a king, and without a prince, and without a*



*sacrifice, and without an image, und without an ephod, and without a teraphim," Hosea 3 : 4; or the interpretation : "His blood be on us and on our children," without the history of the Jews since the day when the sword of Titus dispersed them, far from the seat of their worship, a reproach and a bye-word among the nations.*

Besides this necessity of History for the elucidation of much of the Divine Word, many of its passages, from both the Old and New Testaments receive a peculiar illumination and force in the light of the annals of the Church. Many texts have become associated with grand events and glorious achievements in the progress of Christendom, which double the interest with which we read them, and the magnitude of meaning we obtain from them. We find our minds grasping, with a peculiarly vigorous hold, a passage by which we know the hard, rebellious heart of Augustine was melted and subdued, (Rom. 13 : 13, 14. See Conf., p. 204), or which made Antony go his way and sell all that he had, (Matt. 19 : 21.) On one verse, spoken to Peter, we see up-built the colossal power of the Papacy. In a single sentence written by St. Paul, hallowed by its association with the conversion of Luther, we behold the grand, comprehensive truth that wrought the Reformation. The very text of inspiration is read with clearer understanding and livelier emotion, as we read it under the light of the historical events in which its meaning and vitality have been exhibited. Dr. Stanley declares of the Book of Psalms: "By its manifold applications and uses in after times, it is a vast palimpsest, written over and over again, illuminated, illustrated, by every conceivable incident and emotion of men and of nations; battles, wanderings, dangers, escapes, death-beds, obsequies, of many ages and countries, rise, or may rise, to our view as we read it." It is plain, that the highest and happiest success, in unfolding the meaning and force of the Holy Scriptures, requires familiarity with the records of Ecclesiastical History; and that this department, in our Seminary, works together with the Exegetical, in making, of our students, ministers who shall be "mighty in the Scriptures."

2. To the department of Christian Theology, our work holds a relation equally as close as to that of Exegesis. The department of dogmatics, probably, holds the nearest connection with the education of the ministry. The Dogmatic Professor, of course, draws the truths of Theology

from the pure fountain-head of God's Word. But the *History* of doctrine, comes in as an auxiliary in explaining the present forms and statements of the doctrine itself. "*Church History*," declares Giesler, "*is indispensable to the Christian theologian who desires to acquire a scientific knowledge of Christianity*," (Eccl. Hist., § 7 of Introduction.) The Christian Doctrines in their present forms and features, as taught in Systematic Divinity, have taken so much of their hues and shape from the conflicts and circumstances through which they have passed—bear so many marks of their progress on them—that they are best understood when traced in their gradual formation and development. It is true, that each Christian doctrine is perfect in the Word of God from the first, but the Church's comprehensive and systematic statement of it, is gradual and progressive, and is much affected by the Church's subjective life and local pressure upon it. We learn, thus, to look on the doctrines as we now confess and proclaim them, as the Church's most matured conception and statement of the eternal and changeless truths of God's Word—as gold tried in the fire and indestructible. The very heresies which the Truth has disowned and thrown off, left along the way of its progress, help to mark the definitions and limitations that characterize the instructions of Dogmatic Theology. The student of Dogmatics has much to learn at the feet of History. It is a work to expand the most liberal mind, and enlarge the largest heart, to trace the biography of each of the great evangelical doctrines comprising our holy faith. Each one has had a life of its own, and a history of its own. The theologian is enriched by mastering its biography.

It is no small part of the benefit of the history of Christian doctrine, that by establishing the fact of this law of development in the Church's apprehension and statement of the immutable doctrines of the Divine Word, it saves the student from a tendency, sometimes shown, to deny the Church the right to amend its statements of theological doctrine, with the assertion that it must stand by its first confessional expression, or perish. It discloses the principle that while all centuries must tie themselves fast to the Bible, no century is tied to all, and only, the measure of truth a preceding one, with its yet incomplete examination, may have confessed as the meaning of the inspired Word. And in the fact that progress and devel-



opment in the understanding and confession of God's truth have characterized the aggregate Christian Church, it is made plain, that the same may properly be expected to mark the history of any particular branch of the true Church of Christ.

The requisites in a proper theological training, therefore, it seems to me, include much attention to this department of study. There have been times, in the progress of the Church, when the study of its history was neglected and depreciated. But in our day, great pains and research are being expended in this direction. There has been a revival of historic inquiry. The students of our Institution should be furnished with the most extensive and accurate training in this department, that it is possible to give. The progress of the Church, in its trials, conflicts and victories, ought to lie plainly on the mind of the theologian. The Epistle to the Hebrews teaches us to enroll and remember, the heroes of the faith. And if we pursue the study of Church History, not alone in its dry details, but as Guizot has taught us in secular annals, striking down into its deep philosophy, or as Neander has led the way in Ecclesiastical History itself, tracing the real life of Christ in humanity, it must necessarily nerve our conviction of the divinity of Christianity, enlarge and liberalize our view of the Church, and her well-tried and settled doctrines, and help our qualification for an efficient ministry.

In this Seminary, consecrated to the education of a ministry for the Lutheran Church, it is proper and necessary that there should be a thorough training in our own denominational history. No portion of Christendom has so interesting, grand, and instructive a history as the Lutheran Church. No one, we believe, has reached a doctrinal development, so closely in harmony with the absolute and eternal truth of the Divine Word. Our students should pass out from the walls of our Seminary with hearts deeply impressed with the nature and grandeur of the spiritual regeneration in which our Church took form, and with minds well stored with a knowledge of her life and progress. The position of our Church, as including the most direct and largest current in the stream of revived Christianity, the influence she has wielded in the formation of the creeds and life of other denominations of Protestantism, the extent of her communion, and the opulence of

her literary and theological stores, make her history of exceeding value to the theologian of any Church, and indispensable to one of our own. This must receive no ordinary attention, in the studies of this department. Such is my view of the general relations of this branch of instruction.

In humility, but with an earnestness stimulated by the manifest importance of the work to which you have called me, I shall now enter upon it, hoping for both your indulgence and approval, and looking for the help and blessing of Him who "loved the Church and gave Himself for it."

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## ARTICLE II.

### REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

#### LXVI.

#### BENJAMIN KURTZ, D. D. LL. D.

FEW men have wielded a greater influence in the Lutheran Church of this country, than the subject of the present sketch. He was one of our most prominent, faithful, laborious and successful ministers. His public career extending over a half century, was identified with the most important events in the history of our Church during that period. His power was felt, no matter with what interest he was associated. His name was a tower of strength in connection with any enterprize which engaged his attention. A man of large capacity and earnest sympathies, decided in his character and devoted to his friends, he exercised a magnetic power, such as is rarely possessed, over all who were gathered under his influence. The recognized leader of a central school in the Church, the public representative of the party whose views he adopted, his sentiments on all subjects were regarded with favor. His words were received as oracular. His life, too, was one of ceaseless activity. He labored with industry and zeal in the various positions of usefulness to which he was called.



Every object to which he devoted himself, found in him an able advocate and a fearless champion. Skilful in the use of his pen, eloquent in the defence of his opinions, versed in all questions of interest, literary and political, ardent in the maintenance of any cause which he espoused, communicative and attractive in social intercourse, it is not strange that he so cordially won the attachment of his friends and excited the active opposition of those who differed from him, that his presence was felt, and his influence acknowledged in every department of labor which he occupied.

Benjamin Kurtz was born in Harrisburg, Pennsylvania, on the 28th of February, 1795. He was a lineal descendant of one of the Halle Patriarchs, the grandson of Rev. John Nicholas Kurtz, who came to this country in 1745, as an associate of Henry Melchior Muhlenberg in his missionary labors, and who was the first Lutheran minister ordained in this country, at the first Synodical meeting, held in 1748. The names of his parents were Benjamin and Elizabeth Kurtz, who were much respected for their industry and integrity in the community in which they lived, and who endeavored to impress upon the minds of their children the great truths of the Gospel. The childhood and youth of Benjamin were marked by a freedom from all vicious tendencies, and by seasons of deep religious convictions. His earliest impressions he traced to his eighth and twelfth year in connection with the reading of God's Word and his attendance upon the services of the Presbyterian Church. These serious impressions were, for a time, apparently effaced from his mind, and it was not until he reached his eighteenth year, after having passed through a most painful struggle, that he experienced, as he supposed, a change of heart. "Rev. Dr. Lochman was chiefly instrumental," he says, "in leading me to an acquaintance with the Saviour of sinners."

When quite young, he exhibited remarkable fondness for study and great quickness in the acquisition of knowledge. His progress was rapid and thorough. At the age of fifteen he was employed as an Assistant in the Harrisburg Academy, of which he had been a pupil. Subsequently he gave private instruction in Latin and Greek, and also in the German language. He was thus early trained to industry and self-reliance, to those habits of

mental discipline which gave so much strength and energy to his character in his future career.

He was designed by his father for the legal profession, and an arrangement for the prosecution of his studies had already been made with Hon. Amos Ellmaker, of Lancaster, as his Preceptor. But through the influence of a pious grandmother, such a prejudice had been awakened in the young man's mind against the profession, that he felt as if he could not engage in its study. "I am unwilling," he said to his father, "to become a lawyer; I will consent to be a shoemaker, a tailor, or any thing else, but I desire most of all to be a minister of the gospel." The father, although disappointed in his expectations, yielded to the son's wishes, and very soon, at the age of eighteen, we find him diligently and earnestly engaged in the study of Theology, under the direction of Rev. Dr. George Lochman, then of Lebanon, Pa., to whom students at that day from different parts of the Church resorted, and for whose memory Mr. Kurtz, until the end of life, cherished a most profound veneration.

He was licensed to preach the Gospel by the Synod of Pennsylvania, at its convention, held in Frederick, Maryland, in the spring of 1815, and immediately received a call to Baltimore as Assistant Minister to his uncle, Rev. Dr. J. Daniel Kurtz, and subsequently as Pastor of a contemplated English Lutheran congregation in the same city. The latter appointment he declined, and after remaining a few months in the service of the German Church, he accepted the invitation to become Pastor of the Hagerstown charge, which, at the time, consisted of five congregations. When he entered upon his duties, he was the only Lutheran Pastor in the County, (Washington) When he resigned his position, sixteen years later, the same territory embraced six pastorates, and the numerical strength of the Church, notwithstanding the numerous emigrations to the West, had been more than quadrupled. Dr. Kurtz's labors, during this period of his ministry, were crowned with the most wonderful success. Youthful as he was, he had no difficulty in sustaining himself, and rapidly rose in public estimation. A zealous advocate of catechetical instruction, large numbers attended the exercises. On a single occasion, preparatory to the Holy Communion, he added to the Church by the rite of Confirmation, one hundred and fifteen members. Extensive revivals of religion ac-



accompanied his efforts, and through his instrumentality many Mennonites, and the young of no denominational predilection were brought under religious influences. During the first few years of his ministry he preached exclusively in the German language, but he was soon convinced, that unless English services were introduced into the sanctuary the interests of the Church would suffer, the members would ultimately be dispersed. Although there was much opposition to the measure, he was allowed to preach English every six weeks, afterwards every four, then every two weeks, and finally every Sunday evening. Here, as elsewhere, the Germans adhered with great tenacity to their vernacular tongue. He also encountered great difficulties, and even personal persecution, in connection with his efforts in the Temperance Reform and Revivals of Religion, and the introduction of Prayer-meetings and Sunday Schools into his congregations. But in the course of time great changes were effected. Those who had been most hostile to these measures, became their most zealous advocates and his warmest friends. He triumphed over all opposition. Under the influence of his faithful preaching and laborious pastoral ministrations multitudes were reached by the truth, inquirers were directed, sinners converted, and the people of God led to higher attainments in piety and greater efficiency in the service of their Master. Although more than thirty years have passed away since he left this field of labor, his name is still pronounced with affectionate interest, the influence of his labors is still felt. Very reluctantly he resigned this position in 1831, and, in obedience to the wishes of the brethren, took charge of our Lutheran interests in Chambersburg, which were in a languishing condition. So desirous were the members of the Hagerstown charge to retain his services that they proposed to wait on him a whole year, if, on its expiration, he would consent to return and resume the pastoral relation. But he declined the proposition. Influenced by a sense of duty, he enters upon his new field of labor, full of zeal and devotion to the great work to which he had consecrated his life, and although his ministry here was brief, embracing a period of only two years, it was eminently successful, productive of the happiest results. He was now in the full splendor of his powers and in the zenith of his fame. His pulpit efforts were of a high order, and his influence was salutary upon the whole community. The

number of his communicants had more than doubled, and the Church was favored with precious revivals of religion, of which some of the most prominent citizens of the place, members of the legal and medical profession, many of whom had been reckless and entirely indifferent to the claims of the gospel, were the subjects. Among the number was the Speaker of the Pennsylvania House of Representatives, who attended the course of catechetical instruction, subsequently became a teacher in the Sunday School and a leader in the devotions of the congregation and continued till his death a consistent, exemplary and useful member of the Church.

But in the midst of his usefulness, with a heart full of zeal and the brightest prospects of ministerial success before him, the labors of Mr. Kurtz at Chambersburg were abruptly terminated. The precarious condition of his health and frequent hemorrhages from his lungs, accompanied with imperative medical counsel, led him to lay aside the active duties of his work. His first intentions were to seek retirement in the country on a farm, that his physical system might speedily be recuperated and his wasted energies repaired, but before his purpose could be carried into execution a situation in a Banking Institution was tendered him, his reputation as a business man being generally acknowledged. The offer he promptly declined, as the duties required were entirely of a secular character, and incongruous, as he thought, with his sacred calling. Although unable to preach, he did not wish to withdraw from the ministry. He cherished the hope that at no very distant day he might resume the work, in which he so much loved to labor.

About this time, he was strongly urged to remove to Baltimore and take charge of the *Lutheran Observer*. Rev. Dr. Morris, who had established the paper and conducted it with ability for two years, found that the proper discharge of the editorial office interfered with his pastoral duties. He, therefore, offered the position to Dr. Kurtz without any pecuniary consideration, and suggested that he should devote himself exclusively to the work. The kind offer, after mature deliberation, was accepted, and, on the 24th of August, 1833, he commenced his editorial career in Baltimore, having had one year's previous experience in connection with a religious newspaper, published at Chambersburg. The *Observer*, at the time he took charge



of it, was a semi-monthly with seven hundred subscribers. It was very soon converted into a *folio*, and a *weekly*. The number of subscribers multiplied, and when he retired from the office, the subscription list embraced upwards of eight thousand names. The paper became an engine of great influence in the Church, and although physically disqualified to perform regular pulpit labor, Dr. Kurtz in his editorial capacity was permitted every week to preach the gospel, and to advance the interests of the Church. For nearly thirty years he retained the position.

The last two or three years of his life Dr. Kurtz's health became gradually more impaired, yet he occasionally preached and wrote for the press. In other ways, in connection with the various Institutions and Associations with which he was identified, he also endeavored to make himself useful. During the last months of his life he was confined to the house, and passed through severe physical suffering, yet he was submissive, and, whilst he anxiously awaited the hour of his departure, cordially acquiesced in God's will. During his long and painful illness he gave the clearest evidence of the strength of his faith and the fulness of his patience. He confidently rested his head and his heart upon that cross, which for half a century he had presented to others, and beautifully illustrated in his personal trials and conflicts the power of divine grace. During life he had often been perplexed with doubts and fears as to his spiritual condition and his acceptance with God, but these all vanished as he approached eternity. Every difficulty was removed and his trust in Jesus was simple and unreserved. To a brother in the ministry he said: "All my life have I been preaching the necessity of faith, but never until now have I understood the full significance of the passage, 'Except ye be converted, and become as a *little child*, ye shall not enter into the kingdom of heaven.'" Again he said: "I have attempted to reason too much. I have been troubled with doubts, and have expressed them to some pious friends, with a hope that they might be able to comfort me and remove the difficulties, but they failed to do it. What I needed was to become as a *little child*. It took me long to learn this, but at last, at last, I have found the secret, that this, and this alone, is the solution of my doubts. Argument would never have removed them. I needed to become as a *little child*." At another time he remarked: "I do not know why God

causes me to linger so long. I think it must be to perfect my patience. I never had much of that. But I am learning it every day." He earnestly desired as the world receded from his view, to depart and be with Christ. This was the subject on which he delighted to dwell. "I have travelled," said he to the Rev. Irving Magee, "over a large part of two continents. I have stood on the top of the Alps and by the side of the cataract of Niagara. I have visited the most magnificent scenery in the world. I have been an enthusiastic student of history. I have studied philosophy and regaled myself with the rich treasures of knowledge. I have shared the society of the cultivated of both hemispheres. I have stood in the presence of kings and queens and been the recipient of their favors. I have, also, visited the humble abodes of the poor and the lowly. I have gone, too, where men are accustomed to seek innocent pleasure. But I do assure you, I have come back from it all, realizing in my innermost soul 'that Christ is all, and in all.'" He spoke much of the joys of heaven, of the "many mansions in his Father's house," and of that blessedness which, through the merits of the Redeemer, was in reversion for him. On a certain occasion, when sitting in his arm-chair deeply absorbed in thought, he was asked what was engaging his attention, his reply was, "I am communing with Jesus, my Saviour." On another occasion, the name of a friend with whom he had had a controversy, having been incidentally introduced, he said: "I have no unkind feeling towards him, and when I have gone, I dare say, no one will speak more kindly of me than he." He seemed to enjoy perfect peace with man and God, to be self-composed, cheerful, affectionate and happy in the prospect of death. A calm radiance rested upon his soul. He passed away in the full possession of his mental faculties, on the 29th of December, 1865, and in 71st year of his age. He was carried to the grave on the first day of the New Year, amid a large concourse of devoted friends, including venerable ministers of his own and other Churches who had gathered together from different directions, to offer their last testimonies of regard and affection for the private character and public services of the deceased. "It was," says Dr. Hutter, "a truly solemn occasion, and many were the hearts that heaved with sadness, and the eyes that were suffused with tears." As busy memory recalled the reminiscences of the past, all



present seemed to realize that a great man had fallen in Israel. The sad scene was improved by appropriate exercises, in which Rev. Drs. Ziegler, Hutter, McCron and Martin participated.

Dr. Kurtz was thrice married. His first wife was Ann Barnett, of Washington County, Md.; his second, Mary Catharine Baker, of Winchester, Va.; his third, Mary Colhoun, of Chambersburg, Pa. He was the father of eleven children; five of these, three sons and two daughters, are still living.

Dr. Kurtz was unquestionably a man of great ability. He possessed an intellect of no common order, a resolute will, and remarkable personal power. His talents were versatile. His mind was original, quick and comprehensive. He was an active, vigorous thinker. He had acquired habits of close application, of careful and keen observation, a fondness for analytical research and the investigation of intricate questions. He had a clear, logical mind, and was very successful in his expositions of the truth. He loved discussion and seemed to be in his element when engaged in some controversy. He had mingled much with the world, and understood human nature. Common sense was the staple of his mind. His reading was extensive, and he had carefully improved his opportunities for mental culture. He readily comprehended a subject and knew how to grapple with any truth that claimed his attention. With those who could appreciate the force of argument and weigh testimony, he was most potent, and no man in the Lutheran Church ever exerted an influence, such as he did, with his pen, or his voice. Had he entered the legal profession, for which he was originally intended, or political life, to which he seemed so well adapted, he would, no doubt, have risen to the highest position, to a rank equal to his most distinguished contemporaries. In any sphere of action to which he would have devoted himself, he could not have failed of success. The honorary degree of D. D., was conferred upon him by Washington College, Pa., in the year 1838, and that of LL. D. by Wittenberg College, Ohio, at its *Commencement* in 1858.

As a preacher, Dr. Kurtz possessed pre-eminent gifts. In his earlier years, and in the maturity of his strength, he was regarded by many as the most eloquent speaker in the State of Maryland. He was plain, thoughtful, argu-

mentative and forcible. His manner was solemn and earnest, and when his mind kindled into a glow, evinced deep pathos. He knew how to touch the most tender and deepest chords. He gave utterance to the great truths of the gospel with an energy and an unction that carried conviction home to the hearer. His sermons abounded with sound religious instruction, so naturally arranged and so clearly expressed, that they were easily intelligible to the popular mind. Whilst his appeals were directed to the thoughtful, they were so simple that a child could understand them. He never preached without inculcating truth, directly fitted to lead men to repentance, or to build them up in the faith. His constant aim was to develop the great truths of the Bible, the grand scheme of Christian doctrine, to turn the individual away from himself, and to persuade him to accept a salvation wrought out for him through the merits of Christ. "The marked characteristics of his preaching," says Dr. Morris, "was his habit of addressing the conscience. This he did with rare directness and strong effect. His entire freedom from every species of religious cant, and his obvious sincerity and independence imparted peculiar force to his declamations. It was evident that he felt himself what he wanted others to feel." "He was," says Dr. Schmucker, "one of the most practical, evangelical and useful preachers of our Church, who on many occasions rose to the highest grades of eloquence." He could never make allowance for any thing like affectation in the pulpit. He despised cant at any time, but especially in connection with the presentation of God's Word. His views on the subject of sermonizing, it is said, differed from those usually adopted. He was severe in his criticisms, and whilst he was patient with beginners, provided they were simple and in earnest, he never excused a man who knew how to preach and did not reach the proper standard. He also preached with equal acceptance in the German language. He had studied it with great care and thoroughness in his youth, and was considered a proficient German scholar. He held the German in very high estimation. "I have ever been," he says, "an ardent admirer of the language, regarding it like the Greek, as self-existent, self-accumulative, infinitely flexible, singularly precise in defining the various modifications and slight shades of thought, copious without limit, vigor-



ous without a superior, and far better adapted to the pulpit than the English. I have accordingly often regretted, that even native Germans so often soil and insult their own magnificent language, by interpolating so many foreign words, from the Latin, Greek and French, for which there is no necessity, nor excuse."

Dr. Kurtz was always considered an efficient and successful Pastor. This position he filled for eighteen years. He is said to have been exceedingly happy in the sick room, in the inquiry meeting and in private religious conversation. He knew how to sympathize with the afflicted, he understood the wants of the awakened, he was able to speak the fitting word, to minister successfully to the spiritual condition of his people.

Dr. Kurtz's colloquial powers were more than ordinary. He was a man of æsthetic culture. His mind was quick and active. His speeches were terse and to the point. Great vivacity and remarkable versatility characterized his conversation. His genial humor, varied knowledge of men and books, his ample fund of information, so rich in facts and incidents, his skill in telling a story, his bland and graceful manners, rendered his society highly attractive. He was always heard with marked and earnest attention. In the most brilliant companies he excited an interest and always communicated instruction. "If his remarks, made without premeditation, in the family or social circle," says Dr. Morris, who was brought into frequent and the most intimate relations with him, "could be gathered up, they would form the most valuable monument of the character of his mind."

It was, however, more as an Editor that Dr. Kurtz acquired the commanding influence which he exercised in the Church. His editorial career was, perhaps, the most eventful period of his life. His paper was a power in the Church, and was most skilfully wielded, in the support of his own views on Church questions and Christian doctrine. His abilities as an Editor were of a high order. This was generally admitted, even by those who differed from him in opinion. He possessed a combination of qualities which admirably fitted him for the work. He was industrious and devoted to the vocation. He was interested in all its duties. A Lutheran from childhood, he was familiar with the history of the Church, and ever ready to defend it, when assailed. He was a clear, vigorous, prolific wri-

ter, skilful in repartee, pungent in rebuke, always self-composed and collected, a man of independent spirit, of resolute purpose, reckless in reference to public sentiment and indifferent as to what others might say of him. His mind was fond of excitement, and worked best when under its influence. He delighted in polemics, and most generally in controversies gained the advantage over his opponent. The *Lutheran Observer*, from 1833 to 1862, contains his deliverances on all subjects which, during that period, agitated the Church and the country.

Dr. Kurtz never concealed his opinions on any public topic. He gave unreserved and fearless expression to them so that no one could misapprehend his meaning. His views respecting subjects of interest in Church and State were known. In the maintenance of his theological position he was rigid and consistent. No one ever charged him with tergiversation. He had no sympathy with what is sometimes denominated the Symbolical school in the Church. The Symbolical Books he regarded, to use his own language, "simply as fair exhibitions by the Reformers of the cardinal truths of God's Word, *as they understood it.*" "As a lucid and honest presentation of revealed truth, as the Reformers apprehended it," he said, "they were of immense value. They are the productions of mighty and enlightened minds, and deserve to be read and re-read, to be pondered and studied, and held in high and lasting esteem." Baptism he regarded, not as an initiatory, but as a recognizing and ratifying sacrament, the sign and seal of the covenant of grace, by virtue of which the children of Christian parents are born into the Church, just as the children of citizens are born into the Republic. There is but one true living Church, comprehending all believers throughout the world. Their children are entitled to membership, not on account of their Baptism, but by virtue of their being included in the covenant of grace. Adults become members of the Church by conversion, while their Baptism, the sign and seal of the covenant, announces, formally ratifies and proclaims the fact. Being the sign and seal of the covenant, he thought that none but the children of Christian parents, themselves belonging to the covenant, should be baptized, unless some one who is a Christian, acts as a sponsor, pledging himself to bring up the child in the nurture and admonition of the Lord. The Lord's Supper, he considered the sign and seal



of the covenant of salvation, by faith in Christ, giving the believing communicant a special assurance of his interest in the atonement, or of his title, through Christ, to all the blessings of redemption. He maintained that Christ was particularly present in the Supper by his Spirit, in the same manner in which he is present with his people when they meet to worship him in spirit and truth, but in a more intense and impressive degree. He regarded salvation by grace through faith in the atoning sacrifice of Christ, as the great fundamental doctrine of the Sacred Scriptures, around which, as the grand centre, all the other doctrines of the Christian system revolve. He believed that "the fundamental doctrines of the Word are taught in the Augsburg Confession in a manner substantially correct." He seemed to have little predilection for Creeds. He said he loved to derive his doctrinal views immediately from the fountains of sacred truth. He had no fondness for ceremonies in religion, or ritualistic forms, but preferred a simple and unostentatious method of worship. He favored protracted meetings for prayer and preaching, special seasons for invoking the descent of the Holy Spirit upon the churches, active measures in the promotion of revivals of religion. There was, however, nothing in his composition, narrow or proscriptive. He was tolerant of the views of others, disposed to concede to them what he claimed for himself, and to fraternize with Christians of every name.

Dr. Kurtz was, at different periods, called to important positions in the Church. In 1833 he was invited to become Pastor of St. Matthew's Church, Philadelphia. In 1834, he was elected to a Professorship in the Theological Seminary at Gettysburg, and subsequently to a Chair in Pennsylvania College. He was, also, urged to connect himself with three other Theological Seminaries in the Church, but in every instance he felt it his duty to decline the appointment.

Dr. Kurtz was, in the full sense of the term, a public man. "In his death," says Dr. Schmucker, "the Lutheran Church lost one of her oldest, most faithful and successful ministers, the General Synod one of her earliest, ablest and most constant defenders, and the cause of Protestantism and evangelical piety in our country, one of its most enlightened and fearless advocates." He was identified with all the interests of the Church, with every literary

project and benevolent enterprise that claimed the public attention. The first meeting of the General Synod was held in his congregation, at Hagerstown, and he participated in its deliberations. He was present, frequently as a delegate, at nearly every Convention, and was twice honored with the Presidency. He took an active part in the establishment of every Institution, connected with the General Synod, and was, for many years, the President of the Parent Education Society, and of the Home Missionary Society. He was, for more than thirty years, one of the Trustees of Pennsylvania College, and served, for some time, as President of the Board. He was one of the Founders of the Theological Seminary of the General Synod, and from its organization was almost constantly a member of the Board of Directors. It was his suggestion, it is said, that originated the enterprise. At a District Conference, held in Martinsburg, Va., in the Church, of which Rev. C. P. Krauth, Sr., was Pastor, composed of the brethren Kurtz, Krauth, F. Ruthrauff and Winter, then all young men, he proposed that a special meeting of the Maryland Synod be called, to consider the propriety of establishing a Theological Seminary. At this Conference, after the public services were concluded, a collection was taken up, the result of which was five dollars, the first funds contributed to this object. From so small a beginning did the Institution, which has been productive of so much good, arise.

In 1825, Dr. Kurtz was appointed by the General Synod to visit Europe for the purpose of soliciting funds and books for the contemplated Seminary. He was reluctant, at first, to undertake the mission. "Whom shall I get," he asked, "to take charge of my congregations, whilst I am absent?" He finally succeeds in making satisfactory arrangements with Rev. Messrs. Ruthrauff and Medtard for the supply of his pulpit, and leaves home in the spring of 1826. Numerous were the testimonials of personal regard he carried with him. The Governor of the State, Drs. G. Lochman, F. D. Schaeffer, J. D. Kurtz, prominent members of the Pennsylvania Synod, all gave him their kind and friendly influence. "The whole Church," said Dr. J. G. Schmucker, as they affectionately separated, "will be engaged in prayer for you, in the midst of your dangers, your difficulties and discouragements." During his seasons of depression, when far from home and kindred in a strange



land, this was his consolation, that "the whole Church was engaged in prayer for him," and that "God is the hearer and answerer of prayer." The two years of his absence were an important epoch in his own life; his mission was accompanied with the happiest results. At the very commencement of his efforts he was greatly aided by the warm sympathy and cordial coöperation of Rev. Dr. Twesten. He took a deep interest in the mission, and with the view of advancing its object, prepared and published a pamphlet with the following title: "Information respecting the contemplated Theological Seminary of the Evangelical Lutheran Church, to be erected at Gettysburg, Pa., N. A. Free States; together with a translation of the *status* of the Seminary. By Dr. A. D. Ch. Twesten, Prof. of Theol. and Phil. in the University of Keil." "The General Synod," he says, "could not have selected a worthier man. Genuine piety and cultivated mind, fervent zeal for the prosperity of his Church, and unpretending modesty, are attributes that must secure for him the kind reception which, apart from his personality, we owe to a sister Church. They have won over to him all hearts in Keil, and we doubt not, they will make the same impression on every one who may become acquainted with him in the course of his journey." Everywhere he secured attention and the coöperation of warm friends in the prosecution of his work. "No private citizen," says Dr. Morris, "ever received more courteous treatment, and was admitted into higher society in Europe than Dr. Kurtz. The visit of a Lutheran minister from America who preached German, was in those days such a rarity, the object of his tour so new, his preaching was of a character so different from that to which they were accustomed, the information he communicated so fresh, his manner so unaffected and simple that he attracted immense crowds wherever he preached, and his society was sought by intelligent men of every class. More than one crowned head invited him to his palace, and many of the nobility tendered him their hospitality. Divines, professors, jurists, artists, soldiers, men of every grade of respectability courted his company, and plied him with numberless questions about that then little known, but wonderful, America." His mission was regarded as very successful. He secured in funds about twelve thousand dollars, and in books about six thousand volumes. But independently of

his collections, it was productive of good. It awakened reciprocity of feeling and effected a union of interest and coöperation of effort between our transatlantic brethren and the Church in this country, which had not existed since the times of the Halle Patriarchs. For a long period the bond of union was maintained, the correspondence was frequent and fraternal, the interchange of sentiment, mutual and cordial.

In a series of letters from his pen, published, at the time, in the *Lutheran Intelligencer*, Dr. Kurtz furnishes many interesting incidents and reminiscences, connected with his foreign tour. He tells us that on his first arrival in Liverpool he was most kindly received by Rev. Dr. Raffles, Pastor of the Independent Church in that city. Several times he preached for him as well as for other dissenting ministers. But his first experience in London was not quite so pleasant. The Rev. Dr. Steinkopff, Pastor of the German Lutheran Church, and others to whom he had letters of introduction, were absent from the city. He was a stranger in a foreign land without friends. The bill of exchange which he had forwarded from Liverpool to a large Banking House, was dishonored, because the House in New York had no funds in London. He could find no one willing to make any advances for him. He was absolutely compelled to occupy a small garret in a remote street, where he and another poor fellow lodged in the same miserable apartment. His breakfast was literally a crust of bread and a cup of cold water. His wardrobe needed replenishing, his clothes were giving evidence of the service they had rendered. Depressed in spirits, he loitered through the streets of the great metropolis in a condition of mind more readily imagined than described. One day, as he was wandering along, hungry, sick and sad, he observed a large multitude gathering into some public edifice. He was told that the occasion of this great interest was the anniversary of the Sunday School Union. With the view of diverting his thoughts from his sufferings, he followed the immense crowd. His first attempts to gain an entrance into the building were fruitless. But through the assistance of the beadle, on ascertaining that the stranger was a minister of the gospel from the United States, he succeeded in securing a seat on the platform among some forty, or more, clergymen, and men of eminent rank. He was recognized as a minister, and was



requested to offer a resolution and make an address. To this, after some hesitation, he consented. The bursts of applause with which he was greeted, and the frequent expressions, "Hear him," "Hear him," sounded strangely to his American ears. Yet the apparent favor with which his effort was received, revived his spirits, and enabled him to speak with greater comfort to himself and increased effect. After the exercises were ended, he was invited by a wealthy gentleman to his house, who generously entertained him, furnished him with funds and presented him with a full and handsome suit of clothes. He always regarded this little episode as an interposition of a kind Providence, and gratefully remembered the parting words of his father in the ministry, that "the whole Church was engaged in prayer for him." At every point the Doctor made friends and excited an interest in his mission. He preached to large audiences, sometimes there were as many as five thousand persons present. The royal permission to solicit contributions was granted, and the object was everywhere received with favor. In Berlin, the Duke of Cumberland, a son of George III, of Great Britain, who, with his wife, a German princess, was then a resident of the city, bestowed upon him the most marked attentions. He even invited him to preach in his chapel, and after the services, his Royal Highness, who was a bluff Englishman, said: "I thank you, Mr. Kurtz. I like that sort of preaching. It comes to the point. These German preachers talk a great deal, but they say nothing. They do not lay hold of a man's conscience. It is all philosophy. Your preaching sir, I like!" He subsequently made him a present and gave him a testimonial, expressive of his own and the Princess' high approval and cordial esteem. Unsolicited he, also, wrote for him a letter of introduction to his royal brother, the Duke of Cambridge, the Governor-General of the kingdom of Hanover, who, likewise, gave him a very kind reception and many marks of favor. The King of Würtemberg, also, manifested a deep interest in his visit and treated him with great consideration. Many were the inquiries propounded by his foreign acquaintances in reference to the ecclesiastical and political affairs of the United States, which they did not seem to be able to comprehend. The Doctor gives us some very amusing incidents respecting his violations of social conventionalities, the blunders he committed, his great ignorance of

German etiquette. On a particular occasion he was engaged to dine with a prominent merchant, in the city of Berlin. In the meantime an officer from the palace called upon him with an invitation from the King for dinner, on the same day. He, without any hesitation, told the liveried messenger that he was elsewhere engaged, and must decline the kind invitation. The servant was amazed, and said that he could not carry such a message to his Majesty. The simple-hearted American did not know, that the word of the King is regarded as supreme, and that no previous engagement is binding, when his royal orders are issued. The King, however, when he received the reply, was not displeased. He was rather gratified, and remarked: "Mr. Kurtz is, at least, an honest man, who could not violate his word, or break his promise, even for a King. At another time, when introduced to a woman of high position, she, as an evidence of her great respect and extraordinary condescension, extended to him her hand with the palm downward. The Doctor took it, and gave it a cordial grasp, but there was no reciprocity manifested; there was rather a repulsive expression of countenance, and an effort made to be released from the hold. All that she had designed was, that he should enjoy the illustrious honor of kissing her hand, and it almost threw her into spasms, when he gave it so firm an American shake.

In the year 1846, Dr. Kurtz re-visited Europe. In company with Drs. Schmucker and Morris, he was chosen to represent the General Synod of the Lutheran Church in this country, at the Convention of the Christian Alliance, held in London. On this occasion he made the tour of Germany, also of Switzerland and Scotland, and was absent from this country about seven months. It was pleasant to him to return to the scenes of his former visit, and to revive the reminiscences of the past. Every where he was received with kindness, and was brought into personal relations with many prominent individuals in the Church. He returned greatly improved in health, and resumed his editorial labors with renewed vigor and increased usefulness. During his absence, on this occasion, he also furnished an interesting series of letters for publication in the *Lutheran Observer*.

The last enterprise for the Church which engaged the attention of Dr. Kurtz, was the "Missionary Institute,"



designed for the "education of pious and sound-minded men, irrespective of age or domestic ties, for the office of the holy ministry in the Evangelical Lutheran Church, including the mission field, at home and abroad," to introduce into the ministry an increase of practical power, a class of men with less preparatory training, whose services, he supposed, the Church required. "He had a strong desire," says Dr. Hutter, "to found an Institution, in which men of more limited capacity and means, and somewhat more advanced in years, than are usually gathered into the other Schools of the Prophets, could be prepared for the gospel ministry. He felt persuaded that men of less scholastic attainments than are often made the standard of graduation at the higher class of Institutions, could be here equipped and sent forth, and prove mighty, through God, to the pulling down of the strong holds of sin and Satan." He never intended that the Institute should be antagonistic to the highest culture in the ministry. He deprecated the idea of any encroachment upon the interests of theological learning, or any interference with existing Theological Seminaries. He bore the highest testimony to the vast importance of a highly educated ministry, yet he maintained that men could become eminently useful and effective in the work with a less protracted course of study. The "Missionary Institute," he said, "contemplated a system less expensive than other Institutions in the Church, and more expeditious and productive in preparing men to preach the gospel to every creature." He was chosen, at its organization, Superintendent and Professor in the Institution, and for a time delivered a series of Lectures to the students. He continued his official connection with the School until the end, and was deeply interested in its prosperity. He never doubted the expediency of its establishment, and to the advancement of its interests he gave his earnest efforts and his best thoughts.

Dr. Kurtz was a man of strongly marked features. "No one," says Dr. Diehl, "would ever have taken him for an ordinary type of character. Keeness, vigor and force were portrayed in his countenance." He was a man of fixed determination and resolute will. Earnest and heroic, difficulties only stimulated him to greater exertions, opposition quickened his energies to higher activity. Nothing ever appalled him, or diverted him from a purpose, once taken. The strength of his convictions, and his boldness

ness in their defence, always made him a formidable opponent. He was a man of undaunted courage and independent spirit. He formed his opinions for himself, and avowed them with a fearlessness that regarded no antagonist. He never concealed his sentiments, he never evaded responsibility, he never compromised the truth. He was willing to encounter persecution, and to suffer reproach, rather than sacrifice principle, and to swerve from that which he believed to be right. He valued freedom of thought and liberty of speech, and was not disposed to surrender them for any consideration.

He was laborious, self-sacrificing, earnest, a man of great industry and unwearied perseverance, never yielding to any obstacle that was not absolutely insuperable. He was always employed. Notwithstanding his daily routine of duty, and the multiplicity of his engagements, he found some time for authorship. His books were generally well received by the public; some of them passed through several editions.\*

Dr. Kurtz possessed tender sensibilities. He had a warm, kind heart, and if in his manners he was less demonstrative than some others, he never repelled. "He was

\* The following embraces a list of Dr. Kurtz's publications: First Principles of Religion for Children, Hagerstown, 1821: Sermons on Sabbath Schools, Hagerstown, 1822: Faith, Hope and Charity Hagerstown, 1823: Address on Temperance, 1824: Pastoral Address during his absence in Europe, 1827: Ministerial Appeal, Valedictory Sermon, Hagerstown, 1831: A Door opened of the Lord, Introductory Sermon, Chambersburg, 1831: Infant Baptism and Affusion, with Essays on Related Subjects, Baltimore, 1840: The Year Book of the Reformation, co-editor, 1844: Theological Sketch Book, or Skeletons of Sermons, carefully arranged in systematic order, so as to constitute a complete Body of Divinity, partly original, partly selected. 2 vols. Baltimore, 1844: Why are you a Lutheran? Or a Series of Dissertations explanatory of the Doctrines, Government, Discipline, Liturgical Economy, Distinctive Traits, &c. of the Evangelical Lutheran Church in the United States. Baltimore, 1847: Prayer in all its forms and Training of Children. Baltimore, 1856: Lutheran Prayer Book, for the use of families and individuals. Baltimore, 1856: The Serial Catechism, or Progressive Instruction for Children. Baltimore, 1848: Inaugural Address, setting forth the design, necessity and adaptation of the Missionary Institute at Selinsgrove, Pa. Baltimore, 1859: The Choice of a wife, Lecture to the Graduating Class of Theological Students in the Missionary Institute. Baltimore, 1863: The Condemned Sermon, Experimental, not Ritual Religion, the One thing Needful, Sermon delivered in Newville, Pa., before the West Pennsylvania Synod. Baltimore, 1863: Believers belong to Christ, Sermon preached before the Maryland Synod on a Sacramental Occasion. Baltimore, 1865.



not so stern a man," says Dr. Hay, "as some, who were less intimately acquainted with him, and who saw him only, it may be, under peculiarly unfavorable circumstances, supposed. He was genial and kind-hearted, and often manifested these traits of character, even when under the influence of physical suffering." Few men had the power of attaching individuals more strongly than he, or to bind more tenderly to his own heart, the hearts of devoted, loving friends. He never betrayed the interests of those whose confidence he enjoyed. He loved good men of every name, and met them with an open, catholic cordiality. He possessed great charity and knew how to exercise Christian forbearance.

He was a man of lofty patriotism. Deeply interested in his country, he loved its principles and honored its institutions. He studied its politics, he comprehended its position. He did not sympathize with human bondage, so long dominant in this favored country, and at the very commencement of our national difficulties, confidently predicted that the civil conflict, which was convulsing the land, would result in the removal of slavery. He rejoiced that he was permitted to witness its overthrow, the sacredness of the Union vindicated and its integrity preserved, the return of peace and the triumph of the right. During the dread struggle, the terrible ordeal through which, as a nation, we were called to pass, his trumpet gave no uncertain sound. He took an open and decided position while the startling events of the war were in progress, and did all in his power to meet the crisis with the noble courage of faith, to sustain the authorities in the effort to crush the conspiracy, to defeat the machinations of men, insane with reckless ambition, who were endeavoring to overturn the freest and the best Government, God ever gave to the world.

The last time we met the Doctor, was just one year ago, at this season of the year, only a few weeks before his death. Unable to lie down, on account of a difficulty in respiration, he was sitting in his bed supported by pillows, apparently very near his end. Though suffering from disease, we found him patient and uncomplaining, gentle, calm and full of the anticipations of heaven. He was in a most comfortable frame of mind. Although the effort appeared painful, and he could articulate only in a whisper, yet he was anxious to speak. He said that he was

waiting for the Saviour—if he would only come and take him; that he was just at the gate, but the Lord was not yet ready to open it for him. It was his will that he should remain a little longer on the earth, and that he was entirely resigned to that will. He spoke of his own unworthiness, of his righteousness as “filthy rags;” Christ was his only ground of acceptance. “I have nothing,” he said “but Christ to depend upon—his robe of righteousness is my only hope. I have been most unworthy and sinful. I have done nothing—Christ has done all, through his blood alone I hope to be saved. I am a sinner saved by grace. My work on earth is done—through Christ I hope to get to heaven.” He spoke with great tenderness and gratitude of the kindness of his friends, and added, that special grace had been given him to forgive his enemies, to love them. He also referred, on this occasion, to his position on various questions; he had re-examined them in view of eternity, and had seen no reason to change them; but he had often been misunderstood, and his opinions misrepresented. He spoke particularly of two subjects—his defence of revivals and his connection with the Missionary Institute. In reference to the former, he said: “I have always been opposed to extravagance and disorder,” and in reference to the latter: “I was never hostile to an educated ministry. The Church must have ministers of thorough education and learning. But many can do good in the waste places of the Church, if their culture is not so extensive, if their hearts are only right, if they are only in earnest.”

In reviewing the life and services of the subject of the present narrative, we do not mean to say that he was free from imperfections. He was human, equally fallible with ourselves. There has been only one perfect being on earth. There is no man living that sinneth not.

*Nam vitiis sine nascitur: optimus ille est,  
Qui minimis urgetur.*

There were defects, as well as excellencies, in his character. He had his infirmities and short-comings. He confessed and lamented them, but those who knew him best, were convinced that he was under the influence of Christian principle, that religion was the controlling motive, the supreme joy of his life. But whatever his failings were, whilst living, they are now all effaced. We can think of



him only as a perfect person in Christ Jesus, ransomed from the power of sin, and happy among the redeemed, in that land, where all is love and joy and peace—

“Who having run  
The bounds of man’s appointed years, at last,  
Life’s blessings all enjoyed, life’s labors done,  
Serenely to his final rest has passed.”

Beyond the reach of human praise, or human censure, he quietly sleeps in the “house appointed for all the living.” He rests from his long and faithful labors. He was one of those, to whom the inspired seer, looking through the veil of time into eternity, referred in the immortal words: “Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

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### ARTICLE III.

#### BAPTISMAL REGENERATION.

By Prof. D. WORLEY, A. M., Canton, O.

As important as the doctrine of “Justification by Faith,” opposed to the Romish doctrine of justification by faith and works, confessedly is to the purity and safety of the Church, no less important is the doctrine of the means of grace, as opposed to the sectarian perversion by which faith is essentially stripped of its true character and power as a product of grace and treated as an element of human intellect only, called into exercise, it may be, by the Word of God addressed to the understanding and will. This latter doctrine is more pernicious in its tendencies and effects, in our day, than the former error of the Papacy; for while this brings in our feeble and imperfect works as co-operating in the work of justification, it still, in theory at least, gives large room for faith as a product of divine grace; that makes faith itself a human work, whilst it indirectly denies the doctrine of total depravity, and is the first step in the system of rationalism and infidelity. No

truth is more potently and continually urged in the Scriptures, than that of the total depravity of human nature ; or that "since the fall of Adam, all men who are naturally born, are begotten and born in sin ; that is, that they are from the first moment of their existence full of evil desires and propensities, and can have no true fear of God, no true faith in God, of their own accord."\* The Psalmist says, Ps. 51 : 5 : "Behold, I was shapen in iniquity, and in sin did my mother conceive me." He also prays, Ps. 5 : 10 : "Create in me a clean heart, O God ; and renew a right spirit within me." Our Saviour says, John 3 : 6 : "That which is born of the flesh is flesh," and upon this bases the necessity, "Ye must be born again." St. Paul affirms, as it had been aforetime written, Rom. 3 : 10—12 : "There is none righteous, no, not one ; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way ; they are together become unprofitable ; there is none that doeth good, no, not one."

And when man, honestly desirous of knowing himself, comes, under self-examination, to the light of the Word of God, how perfectly he sees himself, his own heart, human nature generally reflected in these and other teachings of the divine Word. Without it, man is in darkness and gloom, an enigma to himself ; but by it, and in it, through the gracious guidance and power of the Holy Ghost, he attains unto that highest of all knowledge, self-knowledge, and sees a solution of all the woes and sorrows of our sin-cursed humanity. The unborn child has the root of all evil already seated in his innermost being ; he is born into the world a child of the devil, and the very first visible manifestation of itself which every child shows, is that of a spirit controlled and influenced by the resistless power of evil and sin. The growing child is only a growing sinner, in whom the seeds of corruption develop and grow and perfect themselves in the fruits of death, temporal and eternal. Hence it is well declared : "Man is dead in trespasses and sins." To be dead in sin, is to be prone to every evil, and averse to every good ; it is to be estranged from God, and from the life of God, and subject to Satan and the life of sin ; it is to be completely sold under sin, and utterly powerless for righteousness and holiness ; its

\* Augs. Conf., Art. 2.



consequence is complete alienation from God and all good, and evil in body, mind and soul, under the sufferings and woe of everlasting death. And as God is, and must necessarily ever remain, holy and just, and can, therefore, have no pleasure in sin or the sinner, man, left to himself in this condition, is hopelessly the subject of God's eternal and righteous wrath and indignation. He must be changed; he must be renovated in his entire being; he must become a new creature, or be lost forever and ever. But can the Ethiopian change his skin, or the leopard his spots? Neither can man deliver himself from corruption and death. God, by his almighty wisdom and power alone can do it. And he, moved by infinite compassion and goodness, has provided that, as all in Adam die, so all in Christ shall be made alive. 1 Cor. 15 : 22. Sin must be atoned, and the sinner must be redeemed; righteousness acceptable unto God, must be provided, and man in this righteousness become holy, before he can be delivered from the power and evils of sin. The sufficient atonement, and sanctification have been provided and wrought out by God, through his only Son, our Lord and Saviour Jesus Christ. For man's sake, he took upon himself our human nature, and was made in all things, except sin, one with us; he raised our humanity up into his own divinity, and was himself God manifest in the flesh. By his death and sufferings, the just for the unjust, an all-sufficient ransom has been paid; by his obedience even unto death, the cruel and shameful death of the cross, he, the God-man, has provided a complete and spotless righteousness for all mankind. It needs only that this redemption and holiness be appropriated *unto* man that the work of salvation may be completed *in* man.

It is this appropriation of the suffering and merit of Christ, which claims our particular consideration; its importance is apparent from what has been already said. It remains for us to inquire earnestly, through the enlightening influence of the Spirit in the Word, through what means God is pleased to make of us new creatures in Jesus Christ. The successful physician when about to treat a case of serious illness, must not only understand the nature of the disease, but must adapt his remedies to all the circumstances of the patient. So God, in his tender compassion toward man, has humbled himself for man's relief to all the necessities of his low and desperate condition.

Hence the ordaining of means, through which the grace of God comes to appropriate salvation unto man; means which are simple in themselves, easy of attainment, and everywhere to be found. Man, as we have seen, is totally depraved and, of himself, cannot believe in, or come to, Jesus Christ; hence God comes to man, and, through means appropriate to his condition, bestows upon him the power of faith and of a new being unto justification and salvation; as it is written: "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Eph. 2 : 8. Faith is the power of the new man, created within us by the power and word of God; and this new man is none other than our Lord Jesus Christ himself. "For we are his workmanship, created in Jesus Christ unto good works." Eph. 2 : 10. Christ, who declared to Nicodemus the necessity of the new birth, also declared the means, and the power, through which it is accomplished: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John 3 : 5. From the view we have already taken of man, and from all the requirements of his case, it is very evident that the birth of water and of the Spirit, cannot take place otherwise than as God himself appoints; it is also evident, that man's judgment of the propriety or sufficiency of his declarations and appointments, can neither confirm nor destroy their efficiency. Means of grace are efficacious to man, when used as God has given them, in his name and under his promise, simply and alone because God has seen proper to appoint them and has sanctioned them by the promise of his grace, which he has himself affixed to them.

When, then, we are led to inquire, What is Baptism, and what are its benefits? Our answer is: "Baptism is not mere water; but it is that water which the ordinance of God enjoins, and which is connected with God's Word; and it causes the forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to those who believe; as the Word and promise of God declare."\* The Church does not teach, and never has taught, that Baptism is regeneration; but she does teach, and in accordance with the Word of God must teach, that through Baptism grace is offered, and that in all those who allow the work



of grace to commence and grow in their hearts, not resisting the Holy Spirit in Baptism, but in humble trust to God's promise affixed unto Baptism, allowing him to renew, transform and sanctify the heart, it is a means of God unto regeneration and the new birth of the Spirit, and secures in these the forgiveness of sin, life, and salvation. God comes in holy Baptism, which is his own appointment and does not rest upon any foundation of man's laying, and offers grace, his own grace in Jesus Christ, unto all; they who by faith receive what God thus gives them freely, without money, without price, and without any merit in themselves, have what is therein offered them, for the word and promise of God cannot, and will not, in any case, fail of accomplishment.

In the new birth, regeneration, strictly considered, sustains the same relation that generation does to the natural birth. It is the implanting of the seed of the new man within us, which seed, in accordance with God's arrangement and appointment, must, in a dependent condition, develop and grow in our connection with the Church, the bride of Christ, and our common mother, until in God's own good time, and according to the working of his good pleasure, as declared in the Word, we are perfected in the new man, and delivered into the more independent state of existence, which is that of the saints in glory. In thus accepting the doctrine of regeneration and tracing it to, and from, the grace of God offered unto man in holy Baptism, and accepted and appropriated by man in faith, we avoid two very prevalent extremes of error, that which would make Baptism, by the mere act, and independent of faith, effective unto regeneration; and that, on the other extreme, which makes faith as an exercise of the human understanding, independent of the intermediate grace given and secured in Baptism, and by implication, more effective than even the word and promise of God. Both these errors agree in this, that they make more allowance for the human work than they do for the grace of God in regeneration and justification. The true ground of doctrine is here, as in many other things, just between the two extremes. It is, therefore, important, that we establish our position upon the infallible teachings of God's Word; for the truth established upon these is secure, and will not be in any danger from error, under whatever form, and from whatever quarter the attack may come.

Nor must we mistake the hallucinations of disordered fancy for the Word of God. Neither when we have a sure word for our positions, dare we reject it, because of the weakness or perversity of our darkened human understanding. The Word of God in itself, without any addition or subtraction from man, must determine our faith, if we would have it rest upon a sure foundation. Hence, however consoling the doctrine of Baptism may be to us poor sinners, who knowing our insufficiency, look to the sufficiency of God's grace offered therein, we must look for the ground of our hope to what God has most solemnly declared and taught concerning Baptism as a means of grace.

We have already adverted to the necessity of a new birth of water and the Spirit, as declared to Nicodemus, by our Saviour himself; that Holy Baptism is thus presented as the means, and the Holy Spirit as the agent of the new birth, may be clearly seen from the following considerations: Man must be born of water and the Holy Ghost, before he can enter into the kingdom of heaven; as the work of the new birth implies creative power, and man himself is dead to all that is good, it can only be accomplished by the power of God; man can not expect the power of God to be exerted on his behalf otherwise than as he declares and appoints; there is not a single appointment of God's Word, except Baptism, in which water is connected with the Spirit in the work of salvation; hence there can be no other ordinance substituted for Baptism by men, to attain the purpose which is expressly confined to it. Again; when we come to compare Scripture with Scripture, the evidence of the Word is positive and conclusive, that the birth of water and the Spirit is none other than the act of the Holy Ghost in Holy Baptism, appropriating Christ, with all his merits and sufficiency to him that believes. Christ declares to Nicodemus that to enter into the kingdom of God, i. e., to be saved, man must be born of water and the Spirit; on the day of Pentecost when, by the preaching of Peter and the other apostles, the multitudes convinced of sin, began eagerly to inquire, "What must we do?" The answer is: "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2 : 38. Paul says to Titus, 3 : 5 ; "Not by works of righteousness which we have done, but



according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." Now can any thing be plainer than that the birth of water and the Spirit as used by Christ, the being baptized in the name of Christ, and receiving the gift of the Holy Ghost, as directed by Peter; and the washing of regeneration and renewing of the Holy Ghost, as used by Paul must refer to one and the same thing: on the one hand we have water, baptism, and washing of regeneration, connected on the other with the Holy Ghost to secure our entrance into the kingdom of God, remission of sins, or salvation; What else can be said than this; Baptism is the washing of regeneration, converting man by the renewing of the Holy Ghost through this birth of Water and the Spirit, to Christ for the remission of sin, life and salvation? Or, as the Apostle says, Col. 2 : 9—13: For in him, viz : Christ, dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom, also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in Baptism, wherein also ye are risen with him, through faith of the operation of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses:" which words show us that in Baptism they, who through faith receive the grace therein offered, are united with Christ in the power of his death and resurrection, are quickened or regenerated with him, and receive the forgiveness of sins. Already in the olden times, before the advent of Jesus into the world, the holy prophet of God, looking forward in the spirit of prophecy to the glory of the Redeemer's kingdom, declared the voice of God: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek 36 : 25, 26. Christ commanded to preach the gospel to all nations, baptizing them in the name of the Triune God, and promised salvation to all who believed and were baptized. Mark 15 : 15, 16. The Apostle Peter declares, referring to the saving of Noah

and his family, by water in the ark, that in like manner, "even Baptism doth now save us, (not the putting away of the filth of the flesh," *i. e.*, a mere washing of the body, "but the answer of a good conscience towards God," *i. e.*, through the inner washing of the soul,) "by the resurrection of Jesus Christ." 1 Peter 3 : 20, 21. By nature we are the children of the devil: to enter into God's kingdom and to be saved, we must become the children of God. Paul tells us how this is accomplished. "You are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3 : 26, 27. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." Rom. 6 : 3. Paul himself had been thus commanded of the Lord by his servant, Ananias: "Arise and be baptized and wash away thy sins," Acts 22 : 16, and he knew by the evidence of the Spirit of God, the efficacy of Baptism in securing the peace of God, through faith, in the forgiveness of sin, and participation in the new life of Jesus Christ, and he could therefore speak of the virtue of Baptism, not as one who doubted, but as one who, through faith, knew what he declared. Shall we, dare we, hearkening to the seductive voice of our own deceitful and depraved understanding, reject his testimony, and, through false interpretations, deprive the Word of God of its power in our unbelief? It will, nevertheless, still retain its power; for though in its rejection by us, the Word of God will not be unto us a source of life unto life, it will seal our condemnation. God has ordained holy Baptism; in it he enters into covenant relations with us and makes us his children; but if we reject his proffered grace, and do not receive him in the appointments of his Word, as he comes unto us, we will, with unbelieving Jews, be cut off from the living vine, into which we have been engrafted; and our condemnation will be sure.

It remains, then, for us to inquire how we may retain the grace of God which is given us in Baptism. The seed that is cast into the ground must receive its due proportion of heat and light and moisture, before it will germinate and grow into a living, fruit-yielding plant. If these are withheld, it will either remain torpid, or in time die entirely. In natural birth, too, generation is not all; the embryo-child is connected with its mother, and must be supplied with its appropriate nourishment, that it may



grow and develop into a full-formed and perfect being before birth is finally accomplished; if not supplied according to the essential condition of its being, the embryo, at any stage of its development, may be destroyed, or birth end in a lifeless, shapeless mass. And so it is in the new birth. In Baptism grace is secured and the Holy Spirit renewed unto man; but by the appointment of God, certain essential conditions of growth and development are affixed to the new man, regenerated within us by the power of the Holy Ghost. In subjection to these conditions it will grow and develop—deprived of them, we have no right to expect it. The plant of life within us requires the watering of the Word, and the new man must grow up into perfection in the union of our Lord Jesus Christ. That these conditions may be secured for the child of God, he has ordered and arranged his holy Church, and committed to her the office of the keys, in the preaching of the gospel and the administration of the sacraments. It is in the preaching of the Word and in the Lord's Supper, that Christ has made provision to refresh and feed his children, begotten again of him unto eternal life. Under the preaching of the pure Word and in the Holy Supper, administered according to the Word, the believer in self-examination, daily repentance, and sorrow for sin, and daily trust and confidence in God and his holy promises, renews his strength, finds power and grace to resist the flesh, the world and the devil, and gains at last an enduring and eternal victory over them. For thus by the growth of the new man in them, they grow up into Christ; they live in him, and he lives in them. Thus the grace of Baptism retains its power from day to day, and we develop and become fruitful plants in the garden of the Lord, living, active, zealous Christians in his Church. And so it will continue to be, so long as we do not withdraw ourselves from the Holy Spirit's influence in the means of God's appointment: but if we do reject the means of grace, forsake the preaching of the gospel, and refuse to come to the table of the Lord and feast upon his body, broken for our sins, and his blood, spilled on our behalf, then we remove ourselves from the Spirit's influence, and the seed of grace cannot, and will not, grow in our hearts; and if we continue in our rejection of the Spirit in the means given and ordained of God, we shall grieve him away, and that seed of grace will die; the life of God in Christ Jesus will

be taken from us; God will give us over to hardness of heart; and we shall perish without remedy. Let the example of the Jews, once the accepted and covenant people of the Lord, stand before us, as an admonition against unfaithfulness to the covenant relations, which through Baptism, we sustain to God. "Because of unbelief they were broken off and thou standest by faith. Be not high-minded, but fear. For if God spared not the native branches, take heed lest he also spare not thee." Rom. 11 : 20, 21.

If the question should yet be asked, How can these things be; how can Baptism, and the Word, and the Lord's Supper accomplish the great and necessary blessings upon man, let Christ's answer to Nicodemus suffice us: "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." John 3 : 7, 8. The operations of the Spirit in the means of grace do not depend upon man's understanding; their efficiency and sufficiency rest upon the wisdom and power and promises of God; we are not required to understand them; we walk not by sight, but by faith; our faith does not rest upon any knowledge we have in ourselves, but upon the infallible and unchanging Word of God. Our redemption and salvation are a deep and hidden mystery of God, but to us who live by faith in Jesus Christ our Lord, a sacred and blessed mystery of grace and goodness, securing unto us present peace, hope in death, and acceptance at last with our Father, and the Father of our Lord Jesus Christ. Let us only be faithful in submission to the means of grace, using them humbly in prayer, praise and thanksgiving, and their power unto salvation will be secured unto us forever. *How*, in these things, is the suggestion of the devil; it is opening the gate for doubt, uncertainty, infidelity and death. Nicodemus asked it, but was not answered; the Jews asked it, and because they could not see, many left off following Christ. If, under the enlightenment of the divine Word, we consider the greatness of the work, required to justify and save the sinner; if we consider the vastness of the sacrifice required to atone for sin and to appease the holy and just wrath of God; if we look at the infinity of love which moved God to give his only begotten and well-beloved Son as this sacrifice, and as our righteousness, our finite understand-



ing will stand back abashed; and filled with wonder and amazement, we can only exclaim with the holy apostle when looking into these things: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Rom. 11 : 33. There are a thousand mysteries in our earthly and temporal being, which have ever baffled all the efforts and the understanding of the wisest of the sons of men to unravel them; shall it be any wonder then that when God reveals his holy will with reference to our spiritual and eternal being, there should be a mystery, defying the finite, and weak, and sin-blinded reason of man? The fruits of the operation of God's word and law in nature, we see and may accept, even though we may not be able to understand them; in his spiritual kingdom if we submit to his appointments of grace, we will, too, without fail, experience the riches of his grace, without being able to answer the *hows* and *thewherefores* of an unbelieving heart. It is ours not to see now, but to believe and trust now, that we may see hereafter.

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#### ARTICLE IV.

DR. SHEDD'S HISTORY OF CHRISTIAN DOCTRINE, WITH SPECIAL REFERENCE TO ITS STATEMENTS IN REGARD TO THE CONFESSIONS AND DOCTRINES OF THE EVANGELICAL LUTHERAN CHURCH.\*

By Prof. CHARLES P. KRAUTH, D. D., Philadelphia.

IT cannot be claimed for Dr. Shedd's book that it is the profoundest and most exhaustive history of Christian doctrine, but it may be asserted with justice that it is eminently pleasant and readable. But if it be not as profound as is conceivable, it is as profound as its general aim permits it to be, and if it does not always exhaust its subjects, it never exhausts its readers. We cannot concede to Dr. Shedd all that he seems to claim, and we are sure with

\* A History of Christian Doctrine. By William G. T. Shedd, D. D. In Two Volumes. New York: Charles Scribner.

perfect sincerity, in regard to the originality, or even the self-origination of his method. It varies so little from that of some of the German works to which he confesses his obligations, that without presupposing their plan we can hardly conceive that he would have fallen upon his. He investigates "each of the principal subjects by itself, starting from the first beginnings of scientific reflection upon it, and going down to the latest forms of statement." Dr. Shedd accepts, at the very out-start, the idea of doctrinal development, and one of the best features of his book and of its plan is, that he so clearly and satisfactorily exhibits the processes and results of this development. Revelation is unchanging, but the science which classifies, and adjusts in their due relations to each other its doctrines, which sees each in the light of all, and under whose guidance, to use the vigorous words of Dr. Shedd, "the objections of the heretic or latitudinarian only elicit a more exhaustive, and at the same time more guarded statement, which carries the Church still nearer to the substance of revelation and the heart of the mystery," this science, in its own nature, must have a growth. The man who takes up the Bible now, without reference to what the minds of generations have done towards its elucidation, is exactly as foolish as the man who would affect to be an astronomer, and who starting with the contemptuous repudiation of the human speculations of Newton and La Place, and the finite machinery of the telescope, would go out upon the hills at night, after the fashion of the Chaldean shepherds, to study, through the hole in his own blanket, the stars as God made them, with his own good eyes, which God also made, and not as astronomers, who are but men, have speculated about them, and not as telescopes, which are but the imperfect workmanship of the creature, seem to present them. Dr. Shedd has well stated and well guarded the doctrine of development. He shows that development is not creation, nor improvement. Astronomy neither creates the stars, nor improves upon the facts connected with them; but it develops into a more perfect knowledge of them, and out of that higher knowledge into a more perfect science. The facts of the stars are the rule of the astronomer's faith, but the *Principia* is its creed. The science develops, but it develops toward the absolute truth, not away from it; and the more perfect the doctrinal



development is, the nearer has it come to the ideal of God's mind, which has its image in his word.

Much of Dr. Shedd's mode of thinking is certainly not the outgrowth of anything characteristic of New England. The attitude of the original extreme Puritanism to the history of the ancient Church, was very different from his. Puritanism, as separatism, had no history for it, and hence it repudiated history. It has lived long enough to have a history, to recede from its extreme positions, and to receive new elements of life; and Dr. Shedd's book is one among many evidences that Puritanism seeks a history, and begins to appreciate its value — the value not only of its own history, but of the history of the whole Church. After all the diversities and terrible internal strifes of the nominally Christian Church, there is not any great part of it that can safely ignore absolutely any other great part. Puritanism cannot say, even to Romanism, "I have no need of thee," still less can it say so to the grand portions of evangelical Protestantism. Dr. Shedd's book shows that he has escaped from many of the narrownesses which obscured the genuine glory of Puritanism, for genuine glory it has, and a great deal of it. No book of which we know, emanating from a New England mind, shows as much acquaintance as this book does with the character and weight of Lutheran theology. We might wish, indeed, that some of the weak and foolish men, whose chief claim to be considered Lutherans is, that they know nothing of its doctrines, and exhibit none of its virtues, would seat themselves at the feet of this Puritan Doctor, and learn better things.

Nevertheless, one of the greatest weaknesses of the book is its lack of a thorough and independent knowledge of our Church. Dr. Shedd, especially in his exhibitions of the Patristic and English views, shows independent research; but in the treatment of the Lutheran theology he gives unmistakable evidence that his reading has been comparatively slight among the masters, especially the old masters of our Church. He has trusted too much to manuals, and yet has hardly used them enough. He exhibits views as characteristic of Calvinistic divines, or of the Calvinistic symbols, which are mere resonances of the Lutheran theology, whose glory it is, first to have brought into the distinct sphere of science the great Biblical truths of which we speak. The scientific development of the

doctrine of the redemptory character of the *active* obedience of Christ, is due to the Lutheran theologians. The true and profound views of the person of Christ, which Dr. Shedd presents in the language of Hooker and Hopkins, though involved in the Athanasian Creed, received their full scientific shape from the Christological labors and controversies of the Lutheran Church in the sixteenth century. The Lutheran Church has been the ultimate spring of almost all the profound theological thought of modern times. Even Calvinism, without it, would not have been. Calvin was saved, we might almost say created, by being first Lutheranized.

It is refreshing to find in Dr. Shedd's book so much that is sound, and deep, and old; but which will, to the mass of thinkers in New England, seem like novelty. Nothing, indeed, is so novel in New England as the old theology, in some of its aspects. How, for example, must the doctrine of the true sacramental presence mystify them? Dr. Shedd, perhaps wisely, has spared them this. There are, indeed, great departments of the history of doctrine, on which he does not enter. He gives us, for example, nothing direct on the doctrines of the Church, of Baptism and of the Lord's Supper; yet these involve many of the most vital questions of the hour. On the other hand, he has gone, we think, beyond the bond in devoting a whole book to the history of Apologetics, and another to an account of Symbols. He has done it so well, however, that we not only forgive him, but thank him for it.

One very interesting feature of the book is its presentation of many of the Calvinistic doctrines in their coincidence with the Lutheran; as, for instance, in the paragraphs on the "Lutheran-Calvinistic Theory of Original Sin," "The Lutheran-Calvinistic Theory of Regeneration;" and on other points. Dr. Shedd seems to fear that "the chief criticism that may be made upon the work is, that it betokens subjective qualities unduly for an historical production." On the contrary, we think, that so far as is consistent with fidelity to conviction, his book is remarkably free from the offensive obtrusion of merely personal opinions. There is not a page in it whose tone is unworthy of the refined candor of a Christian gentleman. We are struck, indeed, as we have said, with what we regard as mistakes in reference to the Lutheran Church, but the



statements of Dr. Shedd are made in a tone which relieves them of all asperity ; and he knows so much more about our Church than most writers of English who have attempted to describe it, that we feel that his mistakes are involuntary. They are fewer than might have been anticipated. Dr. Shedd speaks of the Augsburg Confession as "the symbol which was to consolidate the new evangelical Church into one external unity, in opposition to that of Rome." "But the doctrines of sin and redemption had been mistated by the Papal mind at Trent ; and hence the principal part of the new and original work of the Lutheran divine was connected with these." This collocation might mislead the reader, who forgets that the Augsburg Confession was prepared fifteen years before the first convention of the Council of Trent. Dr. Shedd speaks of the Augsburg Confession as "the first in time" among our symbols. Twelve pages after he corrects himself by mentioning that the Two Catechisms were published in 1529, a year before the Augsburg Confession. Dr. Shedd says appreciatively : "The general tone and spirit of the first creed of the Reformation is a union of firmness and mildness. The characteristics of Luther and Melanchthon, the two minds most concerned in its formation, are harmoniously blended in it."

*The Origin of the Augsburg Confession.*

In Dr. Shedd's interesting volumes, we naturally look with most interest for that which bears upon our own Church. His remarks upon the origin, character and supposed imperfections of the Augsburg Confession, may require some examination. Dr. Shedd speaks of the Augsburg Confession as a public and received Confession of the common faith of the Protestant Church. Taking the word "Protestant" in its original and strictly historical sense, this is true, but it is not, nor was it ever the received Confession of all whom we now call "Protestants." Two counter Confessions, those of Zwingle and the Tetrapolitan, were prepared for the Diet of Augsburg. There are some defects too in Dr. Shedd's statement of the origin of the Confession. He says : "The process began with a commission from John, Prince of Saxony, given in March, 1530, to his favorite theologians, Luther, Justus Jonas, Bugenhagen and Melanchthon, to prepare a series of succinct and comprehensive articles to be discussed and de-

fended as the Protestant form of doctrine." Dr. Shedd's statement in this sentence is defective, for it does not furnish the reason of this commission, and it seems inaccurate in making this commission the beginning of the process which was completed in the laying of the Confession before the Diet of Augsburg. The ultimate ground-work of the Augsburg Confession is the Fifteen Articles of Marburg which were the result of the conference between the Zwinglians and Lutherans, October, 1529. These are more closely related to the Seventeen Articles of Schwabach than the Schwabach Articles are to the Augsburg Confession. The real immediate beginning of the Process was in the summons of the Diet by the Emperor Charles V., dated January, 1530, in which he stated as one of the objects of the Diet, the comparison and harmonizing of the conflicting views which were dividing the Church, and to this end required of the evangelical princes a statement of their doctrine. The Elector of Saxony, the leader of the Evangelical States, foresaw that for any such comparison a clear and judicious statement in writing, both as to doctrines and abuses, would be necessary on the part of the Protestants, (Lutherans,) and gave the command to the four theologians, to prepare the needed statement, and present it to him in eight days at Torgau. The shortness of the time allotted is the solution of the fact, that "these theologians joined on upon the work that had already been performed by one of their number," though it is not strictly accurate to say that the work had been performed by one of their number, as Luther says, in so many words, in his Preface to these Articles, that they were not his exclusive work.\* His co-laborers in preparing them were Melancthon, Jonas, Osiander, Brentius and Agricola. "In the preceding year, (1529,) Luther, at a Convention of Protestants, at Schwabach, had prepared seventeen Articles, to be adopted as the doctrinal bond of union. These Articles, this body of Commissioners appointed by Prince John adopted, and having added to their number some new ones that had respect to certain ecclesiastical abuses, presented the whole to the Crown Prince, in Torgau, in March, 1530. Hence, they are sometimes denominated the "*Articles of Torgau.*" The reader must not suppose, as he might, that

\*Sie sind nit von mir allein gestellet. The whole are given in Cyprian's *Historia*, (Gotha, 1730,) Beilage, p. 159. *Corpus Reformatorium*, xxvi. 138.



"Prince John" was one person, and "the Crown Prince" another. We do not know why Dr. Shedd prefers the title "Prince" to the more definite and historical term Elector, unless as a resident of New York, there is special music in his ear in the style and title of that old time pet of the Empire State, "Prince John" Van Buren. And why does he style the Elector the "Crown Prince?"

In the nomenclature of the best recent writers on the history of the Augsburg Confession, the title "Schwabach Articles" is confined to those of the 27th of October, 1529, and the name of "Torgau Article" is restricted to the Articles prepared by the four theologians at Wittenberg, March, 1530, and presented at Torgau. Dr Shedd goes on to say: "This draft of a Confession was then brought before the Imperial Diet, at Augsburg, for examination and adoption. Here it received revision, and some slight modifications, under the leadership of Melanchthon, who was present at the discussion before the Diet, and was aided during the progress of the debate, by the advice and concurrence of Luther, then at Coburg, in a free and full correspondence. The symbol having been formed in this manner, was subscribed by the princes and authorities of the Protestant interest, and in their name publicly read in German, before the imperial assembly, and a copy, in both German and Latin, presented to the Emperor. The Augsburg Confession thus became the authorized doctrinal basis of Protestantism in Germany." In this account we are compelled to say there is more than one mistake. Neither this draft of a Confession, nor any other draft, was ever brought before the Imperial Diet, either for examination and adoption, or for any other purpose. Of course, therefore, it received no revision there, or modification. None of the processes connected with the formation of the Confession, took place in the presence of the Diet. The Diet knew nothing of its contents up to the time of the reading of it. After the Elector had received, at Torgau, the Schwabach, and the Torgau Articles proper, he started for Augsburg, leaving, for prudential reasons, Luther at Coburg, with the understanding that nothing final should be done without consulting him. The Elector and his retinue entered Augsburg, May 2nd, and remained there. During the rest of the month, and for the first half of June, the secular and ecclesiastical dignitaries were gathering for the Diet. In this interval, from May 26th to June 20th,

the Emperor not having arrived, and no sessions of the Diet having taken place, Melanchthon, with the aid and advice of the other theologians, and of all the representatives of the Evangelical interest, given in, sentence by sentence, did the work of composing the Confession which was to be submitted to the Diet, laying as the groundwork, the Articles of Schwabach and Torgau, but doing far more than would be generally understood in Dr. Shedd's statement, that these Articles "received revision and some slight modifications." This Confession, when finished, was sent by the Elector to Luther, by whom, without a solitary change, or suggestion of a change, it was approved, May 15th, one month previous to the entrance of the Emperor into Augsburg. The first session of the Diet was held June 20th, and it was determined that the religious questions should be taken up first.

On the 23rd of June, the Protestant Princes signed the Confession. On the 24th they received permission to present the Confession on the following day. The material labor on the Augsburg Confession was finished and approved by Luther more than a month before the Diet met. In the intervening weeks, Melanchthon elaborated the style, and gave higher finish to the form of the Confession, and before the Diet met, the Confession was finished. It was then no draft, but the perfect Confession, which was in the hands of the Confessors when the Diet met; but neither draft nor Confession was ever submitted for adoption to the Diet. It received, and could in the nature of the case receive, no revision or "slight modification before the Diet." Melanchthon was not present at the discussion before the Diet, not only, although this would seem to be enough, because there was no such discussion, but he was not, in fact, present in the Diet at any discussions of any sort. Melanchthon did not hear the Augsburg Confession read. Justus Jonas was the only evangelical theologian who heard the Confession read, an honor which may have been thought due to his juristic skill, or to his official position. There was no discussion of the Articles of the Confession before the Diet, and no debate in regard to them to make any progress, to be shared in by Melanchthon, or to require the aid of Luther. The Symbol was not formed in this manner, as we have seen, but was finished before the Diet began. Equally mistaken is the statement, that Melanchthon entered upon a detailed refu-



tation of the Romish Confutation, "so far as he could reconstruct the document from his own recollection on hearing it read," as he did not hear it read, and was at first entirely dependent on "notes that had been taken by others who were present at the reading." Dr. Shedd has evidently either been following very inaccurate guides, or, for some reason, has misunderstood his authorities on these points. His bibliography of the literature of the history of symbols does not, indeed, seem to indicate that he has made it a matter of very thorough study; for there is no mention made in it of works of the very highest rank, as, for example, of the works of Carpzov, Baumgarten, Boehmer and Semler, among the older writers; of Plank, Marheineke, Tittmann and Marsh, in the first quarter of the present century; of Möhler and Köllner, whose merits are of the most distinguished order; or of Matthes and Rudolph Hoffmann, and others, who, as good writers of the most recent date, deserve mention. The selectest bibliography ought to embrace all of these. The truth is, however, that the separate history of Symbols is not more properly in place in a history of doctrines, than a history of Polemics, of Patristics, or of Biblical Interpretation would be, for all these are, incidentally, sources of illustration of the history of doctrine. Each of them is, moreover, comprehensive enough for a distinct treatment. Dr. Shedd has made his plan too comprehensive, and necessarily renders it relatively weaker at certain points. The plan which Dr. Holmes has rendered so renowned, of making the weakest point in the chain as strong as the rest, is exquisite in theory, but difficult in practical realization.

*The Augsburg Confession not Romanizing. Consubstantiation no Doctrine of our Church.*

"The Augsburg Confession," says Dr. Shedd, "is divided into two parts: the one, positive and didactic in its contents; the other, negative and polemic." The Augsburg Confession as it is usually, and was most anciently divided, consists of the Preface, Chief Articles of Faith, The Articles on Abuses, and the Epilogue. Köllner makes a fifth part of the Epilodal Prologue, which separates and unites the articles on Doctrine and the articles on Abuses. Nevertheless, Dr. Shedd very properly divides it, in a general way, into two parts. The first of the chief

parts, however, in addition to its positive statements of doctrine, has negative antitheses on the doctrines of the Trinity, Original Sin, the Efficacy of the Ministry, Baptism, the Lord's Supper, Repentance, the Use of Sacraments, of Civil matters, the Second Coming of Christ, and Free Will. On a number of the points, arguments are urged, Scripture is quoted and patristic authorities appealed to, and in the Article on Good Works, the prevailing character is entirely Apologetic. The doctrine of good works had been stated in the sixth article, the twentieth is devoted to the defence of it.

Dr. Shedd exhibits the thoroughly catholic and evangelical character of the Augsburg Confession in regard to the Trinity, Sin, Salvation, and the Last Things. He goes on, however, to make some strictures on certain points, and says: "Though decidedly Protestant upon the cardinal points, the Augsburg Confession contains some remnants of that unscriptural system, against which it was such a powerful and earnest protest." It will be seen from the extract, that Dr. Shedd is theologically and virtually, an "American Lutheran," though nominally a Congregationalist. He admits, that upon the *cardinal doctrines*, the Augsburg Confession is Protestant and sound; indeed he goes further than many "American Lutherans," conceding it to be sound on points on which they regard it as erroneous. Moreover, like "American Lutherans," he maintains that this same Confession contains some remnants of Romanism. The Doctor, if he reads our Church papers, will find that he has already been quoted as a partisan of that portion of our communion in this country, which claims, like the Rationalists of Germany, and the Socinians of New England, the right to the historic name, as is done with that of Lutheran in one case, and of Congregationalist in the other, while they repudiate the doctrines and principles, which are forever associated with all honest use of the terms. He will, perhaps, be astonished to find that nothing gives him more favor among a portion of nominal Lutherans, than his unfavorable representations in regard to the doctrines for which our fathers, when need was, laid down their lives. Nevertheless, the sorrowful history of New England will remind him how the terms "liberal" and "charitable" were made to cover error; how "love" and "forbearance" have been converted



into an enginery against truth, and how the idea that men may call themselves what they are not, and may undermine the system with which they are ostensibly identified, may at last work itself out in open and soul-destroying heresy. Let him not imagine that the fact, that some nominal Lutherans may accept certain statements of his, in regard to our Church, as well-grounded is anything in their favor; on the contrary, they create a strong *a priori* presumption against their correctness—as there is nothing so odious to them as the truth, which convicts them of dishonesty to the noble name they bear, and of treachery to the great principles with which it is bound up forever.

We feel, however, one surprise in regard to Dr. Shedd, which we do not feel in regard to those of whom we speak. It is that, without their motive, he speaks of matters as of little moment, which we would have supposed he, as a Calvinist, would esteem as highly important. Is Dr. Shedd safe, for example, in conceding that the doctrines, concerning the Eucharistic presence and Absolution are not cardinal; for if the doctrines are not cardinal, the errors in regard to them, cannot be; on his premises, then, Transubstantiation itself is not a cardinal error, and the Romish doctrine of priestly absolution, is not a cardinal error. We as Evangelical (not “American,”) Lutherans, hold that as error on these points is cardinal, so must the truth, in regard to them, be cardinal. Fundamental errors are the antitheses of fundamental truths only, and we Evangelical Lutherans, actually cherish, on Dr. Shedd's own showing, a stronger, and as he would, perhaps, regard it, an extremer opposition to the Romish errors on these points, than he does—we do regard the Romish errors on these doctrines as cardinal, but it seems he does not. He will find in our divines through centuries, this stern opposition to these very errors as cardinal, and among no men at this hour, is this feeling deeper, than among the most tenacious adherents to the Augsburg Confession. How does he account for it then, that under the nurture of this very Confession, which he supposes to be sympathetic with Romanism at some points, there has been nursed a deeper and more radical anti-Romish feeling, on these very doctrines, than his own?

Dr Shedd goes on to say: “These Popish elements are found in those portions particularly, which treat of the sacraments; and more particularly in that article which

defines the sacrament of the Supper. In Article XIII, the Augsburg Confession is careful to condemn the Popish theory, that the sacraments are efficacious, *ex opere operato*, that is, by their intrinsic efficacy, without regard to faith in the recipient, or to the operation of the Holy Spirit; but when, in Article X, it treats of the Lord's Supper, it teaches that 'the body and blood of Christ are truly present, and are distributed to those who partake of the Supper.' This doctrine of *Consubstantiation*, according to which there are two factors, viz.: the material bread and wine, and the immaterial or spiritual body of Christ united or consubstantiated in the consecrated sacramental symbols, does not differ in kind from the Popish doctrine of Transubstantiation, according to which, there is, indeed, but one element in the consecrated symbol, but that is the very body and blood of Christ, into which the bread and wine have been transmuted." Nothing is more difficult, than for a thinker or believer of one school, fairly to represent the opinions and faith of thinkers and believers of another school. On the points on which Dr. Shedd here dwells, his Puritanical tone of mind renders it so difficult for him to enter into the very heart of the historical faith of the Church, that we can hardly blame him, that if it were his duty to attempt to present, in his own language, the views of the Lutheran Church, he has not done it very successfully. From the moment he abandons the Lutheran sense of terms, and reads into them a Puritan construction, from that moment he wanders from the facts and unconsciously misrepresents.

In noticing Dr. Shedd's critique on this alleged feature of Romanism, we would say, in passing, that the Augsburg Confession does not teach the doctrine of Consubstantiation. From first to last, the Lutheran Church has rejected the name of Consubstantiation and everything which that name properly implies. Bold and uncompromising as our Confessors and Theologians have been, if the word Consubstantiation, (which is not a more human term than Trinity and Original Sin are human terms,) had expressed correctly their doctrine, they would not have hesitated to use it. It is not used in any Confession of our Church, and we have never seen it used in any standard dogmatician of our communion, except to condemn the term, and to repudiate the idea that our Church held the doctrine it involves. We might adduce many of the lead-



ing evidences on this point; but, for the present, we will refer to but a few. Bucer, in his Letter to Comander, confesses that "he had done injustice to Luther, in imputing to him the doctrine of Impanation," and became a defender of the doctrine he had once rejected. Gerhard, that monarch among our theologians, says: "To meet the calumnies of opponents, we would remark, that we neither believe in *Impanation* nor *Consubstantiation*, nor in any physical or local presence whatsoever. Nor do we believe in that consubstantiative presence, which some define to be the inclusion of one substance in another. Far from us be that figment. The heavenly thing and the earthly thing, in the Holy Supper, in the physical and natural sense, are not present with one another." Baier, among our older divines, has written a dissertation expressly to refute this calumny, and to show, as Cotta expresses it, "that our theologians are entirely free from it (*penitus abhorre.*)" Cotta, in his note on Gerhard, says: "The word *Consubstantiation* may be understood in different senses. Sometimes it denotes a local *conjunction* of two bodies, sometimes a commingling of them, as, for example, when it is alleged that the bread *coalesces* with the body, and the wine with the blood, into one substance. But in *neither sense* can that MONSTROUS DOCTRINE OF CONSUBSTANTIATION be attributed to our Church, since Lutherans do not believe either in that local conjunction of two bodies, nor in any commingling of bread and of Christ's body, of wine and of his blood." To pass from great theologians to a man of the highest eminence in the philosophical and scientific world, LEIBNITZ, in his Discourse on the Conformity of Reason with faith, says: "Evangelical (Lutherans) *do not approve* of the doctrine of *Consubstantiation* or of *Impanation*, and no one could impute it to them, unless he had failed to make himself properly acquainted with their views." To return again to theologians, REINHARD says: "Our Church has never taught that the emblems become one substance with the body and blood of Jesus, an opinion commonly denominated *Consubstantiation*." MOSHEIM says: "Those err who say that we believe in *Impanation*. Nor are those more correct who charge us with believing *Subpanation*. Equally groundless is the charge of *Consubstantiation*. All these opinions differ very far from the doctrine of our Church." This extract from Mosheim is given as a note to the only edition of Luther's Catechism

in English, authorized by our General Synod. This edition and the note were prepared by Dr. S. S. Schmucker, of Gettysburg. The same eminent divine had previously quoted this passage from Mosheim and the one from Reinhard, in his Appendix to the first edition of Storrs and Flatt, and follows them with the remark: "With these views, too, the Augustan Confession perfectly accords," and then quotes the very words of the Confession on which Dr. Shedd relies to sustain his allegation that it does teach the error in question. The Rev. B. Kurtz, D. D. LL. D., in his work, "Why are you a Lutheran?" maintains, also, that the Augsburg Confession teaches no such error. We quote the last two authorities as of peculiar weight, since both of these gentlemen, though nominally Lutherans, have been specially distinguished as opponents of the sacramental doctrine of our Church.

If all the great Congregational authorities of New England, of the past century and the present, were quite agreed that a certain doctrine was *not* taught in the Saybrook Platform, and the "liberal" gentlemen of the Theodore Parker school were very zealous in showing that it *was* taught there, would not Dr. Shedd consider the affirmation as sealing the negation? Would he not think that, if it were possible to make a mistake in believing the great divines, there could be no mistake possible in disbelieving the "liberal" polemics? We beg him, therefore, as he desires to do, as he would be done by, not to think that our Lutheran Church, historically the mother of pure Churches, in some sense even of his own Church among them, has ever believed in the doctrine of Consubstantiation.

One word more, on the allegation of Dr. Shedd that there are Romanizing elements in our Confession. Nothing is more easy, and few things are more perilous, than for Protestants to insist that some peculiarity of this, or that part of a denominational system of doctrine is a relic of Romanism. Dr. Shedd makes this the solvent of our doctrine of the Lord's Supper, just as the Baptist makes it the solvent of Dr. Shedd's doctrine of infant baptism, and as the Socinian makes it the solvent of Dr. Shedd's doctrine of the Trinity, of the divinity of Christ, and of his propitiatory sacrifice. Not everything we learn from Rome is Romish. Not only so, but, as earnest evangelical Protestants, we may admit, that deep and vital as are



the points, in which we differ from Romanists, they are not so vital as those in which we agree with them, and that Evangelical Protestants are not so remote from Romanists as they are from false and heretical Protestants. Dr. Shedd (we use his name simply as giving concreteness to orthodox New England Congregationalism,) agrees with the Romanists as to the sole object of supreme worship, but he does not so agree with his Socinian New England cotemporaries, Protestant, *par excellence*, as these Socinians assume to be. Hence he is generically of the same religion with the Romanist, and would concede a fraternal affinity with Pascal, or Fenelon, which he could not with any Unitarian, however lovely in his personal character. We are not so much alarmed therefore, as some men pretend to be with mere coincidence with elements existing in the Romish Church. If anything in our Protestant doctrines or usages be, indeed, a perpetuation of what is *unscriptural* in the Romish system, it should be weeded out; but it does not follow, that because a thing is in Rome, it is of Rome. Once a pure Church of Christ, the Church of Rome never lost all of her original endowments. We feel that Dr. Shedd is altogether too conscientious and noble a man to attempt to excite this kind of anti-Romish odium as a cheap way of dispensing with argument. Nevertheless, so far as the authority of his name will carry weight with it, he has helped, by the sentences he has written, to increase the weight of unjust reproach which has been heaped upon our Church for centuries, for no other reason than for unswerving fidelity to what she is persuaded is the truth of God. Our Church does hold, as Dr. Shedd also does, without change, the great Trinitarian and Christological doctrines which were preserved in their purity in the Church of Rome, but our Church does not hold a view of the Lord's Supper coincident with that of Rome, derived from it, or sustained by the same kind of evidence, or open to the same invincible objections, scriptural, historical and practical. Dr. Shedd says: "This doctrine of Consubstantiation does not differ in kind from the Popish doctrine of Transubstantiation." We need not stop here to repeat that our Church does not hold, and never did hold the doctrine of "Consubstantiation." Be that as it may, and waiving any further consideration of it for the present, we cannot agree with Dr. Shedd, that in the sense in which he seems to employ the words, our

doctrine "does not differ in *kind* from the Popish doctrine of Transubstantiation." So far we concede that there is an agreement in *kind*, that over against a merely ideal presence of Christ, wrought by the human mind in its memory, or by its faith, our Church does hold to a true presence of the whole Christ, the factor of which is not our mind, but his own divine person. We do not think him into the Supper, but he is verily and indeed there. Faith does not put him there, but finds him there. So profoundly was Luther impressed with the importance of holding to a presence which did not play and fluctuate with the emotions and infirmities of man, but which rested on the all-sufficiency of the person of Christ, on which hangs the all-sufficiency of his work and promise — that deeply as he felt, and triumphantly as he combated the Romish error of Transubstantiation, he nevertheless declared that this error was not so radical as that of Zwingli (whose view Calvin himself stigmatized as *profane*,) and said, that if he must be driven to one extreme or the other, he would rather, with the Pope, have Christ's true body without the bread, than with Zwingli have the true bread without the true body. Surely, that is a glorious error, if error it be, which springs from trusting too far, too implicitly, in too child-like a way in the simple words of our adorable Lord! If the world divides on his utterances, we will err, if we err with those who, fettered by the word, bring every thought into captivity to the obedience of Christ. It was not the power of education, not the influence of Romanistic leaven, but the might of the Word of God, interpreted in regard to the Lord's Supper by the very laws by which Luther was controlled in reaching the doctrine of justification by faith, and every other cardinal doctrine, it was this, and this only, which fixed his conviction. After the lapse of centuries, whose thoughts in this sphere we have striven to weigh, whether for, or against, the doctrine of our Church, with everything in the character of our times and of our land unfavorable to a community in the faith of our fathers, after a conscientious, prayerful examination of the whole ground, we confess, and if need were, through shame and suffering, God helping us, would continue to confess, our profound conviction that this doctrine which Dr. Shedd considers a relic of Romanism is Scriptural to its core, and that no process can dislodge it, which will not, carried logically



through, bring the whole temple of Evangelical truth to the ground. No man can defend the doctrine of the Trinity, and assail the Lutheran doctrine of the Eucharist on the same principles of interpretation.

Nevertheless, he who is persuaded that the Romish doctrine of Transubstantiation is unscriptural, is not thereby in the remotest degree logically arrayed against the Scriptural character of the doctrine of our Church. They are not, in such sense, of one kind as to warrant this species of suspicion. They are the results of greatly different modes of interpreting Scripture, Romanism and Zwinglianism, being of one kind in this, that they depart from the letter of God's Word, interpreted by just rules of language. The Lutheran and Romish views differ most vitally in their internal character and definition, the one taking its harmonious place in Evangelical doctrine, the other marring its grace and moral consistency ; Romanism and Zwinglianism being of one kind in this, that both, in different ways, exhibit dogmatic superficiality and inconsequence. The Lutheran and Romish views are differently related to the doctrinal history of the Church, the one having its witnesses in the earliest and purest ages, the other being unknown to the ancient Church and generated in its decline ; Romanism and Zwinglianism here being of one kind, in that both are unhistorical. The Lutheran and Romish views differ in their devotional and practical working ; Romanism and Zwinglianism here being of one kind, in that both generate the common result of a feeble faith—the one, indeed, by reaction, the other by development. Nothing could be more remote from a just representation of the fact than the charge that, in any undesirable sense, the Romish and Lutheran views of the Lord's Supper are one in kind.

*The Confessions of the Lutheran and of the Reformed Churches.*

Dr. Shedd, after leaving the Augsburg Confession and its Apology, enumerates the "series of symbolical writings," "which constitute a part of Lutheran Symbolism," and mentions—1. The *Confessio Saxonica* ; and, 2. The *Confessio Wurtembergica*. Neither of these Confessions can be regarded as a proper part of the symbolical books of our Church. They were for temporary ends, and were confined in their official recognition to a very small part

of the Church. If Dr. Shedd is correct in supposing that the altered Confession of Melanchthon of 1540 is Pelagianizing in regard to Regeneration, and more or less Calvinistic in regard to the Sacraments, it is not very likely that the Saxon Confession of 1551, from the same hand, would be received by the Lutheran Church without suspicion; and neither the claim made for it in its title, nor Dr. Shedd's endorsement of that claim, would overcome the innate improbability of its being "a repetition of the Augsburg Confession."

The Wurttemberg Confession of Brentius, which was written before Melanchthon's, is sound enough, but never has obtained any general recognition. There are several writings which could have been classed among our symbols with more propriety than those mentioned by Dr. Shedd, as, for example, Luther's Confession of Faith, (1528;) the Articles of Visitation, (1592,) which are still authoritative in Saxony—often confounded in this country with the earlier Saxon Articles of Visitation, (1527;) and the *Consensus Repetitus* of 1664. Not one of them, however, belongs to the Confessional writings of the Evangelical Lutheran Church.

Dr. Shedd's account of the Formula Concordiæ strikes us as peculiarly unfortunate. No hint is given of the occasion for the Confession, of the urgent necessities out of which it arose, of the earnest desire for peace and unity which prompted its formation, of the patient labors running over many years, in which its foundations were laid, and of its masterly completion and the enthusiastic spontaneousness of its reception. The reader might imagine from Dr. Shedd's statements that this book was an effect without any just cause. He says: "It was drawn up by Andreae and others in 1577." The truth is, that the labors of 1577, in which Chemnitz was a greater worker than Andreae, were merely the finishing labors of years—labors whose results were embodied in the Torgau Book. The work of 1577 was, in reality, that of thorough revision. Dr. Shedd says the Formula Concordiæ was "presented to the Imperial Diet." We are at a loss to guess out of what misconception this statement could have originated. Not only is there no historical voucher for any such statement, but the thing itself, to any one who will recall the history of the times, will be seen at once to be absolutely impossi-



ble; and yet, Dr. Shedd, as if to show that there are degrees in the absolute, adds that this Imperial Diet "sought to secure its adoption by the Lutheran Church." All this is purely aerial. There was no such Diet, no such presentation, and no such recommendation. Dr. Shedd's pen is the magician's wand which has conjured up the whole. This is a serious charge to bring against so eminent a scholar; but, feeling the full responsibility involved in it, truth compels us to make it.

*Reception of the Formula Concordiæ.*

Dr. Shedd, still, in his aerial movement, says of this empirical Imperial Diet: "In this they were unsuccessful." Dropping any consideration of the lack of success of this hypothetical Diet, in its phantasmagorial Decrees, we might say that no official effort from any source has ever been made to secure the adoption of the Formula Concordiæ by the entire Lutheran Church. The great German princes and theologians to whom the Formula owed its existence made no effort to bring it to the attention of the Lutheran Church in other lands, with the solitary exception of Denmark. Nevertheless, by its own internal merits this Formula secured from the first a reception by an immense majority of the Lutheran Churches, won its way against the deadliest opposition, was finally received, almost without exception, where it was at first rejected, has been acknowledged virtually in the few cases in which it has not been acknowledged officially, and is received now in almost every part of the Lutheran Church, in which her proper doctrinal life has not been disturbed by rationalistic or pseudo-Unionistic principles. It was originally signed by three Electors, three Dukes and Princes, twenty-four Counts, four Barons, thirty-five imperial cities, in all by eighty-six States of the Empire, and by eight thousand ministers of the Gospel. In Denmark, where it was received by the King with brutal violence, and its introduction prohibited under penalty of death, it has long since been accepted, in fact, if not in form, as a Symbol.\* In Holstein it was formally adopted in 1647. In Sweden, because of the powerful influences tending to the restoration of Popery under the King, it could not at first secure an entrance; but in 1593, at the Council of Upsala, the

\* Köllner, p. 575.

States determined upon its subscription, and its authority as a Symbol was confirmed by later solemn acts. In Pomerania and Livonia it obtained symbolical authority. In Hungary it was approved in 1593, and formally adopted in 1597. In France, Henry of Navarre desired to form a league with the Lutherans against the Catholics, but the acceptance of the Formula of Concord was made a condition on the part of the Evangelical States, and the negotiations were broken off. "The symbolical authority of the Formula of Concord for the Lutheran Church, as such," says Köllner, "can hardly be doubted. By far the larger part of those who regarded themselves as belonging to the Lutheran Church received it as their Symbol. And as, to use the words of the Elector Augustus, we have no Pope among us, can there be any other mode of sanctioning a Symbol than by a majority? To this is to be added, and should be especially noted, that a larger part of those who did not receive it, objected to do so, not on doctrinal grounds, but partly for political reasons, freely or compulsorily, as the case might be, partly out of attachment to Melancthon, partly out of a morbid vanity, because they had not been invited early enough to take part in framing the Concordia, and had consequently not participated in it—and partly because, in one land, those who had the most influence were Calvinistically inclined, although a large majority of the clergy approved of the doctrines of the Formula. The inference, therefore, is by no means to be made that there was a deviation in doctrine, because there was not an acceptance of the Formula."

*Its Character and Contents.*

It will be seen from this that Dr. Shedd hardly does justice to the historical dignity of this great Confession, when he says: "It was a polemic document, constructed by that portion of the Lutheran Church that was hostile to the Calvinistic theory of the Sacraments." Certainly, although the Formula is polemic in meeting error, its main end is irenical, and its general tone exceedingly moderate. When Dr. Shedd leaves the reader to imagine that this Confession was not only, as it would seem from his representation mainly, but was exclusively directed against the Calvinistic theory of the Sacraments, he does injustice to the Formula and to the reader. Of the twelve Articles, but one is devoted to either of the Sacraments, and in the



others there is much in which true Calvinists would feel a deep sympathy—much that nobly defends great points of doctrine common to the whole Evangelical faith. In the first Article, which treats of original sin—in the second, of the freedom of the will—in the third, of Justification—in the fourth, of good works—in the fifth, of the Law and Gospel—in the sixth, of the third use of the Law, the most rigid Calvinist would be forced to confess that there is a noble and Scriptural presentation of those great doctrines. They defend what all pure Christendom is interested in defending. In many of the antitheses of the twelfth article a Calvinist would heartily join, as he would in the masterly discussion of the adiaphora in Article tenth. In Article eleventh, of the eternal foreknowledge and election of God, the Calvinist would find the distinctive doctrine of Calvin rejected, but he could not but be pleased with the profound reverence and exquisite skill, with which the doctrine is discussed, and by which it is redeemed from the extreme of Calvinism without running into the opposite and far more dangerous one of Pelagianism, or of low Arminianism. In the Articles, seventh and eighth, a Calvinist might discover much in regard to the Lord's Supper and the Person of Christ, in which he might not concur; and in Article ninth, on the Descent of Christ into Hell, he would find a view very different from Calvin's, which Calvinists themselves now almost universally reject. Nevertheless, he would discover in such a perusal, as he certainly would not from Dr. Shedd's account, that this supposed polemic document, originating in opposition to the Calvinistic theory of the Sacraments, really defends much more than it attacks that which Calvinists love.

### *The Doctrine of Ubiquity.*

Dr. Shedd says: "It carries out the doctrine of Consubstantiation" (which our Church never held) "into a technical statement," (every part of which had long before been made.) "Teaching the ubiquity of Christ's body," says Dr. Shedd, though the Formula itself never speaks of the "ubiquity" of Christ's body. "Ubiquity" was a term invented by those who wished to fix upon our Church the imputation of teaching a local omnipresence or infinite extension of the body of Christ—errors which the Formula, and our whole Church with it, reject in the strongest

terms. The doctrine of the Formula is that the body of Christ has no intrinsic or essential omnipresence as the divinity has; that after its own intrinsic manner, and in virtue of its own essential qualities, it has a determinate presence, and in that mode of presence is not upon earth; but that, after ANOTHER MODE, supernatural, illocal, incomprehensible, and yet real, it is rendered present, "where Christ will," through the divine nature, which has received it into personal union.

If the question were asked: How is God omnipresent? How can the undivided totality of his substance be in each part of the universe? How can it be all in heaven and all on earth, and all on earth without ceasing in any measure to be all in heaven, and without motion or extension, without multiplication of presences, and so that there is no more of God in the whole universe than there is in each point of it? If such a question were asked Dr. Shedd, we presume that, bowing before the inscrutable mystery, he would reply: God is present after the manner of an infinite Spirit—a manner most real, but utterly incomprehensible to us. Grant, then, that this infinite spirit has taken to itself a human nature, as an inseparable element of its person, the result is inevitable. Where the divine is, the human must be. The primary and very lowest element of a personal union is the co-presence of the parts. To say that the divine nature of Christ is personally present without his humanity, is to deny that this humanity is a part of that personality, and the doctrine of the incarnation falls to the dust: Christ becomes no more than the organ of a special revelation of Deity: his humanity is no more properly one person with God than the burning bush was one person with Jehovah. Accepting the doctrine of a real incarnation, the omnipresence of the human nature of Christ, not in itself, (in which respect its presence is determinate,) but through the divine, is a necessary result and involves no new mystery. If that whole Godhead which dwells in Christ's body can, without motion, without leaving heaven, or extending itself, be present with us on earth, then can it render present with us, without motion or extension, that other nature which is one person with it. What the divine nature of Christ has of itself, his human nature has *through* the divine, which has taken it to be one person with itself. This is one result of that doctrine of the *Communicatio idiom-*



*atum*, of which, as we shall see in a moment, Dr Shedd offers so extremely inaccurate a definition. If the Evangelical Lutheran is asked, how can Christ's human nature be present with us? he can reply, after the manner in which an infinite Spirit renders present a human nature, which it has taken to be an inseparable constituent of its own person, a manner most real, but utterly incomprehensible to us. This is the doctrine at which Dr. Shedd levels, as has often been done before him, the term Ubiquity. It was the *whole* Christ—the man as well as the God—who said: "Where two or three are gathered together in my name, there am I in the midst of them." It was the *whole* Christ who said: "Lo! I am with you always, even unto the end of the world." And what the whole Christ promised, the whole Christ will perform. On any other theory, the Christian on earth has no more a personal Christ with him than the Patriarchs had; the New Dispensation has made no advance on the Old; the divine nature, the second person of the Trinity, was just as much on earth then as he is now; and all the light, peace and joy which a sense of the actual nearness, tender guardianship, and personal sympathy of an incarnate Christ sheds upon the soul, vanish in a haze of hyperboles, a miserable twilight of figures of speech, and the vigorous and soul-sustaining objectivity of Faith faints into a mere sentimentalism. Cold speculation has taken our Lord out of the world he redeemed, and has made heaven, not his throne, but a great sepulchre, with a stone rolled against its portal.

Dr. Shedd says, moreover, in his extremely compact statement of the doctrinal essence of the Formula, (of which our readers, with the close of this sentence, will have every word,) that it teaches "*the communicatio idiomatum*, or the presence of the divine nature of Christ in the sacramental elements." We cannot refrain from expressing our amazement that the writer of a History of Christian Doctrine should give such a definition of so familiar a term. We are forced almost to the conclusion—and it is the mildest one we can make for Dr. Shedd—that he has ventured to give a statement of the doctrine of our Formula, without having read it with sufficient care to form a correct judgment as to the meaning of its most important terms. His definition of the *Communicatio idiomatum* has, however, been equalled by one of our own theo-

logical scholars, who uses the term "hypostatical union" to designate the "distinctions in the persons of the Trinity," and who, when his mistake was pointed out, denounced as miserable bigotry the effort to prevent a man from using terms with any meaning he might see fit to attach to them.

The Doctor closes this paragraph with these words, which certainly exhibit no very deep insight into the internal history of our Church: "The Lutheran Church is still divided upon this Symbol. The so-called High Lutherans insist that the Formula Concordiæ is the scientific completion of the preceding Lutheran Symbolism," (Dr. Shedd seems to us constantly to use the word "Symbolism" inaccurately;) while the moderate party are content to stand by the Augsburg Confession, the Apology, and the Smalcald Articles." We can assure Dr. Shedd, if we know anything of the Lutheran Church, that it is not to be classified in this way. A man may hold very firmly, that the Formula is the scientific completion of the system of the earlier Symbols, and may reject it and them, or receive them with a reservation; on the other hand, a man may be satisfied with the Augsburg Confession alone, but receiving it in good faith, will be as high a Lutheran as Dr. Shedd would like to see. According to Dr. Shedd's definition, the "American Lutherans" are not of the "moderate party," nor, indeed, Lutherans at all. The real point of classification as to the relation of nominal Lutherans to the Confession seems to us to be mainly this: Evangelical Lutherans, who are such in the historical sense, heartily receive as scriptural statements of doctrine, the Confessions of the Church in their proper meaning as reached by the laws of language; while others who wear the name, claim the right, in varying degrees of practical latitude, to set aside, at their pleasure, part of these doctrines. This is the vital issue, and its character is substantially the same, whether a few of the Symbols or all of them are in question. We might add that, under this latitudinarian claim, there have actually been sheltered in the Lutheran Church in this country such soul-destroying errors as Socinianism and Universalism, and that, where the tendency has not run into the grosser heresies, the pervading characteristic of those who represent its extremes is that of laxity in doctrine, government, discipline and morals. There is yet a third class, who, largely revealing practi-



cally the spirit of a genuine Lutheranism, and more or less sympathizing with its controverted doctrines, yet, without a positive acceptance of them, confess that the logic of the position is with historical Lutheranism, and are never consciously unjust to it. This class are regarded with affection and respect by the thoroughly conservative part of the Church, and are bitterly assailed, or noisily claimed by the fanatical element, as the anger produced by their moderation, or the hope inspired by their apparent neutrality predominates.

Dr. Shedd, after disposing of the Lutheran Confession in what, our readers will have seen, we do not consider a very satisfactory manner, next discusses the "Reformed (Calvinistic) Confessions." In this whole section he assumes the identity of the Zwinglian and Calvinistic systems, in which we are forced to regard him as mistaken. In the heart of doctrine and tendency, pure Calvinism is more Lutheranizing than Zwinglianizing, for Zwingle was largely Pelagian. Dr. Shedd seems to recognize nothing of the mediating tendency of the school of Bucer, nor of the Melancthonian type of doctrinal statement, but with a classification which seems too sweeping and inaccurate, considers the Tetrapolitan, which was prepared several years before Calvin was known as a theologian, (and which seems to be the first confessional statement of that doctrine of the Lord's Supper which now bears his name,) the *Fidei Ratio* of Zwingle, the Heidelberg Catechism, the Canons of Dort and the Thirty-nine Articles of the Church of England, all as belonging to the same class of Confessions. Certainly, if the words Reformed and Calvinistic are synonyms, as Dr. Shedd makes them, this grouping is open to very serious objections. When Dr. Shedd reaches the Heidelberg Catechism, he bestows so little care upon the arrangement of his facts, that the incautious reader might be led into very serious mistakes. He might suppose, for instance, that Frederick the First was a successor of John Casimer. He is told, in express terms, that Louis the Sixth brought the Palatinate under the Formula Concordiæ in 1576, (four years before it was published,) and if he is not on his guard, will be sure to imagine that the troubles which followed the mutations of 1576, and the subsequent ones under John Casimer, (1583—1592, led to the formation of the Heidelberg Catechism in 1562. Dr. Shedd continues to call the Electors (we know not why)

"Crown Princes," and in general seems to stumble from the moment he gets on German ground. What will intelligent preachers and laymen in the German Reformed Church think, for instance, of this eulogy; with which the notice of the Heidelberg Catechism closes: "In doctrine, it teaches justification with the Lutheran glow and vitality, predestination and election with Calvinistic firmness and self-consistency, and the Zwinglian theory of the Sacraments with decision, \* \* \* and is regarded with great favor by the High Lutheran party of the present day." We will not undertake to speak for our German Reformed brethren, except to say that this is not the sort of thing they talked, at their Ter-Centenary, and put into their handsome volume. As to "the High Lutherans of the present day," if we are of them, as we are sometimes charged with being, Dr. Shedd is right: the Heidelberg Catechism is regarded by them with great favor—all except its doctrines. It is a neat thing—a very neat thing—the mildest, most winning piece of Calvinism of which we know. One-half of it is Lutheran, and this we like very much, and the solitary improvement we would suggest in it would be to make the other half of it Lutheran, too. With this slight reservation, on this very delicate point, the High Lutherans are rather fond of it than otherwise, to the best of their knowledge and belief.

As the title of this Article shows, we have not proposed to ourselves a general review of Dr. Shedd's book, but simply to look at it with reference to its statements in regard to our own Church. Nevertheless, we cannot avoid an allusion to what strikes us an extreme statement in apparent conflict with sound Theology. It is in his declaration that "sin is *in the strictest sense* a creature." "The originant act of self-will is *strictly* creative from nothing." Dr. Shedd here seems to labor to show that he is not speaking in a popular and rhetorical way, but that over against such a style of language, he wishes to be understood rigidly—sin is a creature—but God is not its creator. Man is as really and as strictly a creator as God is—and sin is his creature. Such language, if pressed, seems inconsistent with the nature of God, of man, of sin, and of creature. It denies that God is the alone Creator of all things, it maintains, almost after a Manichean style that evil is a primal principle and that man is the Ahriman



of it; it makes sin an objective reality, not the condition or act of a subject, and elevates the mutilation and disease of the creature to a rank in being with the creature itself. No more than the surgeon creates by cutting off the leg of a man, does man *create* sin by a self-originated destruction of his original righteousness, on which follows that inordinate state of the natural reason and appetites which theologians call concupiscence. The impulse to theft, to lying, to impurity, is not a substance, not a creature, but is the result of inordinate desire in which self-love, now unchecked by original righteousness and kindled by the fomes of the self-corrupted will, reveals itself. It is not a creature, but a moral phenomenon of the creature—desire and purpose, are not creatures, but exercises of the faculties of the creature. If sin be strictly a creature, it must be the creature of God, and this part of Dr. Shedd's theory really would make God the author of sin, an inference which, we are sure, no one would more earnestly resist than himself. The finite will can corrupt the creatures, but it cannot add to them.

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## ARTICLE V.

### SCHISM AND PROTESTANTISM.

By Rev. JACOB WEIDMAN, A. M., Baltimore.

THE state of Protestantism presents so many denominations and sects, that importance attaches to the subject, proposed in the present article. Especially in America, the Churches of the Reformation are represented by emigrants of many nationalities and these original divisions, again, by so many of later origin. These, with the disputes arising between them, give to the infidel occasion of attack upon Christianity, and place stumbling-blocks in the path of the simple minded. Rome, by reason of her outward unity, seizes hold of them as a chief argument in favor of her monstrous and arrogant claims, while the disputes and alienation arising therefrom, and the expenditure of church resources in the maintenance of needless

machinery wound the heart of the most resolved Protestant. It is not the purpose of these remarks to propose a plan of general comprehension which shall do away with all useless division, or recommend such a union as will do away with all the sects—this only can be hoped for when corruption shall have completely lost its power in all saints, and the prayer, “Thy kingdom come,” have met its fulfilment. It is only hoped that some considerations, profitable to all, may be set forth, and lead to Scriptural views on this subject.

It is not necessary that we should insist here on the evils involved in Schism. From the cavils and attacks of enemies, and the opinions and feelings of Christians we conclude they are manifold. Here surely the maxim of authority, *quod semper, quod ubique, quodque omnes*, is conclusive, for not only all who bear the Christian name, but all without the pale of the Church give testimony. Infidel and Romanist join with Protestant, and acquiesce in the language of Francis Turretin, in his treatise, “*De necessaria secessione nostra ab ecclesia Romana*.” “We freely grant to our adversaries, that secession from the true Church is never to be justified, and they worthily incur the accusation of schismatics, who desert the true Church under any pretext whatsoever.” “It is as true,” he adds, “that there is no salvation out of the true Church, as that there was no safety out of the ark.” And with the definition he gave of the true Church, no Protestant need fear to accept his words. Individuals or even denominations, may diverge in the detail of the evils attaching to Schism according to their minor peculiarities, or more according to their several positions, but when these do not bias the judgment, there is very general agreement.

In view of this, it is an inquiry of moment to all, to ministers with vows of ordination, and to members with vows of consecration to Christ; as to what separations in the communion of the disciples constitute Schism, and what evil attaches to it. We propose therefore to set forth a Scriptural view of Schism, and a comparison of this with later views before offering some general views as inferences from these.

The word Schism, in its ecclesiastical sense, has a biblical origin. There we find *σχίσμα* and *σχίσμα* used in parallel senses, and it is sufficient for our present purposes to trace the use of the latter. This is confined to the historical por-



tions of the New Testament and the first epistle to the Corinthians. Its original classical meaning occurs in Matt. 9 : 16, and Mark 2 : 21. Its peculiar Scripture sense is two-fold. John, in 7 : 43 ; 9 : 16 and 10 : 19, uses it with reference to a difference of opinion, with or without special reference to its moral complexion. A second moral application appears in 1 Cor. 1 : 10 ; 11 : 18 and 12 : 25. In the latter passages there is an evident attribute of sin attached to Schism. In the first, Paul marks the divisions (*εἰσίστατα*) with emphatic condemnation. They are a prominent occasion of his writing, and he shows his abhorrence of them by his earnest exhortations. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." In the second of these passages, it is applied to divisions among Christians in their coming together to the Lord's Supper, and the extent of its meaning is to be gathered from the next verse. "For there must be heresies (marg. sects, Greek, *αἵρέσεις*) among you, that they which are approved may be manifest." In John 12 : 25, it is used with reference to the natural body, but in a passage, illustrative of the true Church, and this so directly, that from this passage has flowed its later usage. For it will be seen that its modern ecclesiastical sense is more closely akin to this, than any other found in the New Testament.

In the Scriptures, then, the term Schism is applied to contentions about matters of doctrine and practice in the Church of Corinth. There were found in that communion those who asserted that their peculiarities flowed from Paul or Peter, peculiarities which really had their origin in the fact, that they retained Judaism to some degree, and for this claimed to be the followers of Peter, the apostle of the circumcision, or rejected too much its obligations and proclaimed themselves the followers of the apostle of the Gentiles. Or there were others who perhaps esteemed themselves above these controversies about justification by faith and the obligations of the law, and laid their higher claims to exact accordance with Christ himself and the simplicity of his teaching. Schism, too, comprehended those who made the eloquence of Apollos the matter of party strife. All these, in the view of Paul, are schismatics, not excepting those under his own name. Their

contentions were the offspring of corruption of heart and the pursuit of personal aims or interests.

From this we may gather the meaning of the word in the Scriptures, and the grounds of its condemnation. Generally these grounds are as follows:

1. They disturbed or destroyed the unity of the Church, and, 2 They were exhibitions of corruption within its pale, inimical to the growth of piety.

1. The Church is one. Its structure is as compact as that of the human body. The Church has members differing in their functions, and subordination is necessary to health and harmony. The body must be subject to the mind. Thus the Church must be subject to its head, and each member must rejoice in its appropriate office. In case the Church fail to have one Lord, one faith, one baptism, or one rise up against his brother, it cannot grow up into him in all things which is the head, even Christ, joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part. Schism, therefore, in the body of Christ defeats the purpose of its head in its constitution. It fails to manifest his glory by unity in its Lord, in faith and love. It fails to discharge the function of material edification. It robs each member of the encouragement which sympathy and unity of purpose lend to the individual in his efforts for himself or others. It counteracts that strength which is a geometrical ratio of progression in proportion to numbers—for a hundred men, taken singly, cannot oppose successfully an attack easily repelled by ten acting in association. It lays the Church open to attacks from without, while sin rages with increased violence in the world, because of the paralysis in all aggression by a Church, torn by dissension.

It is true that Schism has been overruled for good to the Church. The discussions, consequent upon it, have defined doctrine and revealed the methods available for the arrest of error. God has presided over the contests in the Church most marvellously, so that the prevalence of great reverses like the Arian, or great practical abuses, like those of the Middle Ages, or great revolutions, like those of the last century in Europe, have resulted in directing the attention of the Church to the importance of the fundamental articles of faith, or given rise to contests which have rescued the Church from corruption, or dem-



onstrated the workings of evil, so as to make the world acknowledge Christ. As the lie of Ananias, discovered and punished, arrested the growth of hypocrisy when the Church was in its infancy, and the envious preaching at Philippi furthered the interests of the gospel it aimed to destroy, so will every event be made to work for the glory of God in the Church. But these good results are only incidental, and arise not naturally from the contentions themselves, but in spite of them, only by the faithfulness of God in the administration of his providence and grace. He will secure his glory in the Church against the kingdom of Satan, he will arrest the workings of sin in the Church in such a manner as to promote his manifold purposes, but each Schism, founded on a false doctrine, or sinful practice, works against the interests of his kingdom and the glory of his name, just so far forth as it has developed itself

2. The second general ground, on which the Scriptures condemn Schism, is personal. It is the working of the corruptions of the human heart. Contentions in the Church about doctrine or practice are always justified by the actors, by the necessity for the maintenance of truth and purity. Controversialists are ever ready to allege, that it is an inspired injunction which urges them earnestly to contend for the faith once delivered to the saints, or to point in other strifes to the sharp dissension between Paul and Barnabas about Mark, or the conduct of Paul in withstanding Peter to the face, when the truth of the gospel was endangered. They who mourn over all conflict and sharpness in the Church may well comfort themselves by the reflection that the Saviour denounced the Pharisees as bitterly as possible for their false doctrine and forgetfulness of judgment and mercy. Yet it becomes all who leave the mildness which characterizes the gospel to remember that these things are nearly allied to contentions constituting Schism, and to guard against the personal accompaniments of the latter. The love of truth and the interests of morality will always contend with each other, because sin will always insinuate itself into the belief and practice of even true Christians. Yet in general the word of God teaches that unity and peace characterize faith and love, while division and strife flow from the corruptions of the heart. "From whence come wars and fightings among you? come they not hence, even of your lusts which war

in your members." Jas 4 : 1. Among the works of the *flesh* (Gal. 5 : 20,) are hatred, variance, emulations, wrath, strife, seditions, heresies. The spirit of contest is very nearly allied to wrath, malice, revenge and ambition. Almost every controversialist has exhibited some defect of truth or temper when he has entered the lists. Contentions in the Church, like party strifes or wars in the world, have been marked by alliance with interest, ambition and pride. Uncharitableness and false imputations on the one hand, impatience and want of forbearance on the other, have marred the characters of the combatants. They are easily led to the magnification of motes into beams in opponents, and a corresponding disregard of our own faults in doctrine or practice. They disrupt our relations with those whom we acknowledge Christians equally with ourselves. They consume our energies in warring with brethren, instead of our most determined enemies. They are so pregnant with evil that names, free from any other reproach, are yet darkened by shadows cast upon them by the memory of the contests, in which they are concerned. We do not wonder therefore that they are so pointedly condemned by Paul and that he treated them with a severity he would gladly have avoided, or that the Saviour has engrafted among the beatitudes the words: "Blessed are the peacemakers."

From the above consideration the definition of Schism, as it appears in the Scripture, is to be drawn. It is strife resulting from error in either doctrine or life within a single congregation disturbing, without severing, it. In present usage it is applied only to formal separation in a congregation or denomination, or to such contention as is supposed to have this as its result. In the word of God there is no instance of such an application. Yet from the grounds on which we have seen the Schism there mentioned condemned, we may easily derive its modern signification. And it may tend to keep us alive to the evils of this sin, if we remember that this word has its origin in those contentions which are so named in the Scriptures, and with which we are so often brought into contact in Churches of to-day.

In the passages of Scripture adduced, the application of the word Schism, which is nearest that of our own day, still stops short of it, in that it refers only to contention and partizanship in a single communion, without formal



separation as its issue. This has given rise to a curious interpretation of the sin, in the interest of Independency. Founding upon this, John Owen, the greatest of their theologians, denies that Schism can be charged upon any, save the author of like contentions. A man can only be called a schismatic rightfully who is the cause of contention in a single brotherhood. If he succeeds in carrying the whole body harmoniously from its old connexions, he may be a heretic or apostate, but he is not to be charged with Schism. This is an extreme of literal interpretation, not required by the system of government which this great man advocated, and amounting to nothing more in his hands than a strife about words. For he would not apologize for the man who broke the cords that bind Churches of the same faith in sympathy, and minister to mutual edification and usefulness. Only he would reserve the word Schism for the crime so designated in the Bible, and sect another for the kindred crime. Yet such a restriction could only be countenanced by one whose views of the unity of the whole Church were influenced by looseness of Independency as a form of government.

In the extreme contrast with this, is that of Rome. All separation from the external communion, headed by the Pope is, by the necessity of the definition of the Church by the Council of Trent, Schism. This affirms the visible unity and infallibility of the Church to be inseparable, and then, asserting as the eternal Father gave Christ to be the invisible head, so the Pope, as the legitimate successor of Peter, prince of the apostles, is the visible head. (Cat. Rom. Pars. I Qu. 10.) All not submitting to him are therefore guilty of Schism.

The usual Protestant definition of Schism goes to neither of these extremes. It is not confined to those things expressly so called in Scripture, nor does it accept such a definition, as makes all separation from a visible communion amount to Schism. It does not restrict the crime so as to make it impossible, save in a single congregation, but agrees with Rome that it may be committed against the Catholic Church. While again it rejects that definition of the Church, which makes it a visible organization, claiming infallibility, and then asserts that all separation from it is Schism. It condemns Schism as a sin against the universal Church, as well as against the body which it has disturbed, but holds with Cassander, as quoted by Turret-

tin, *Schisma non facit separatio, sed causa*. It therefore can charge the visible Church with the guilt of this sin, which is impossible to any one holding the Romish view of the Church. It is important to remark that not every separation on the part of an individual or congregation from another is accounted Schism in the eyes of a Protestant. Even in the Romish communion there are differences that correspond to the divisions of Protestantism, though, of course, these differences are so far controlled as is necessary to maintain the headship of the occupant of Peter's chair. Yet this unity is far from the completeness they assert. The Augustine and Dominican monks, Gerson and Bellarmin differ in their system of theology and Church government, as much as many Protestant sects. Many of the differences between denominations are nothing more than those of the orders of the Romish monks which are in subordination to the Pope. There is a sense, in which there is more real unity in the Churches of the Reformation than the vaunted unity of Rome. Certainly Luther and Calvin are more at one, than Ambrose, Jerome and Augustine are one with Aquinas and Duns Scotus. A change then from one to the other is no more a Schism than a change from one order to another with the papal communion. In view of the definition of Schism by Protestantism, it is evident that a Christian is guilty of Schism in proportion to the falsity of doctrine or to the degree of immorality which he advocates, and the degree of contention which results. Separation, when dictated by the real interest of the Church, may be not only harmless, but good. A Christian may change from one denomination to a better, and so far from committing Schism, be praiseworthy in view of it, though he condemns the body from which he separates in so doing.

These observations in connection with what has been said will conclude this article.

I. Protestantism was not a Schism in its origin. Rome has been joined by some who bear the Protestant name in this charge. There are many to whom it suggests but little else. To these it seems the vindication of the freedom of thought and conscience against the assumed infallibility of the Church necessitate the endless divisions which have appeared with the Churches of the Reformation. They assume that the emancipation of the human mind from the



authority and superstition of Rome frees it from subjection to any authority. The interests of the Pope join here with Rationalists, and they forget or obscure the fact that it is no more notorious that Luther and his compeers protested against the authority of Rome than that they avowed their subjection to the Word of God. They did not appeal from the decisions of the Church to the decisions of reason, but from the infallibility of the Pope to the infallibility of the Bible, asserting that the humblest private Christian was as capable of understanding the inspired record of the Holy Ghost as the deliverances of the Holy See, and protesting against departures from sound doctrine and pure practice, not mainly because these were opposed to reason, but to God's Word. They abjured the false authority claimed by the Church only that they might be more directly and completely be subject to Christ.

The conduct of Luther and his assistants at the beginning of the Reformation shows that they did not claim the right to destroy the unity of the Church on the mere ground of private judgment. They were at first far from proposing to themselves a separation from the other Churches of Christendom. All their early movements demonstrate this. The publication of the Theses was one of the ordinary methods of discussion among the members of Universities. His conferences with the champions of Rome or papal legates do not betray a desire to break the unity of believers. His whole movement in its first stages is hardly to be distinguished from the spirit of the great reforming councils of Pisa, Constance and Basil, calling for a reformation of the Church in its head and members. In the public answers, rendered at Worms, Augsburg and Spire, the Reformers showed their willingness to preserve the unity of the Church, if it could be done in consistence with the supremacy of the Word of God. And it was not Luther who separated from the Church, but it was the bull of Leo X which separated him from it.

It cannot, therefore, be charged that Protestantism was a Schism on the ground that its leaders voluntarily separated themselves. But it will yet be said that they were Schismatic, inasmuch as their opinions disturbed the faith and peace of the Church, and furnished the just occasion of the exclusion. It is true, that he that furnishes the ground of separation is the guilty party in a Schism. This was acknowledged by the Reformers. They never

justified their secession by any other reason than the heresies and abuses of Rome. The Reformers insisted that the idolatry practiced and persisted in by the Church, especially in the mass, the intolerant tyranny, by which she hoarded wealth and crushed opposition to her corruption, her identity with Babylon in the Apocalypse with reference to which it was said, "Come ye out of her, my people," and with the Antichrist were insisted on, in justification of Protestantism. These were the cause of the Schism, and if they have been established, it was not Luther but Rome that was guilty, though in pronouncing the sentence of excommunication, the Pope was seated in the temple of God, showing himself that he was God, and though he was at the head of the greater number of those who professed the name of Christ.

The second general reflection which the subject suggests is that the state of division in Protestantdom is the demonstration of the existence of the guilt of Schism. It has been observed that mere separation is not a decisive proof of this. There are such arrangements which do not mar the unity, but promote the efficiency of the Church, just as a wise disposal of the military force of a government, may better effect its safety than the centralization under one. It is, that the late brilliant and decisive movements of the armies of Prussia were direct from a central office, and though operating apart from each other, and without the knowledge that they were coöperating, yet jointly effected the purpose of their ruler. So separate denominations and organizations in the Church may act harmoniously in subjection to the Lord, without the visibility which Rome strives to realize by subjection to a vice-gerent. Locality and facility of operation have always been allowed to exercise an important influence on organization, for even Rome goes to the verge of limitation to centralization in allowing a Plenary Council, an originating power in making decrees, only guarding against inconsistency with former doctrine or canons before confirming them. The mere want of organic unity does not interfere with the real unity of the Lutheran Church and its offshoots in different lands. So long as these hold the same creed and agree in government, so long they are one, and are Schismatic no more than the Church of Ephesus and Corinth which recognized no common organization as controlling them.

But the majority of Protestant divisions is not due to



locality or facility of operation. Confessedly they owe their separation to differences in creed and forms of government. Their names are the symbols by which they proclaim this. If we have found Schism in the Reformation, and decided that the guilt of it lay with the latter, so must it be decided that, in all Protestant divisions where locality and facility have not directed this, there is like guilt on one side or the other. As war is the certain evidence of wrong-doing, oppression and ambition on the part of one or both the combatants, so division, for the most part, or sectarianism is a reproach to the Protestant. Respective creeds or forms of government may indicate the claim of one to Scriptural purity, but in the indication yields the evidence of the guilt of Schism on the part of the other. These symbols may show that the differences are not fundamental, but prove, either that their importance is such as to justify a separation that may bring weakness, or that Christians are so given to Schism as not to live in harmony, while their doctrines are sufficiently accordant, which is to say that strife has mastered love. If it be alleged that these sects are hereditary, this does not do away with their Schismatical character always, but only proves that the disease which gives rise to parties and secession is not temporary, but chronic. If we affirm that the unity of Protestantism is substantially more complete than that of Rome, this may modify the claims of Rome, but cannot do away with the weakness and contention in our Churches. From the days of the Conference of Marburg, Protestantism has suffered from unnecessary strife and contention, and these will always be a reproach to Christ, a weakness to the Church, and a sin on man's part.

3. The last reflection which we suggest as of importance in this connection, is as to the reasons which justify a secession from a denomination, other than locality or efficiency, or a mere change of church-fellowship, which does not infer Schism. Ecclesiastical history may give us some guidance. There are some secessions from existing churches, which, in the common opinion of those who observed them with impartiality, have been good in the effects, and the example of the leaders of these ought to have weight in the determination of the inquiry. Here we will see that the best men have been most alive to the evils of strife, even when the maintenance of truth forced it upon them—that they have either hesitated long before

they advised or acquiesced in separation, or generally they have striven to preserve the unity of the bodies, from which they have been excluded. Sufficient has been said with reference to the Reformers to indicate this on their part. The rise of Methodism under Wesley, and Whitfield in the Church of England, exhibits the same thing in that case. In the Free Church of Scotland, though at the last the act of separation was solemnly executed under the advice of Chalmers, Welsh, Cunningham and other good men, it was only after years had been spent in useless attempt to secure rights guaranteed by the Constitution of the Church of Scotland, and denied them by the civil powers and the dominant party in the established Church. As an individual instance of the same strong abhorrence of separation, let us remember the course of the priest John Gossner, the originator of a large missionary force in India, and a fervent preacher of justification by faith in Prussia and St. Petersburg. This never took one step to complete his separation from Rome, though driven from parish to parish, and from his native land, by the hatred of those who could not endure sound doctrine.

With these examples before him, no good man will lightly attempt to set up a new organization. There are evils, which almost always accompany contentions, which ought to be well weighed with the advantages to be gained. The attempt to go out from a Church generally involves questions of Church property, the opposition of a minority, these, perhaps, continue for years--many times, the total extinction of both parties after an embittered struggle. If the separation, too, be a standing aloof from all organizations, it generally cuts off the separatists from coöperation in the schemes of benevolence of an older body, turns the attention of a congregation from the calm consideration of their own salvation to a heated discussion of the faults of their neighbors. Almost the whole resources of a small body will be spent in the maintenance of their own existence, instead of being spent in aggressive efforts upon the kingdom of Satan. These, with other efforts, seen in the history of all such attempts, will make a good man pause long ere he deliberately sanctions such a course, and seems to lead to these two rules of conduct:

1. So long as we are permitted to hear or preach the gospel as professed in the creed which we have professed, we cannot be justified in disturbing the body of Christ by



contention. Removal from fellowship may be quietly accomplished, if we judge the creed at fault.

2 In reference to such decisions, as are temporary in their effects, or concern doctrines relatively unimportant, if we have conceded to us the right of dissent by protest, we ought never to enter upon measures, necessitating separation as their issue.

In conclusion, let us remember that the best remedy for Schism in the Church, is that which is so eloquently described in the thirteenth chapter of Corinthians, as an essential element of Christian character—love. He that suffereth long and is kind; that envieth not, that vaunteth not himself, is not puffed up, beareth all things, believeth all things, hopeth all things, endureth all things, will not uselessly disturb the body of Christ. This will enable us to fulfil the exhortation of Paul to the Ephesians, to walk worthy of the vocation wherewith we are called, with all lowliness and meekness; to keep the unity of the Spirit in the bond of peace. Love seems weakness to the Schismatic, but it is the strongest support of the truth.

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## ARTICLE VI.

### THE ORIGIN OF CHRISTMAS PRESENTS.

By Prof. L. W. HEYDENREICH, Bethlehem, Pa.

THE custom to make presents on Christ's nativity traces its origin up to a high antiquity; it has existed for centuries, and continues to exist. On this day we make presents to children and friends, and receive from them in return, and thereby afford joy to others and secure pleasure for ourselves, mostly without knowing and inquiring into the origin of this practice. The question—*Whence did this custom originate?*—being, in our opinion, not destitute of interest, we shall attempt to answer it.\*

\* In treating this subject we chiefly made use of an essay which we found in the 3rd vol. p. 43 of Dr. Johann Friedrich Teller's *Anecdoten für Prediger*. Leipzig, 1777 and 1778. We consulted, however, also, some other books.

Sebastian Mitternacht, formerly as Rector of the Gymnasium of Gera, maintains, in a programme in which he treats of this subject, that the Christians have borrowed this custom from the Jews, who distribute at the feast of tabernacles appropriate gifts among the poor, and especially among their children. It must be observed that during the celebration of this festival no presents of any kind were ever given, but on the following day, when the Jews celebrated another festival called, *The Rejoicing in the Law*, because on this day they finished in their synagogues the reading of the Law and began it again.\* This second feast, on which, according to Buxtorf's statement,† the Jews, after the public worship, throw apples, pears, nuts and the like, among children, was, however, and may still be, considered as belonging to the former on account of its close connection with the feast of tabernacles.

The assertion that the Christians have been induced by the example of the Jews, to introduce Christmas presents, however plausible it may be at first view, is liable to well-founded objections.

The circumstance that feast of tabernacles occurs not in the same season with Christmas, does not favor the admission of this opinion. Moreover the dissimilarity which exists between the Christian custom and that of the Jews militates against this assumption, for the latter scatter publicly in their synagogues the fruit which they intend as presents to the children, while the Christians distribute their Christmas gifts in their homes, or put them in places, where they will be found unexpectedly. Again, when the celebration of Christmas was introduced, the hatred between Christians and Jews was so great, that the former detested the manners and customs of the latter, and disdained to put themselves on a level with this so much hated nation.

D. Ch. Specht, formerly a scholar of Wittenberg, who

\* This festival is a late institution and did not exist at the time of the second temple. It is still celebrated by our cotemporary Jews. See Herzog's Real-Encyclopædie für prot-Theologie, Art. Laubhüttenfest. Vol. VIII. p. 223.

† Buxtorf de Synagog. Jud. Cap. 27, p. 943. Multos fructus utpote poma, nuces, pyra et alia id genus, in schola in turbam puerorum immittunt, ut illis quoque lætitiæ suppetant argumentum : verum sæpe fit, ut pugnis lætitia immittantur.



has published a treatise on Christmas presents,\* entertains another opinion. He thinks that the solemnization of this festival may be traced back to a very early epoch, yea to the beginning of Christianity, and believes that the custom to distribute Christmas presents has been coetaneous with its introduction. In support of his view, he relates, that already in the fourth century, a bishop of Myra, in Lycia, named Nicolas, gave a purse of gold to a poor man on Christmas. He quotes the testimony of Ambrose,† (Bishop of Milan from 374—397,) who reminds his sister that, when she took the veil, on this day, a great multitude of people had assembled to celebrate the nativity of her bridegroom, and that nobody had gone away without giving a present.

Finally, he refers to the discourses of Maximus,‡ Bishop of Turin, delivered on Christmas, in which he very forcibly exhorts his congregation to practice liberality on such festivals, and infers therefrom, that Christmas presents were not unknown to the Christians in the fourth and following centuries, if not already at an earlier epoch. In his opinion the practice, then prevalent, according to the testimony of Dio Cassius§ and other trustworthy authors, to celebrate the anniversaries of the birth of the emperors for two successive days, during which they received many valuable presents, has given occasion to the Christians to solemnize the birth-day of their King and Lord, not only during two, but for three days in succession, and to distribute presents.

Christ's nativity may have been celebrated here and there in the third century,|| but it was certainly then not generally solemnized. The observance of the festival, however, spread gradually, and, in the Eastern Church, the 6th of January, in the Western Church, the 29th of December, were the days which were considered and celebrated as the anniversaries of Christ's nativity. It was, towards the end of the fourth century, under the reign of

\* D. Chr. Specht, de muneribus, quæ propter diem natalem Servatoris nostri dari solens. Witteb. 1737.

† Ambrosius de Virginitus. Lib. III, 1.

‡ Maximus Taurinensis. Homil. VII. VIII. IX.

§ Lib. LIV, C. 39.

|| Herzog's Real-Encyklopædie für Protestantische Theologie u. Kirche, Vol. IV, p. 779 Kirchliche Feste. Guericke, Lehrbuch der Christlichen Kirchlichen Archæologie. 1847, p. 206.

Theodosius the Great, that, through the authority of Chrysostom\* and other bishops, the Church of the East was prevailed on, also, to adopt the anniversary of the Western Church.† Reliable Roman documents, which had been found, and a very ancient tradition, which was traced up to the year 200, justifying the belief that Jesus was born on the 25th of December,‡ induced the Eastern Church to transfer its anniversary of Christ's nativity to the 25th of December, which day henceforth was solemnized as the birthday of Jesus. Chrysostom mentions this circumstance in the superscription of one of his sermons,§ in the exordium of which he says, "that he has long been desirous of knowing the precise day of Christ's nativity, but that his wish had been gratified only a short time since; for only within the last ten years the Eastern Church had received sure and authentic information that this day was the anniversary of Christ's birth."|| This agrees, also, with the statement of Epiphanius in his book, entitled *πανάρριον*, in which the discrepant opinions on this subject are mentioned. It appears, however, that Christmas was not generally celebrated in the Church of the East during the fourth century, and that this festival was by no means an old institution of the Church. Had the latter been the case, it would not have been possible to transfer it to another day without disturbance. Yea, it seems the anniversary of Christ's birth was not generally solemnized in this century, even in the Western Church, for Augustine\*\* does not mention it in his enumeration of the Christian festivals.††

\* Herzog's Real-Encyclopædie, II, p. 697. Art. Chrysostomus.

† Herzog XVII, p. 989. Art. Weihnachten.

‡ Sulpicius Severus. *Historia Sacra* I, c. 27.

§ This sermon is number XXXIII, tom. 9, *variorum sermonum de diversis N. T. locis*, p. 418. The inscription is: *ῥεῖς τὴν γενέθλιον ἡμέραν τοῦ σωτῆρος ἡμῶν Ἰ. Χριστοῦ. ἀδελφον μὲν ἔτι οὐσαν ποτε, πρό δε ὁρίγων ἔτων γνωρισθῆσαν παρὰ τίνων, τῶν ἀπὸ τῆς δύσεως ἐλθόντων καὶ ἀναγγείλαντων.*

|| *καὶ τοὶ γε ἑπὶ δεκατὸν ἔστι ἔτος, ἐξ οὗ δόλη καὶ γνώριμος ἡμῖν αὐτῇ ἡ ἡμέρα γεγένηται.*

\*\* *Epistola CXVIII, Cap. 1.*

†† It is strange, that the ancients disagree much more about the year of Christ's nativity than about the day. This uncertainty as to which one of the two days (the 25th of December or the 6th of January) is Jesus' true birthday was unquestionably the cause of the sanctification of the so-called twelve nights, whereby each party gained its cause.



The antiquity of the custom of bestowing Christmas presents, is proved neither by the quoted history of Bishop Nicolas\* nor by the testimonies, borrowed from Ambrose and Maximus, who speak only of certain alms, hospitality and other works of love, which were customary with the Christians, not only on Christmas, but on all other festivals and at other meetings.

Finally, there is so little similarity between the presents, with which the Romans were to appear before their emperors, on their birth-days, and the Christmas presents, that it is almost impossible to derive the latter from the former. The emperors would not have considered it as a peculiar sign of respect, if, on such days, their subjects had made presents only to their own children, on pretence that they did it in honor of their princes. The birth-day presents were imperial revenues, and belonged to those onerous taxes, of which the Romans used to complain, while the Christmas gifts, that are distributed only among the children and the members of the family, to afford them pleasure, are of an entirely different character.

In our opinion the celebration of Christmas first came into general use at Rome, in the fourth century.† This fact has been established so conclusively by the learned Dr. Ittig,‡ that we may regard it as generally acknowledged. The ancient Church Almanacs and Martyrologies showing that the Romish Church has endeavored to fix precisely the days on which memorable ecclesiastical events had occurred, we must suppose that she considered it her duty to inquire into the precise day of the birth of our Saviour, and that, in consequence of her investigations, she was finally convinced that it must necessarily fall on one of the last days of December. This opinion, as it appears from Chrysostom's afore-quoted discourse,§ was founded on the assumption that Zacharias, the father of John the Baptist, at the time when the angel of the Lord

\* This somewhat mythical man, of whom little more than his name is known, lived, according to Tillemont's presumption, not in the fourth century but in a later period. Herzog X, p. 350. Article Nikolaus von Myra.

† Guericke's *Lehrbuch der Christlich Kirchlichen Archæologie*, p. 205.

‡ Th. Ittig *De ritu festum nativ. Christi die 25th Dec. celebrandi, ejusque antiquitate dissertat.* III.

§ Chrysostom *Ibid.* 423.

announced to him the conception of his son, was in the Holy of Holies, there, as a high priest, to burn incense and to sprinkle the blood of the offering round about the Mercy-seat, according to the divine commandment.\* As this could take place only once a year, on the day of atonement, that is to say at the end of September, it was supposed that the conception of John the Baptist took place at this time, and that consequently his birth occurred on the end of the month of June. And as our Saviour was unquestionably born six months after John, the calculation appeared quite correct, that his birth-day must fall on one of the last days of December, on about the 25th of this month.

This statement contains several errors :

First, it is incorrect that Zacharias was a high priest, since the Scripture calls him a priest of the course of Abia.†

In the second place, it is incorrect that he was in the Holy of Holies, when the angel of the Lord appeared to him, for he executed the priest's office before God, in the order of his course,‡ when it was his turn to burn incense, all of which was not the high priest's duty, but that of a common priest.§

Finally the angel, that appeared to him, stood not near the ark of the covenant, or the mercy seat, but at the right hand of the altar of incense, whose place was not in the Holy of Holies, but in the Holy place (*sanctus*) before the veil.||

Notwithstanding these errors and inaccuracies, we must infer from the day of the conception of John, that Jesus was most probably born in the month of December, for the priests of the course of Abia, to which Zacharias belonged and which was the eighth in the order\*\*, had to do service from the 15th to the 22d of September. It is in this month that the conception of John took place, which Bengel fixed on the 27th of September (!) and therefore the conception of Jesus must have occurred in March and his birth in December, as it is stated in the Martyrologies.††

\* Exod. 30 : 10 ; Lev. 1 : 5 ; Heb. 9 : 7, 25.

† Luke 1 : 5.

‡ Luke 1 : 8 ff.

§ Exod 30 : 7.

|| Exod. 30 : 8.

\*\* 1 Chron. 24 : 10.

†† Exstat sane apud Bucherium in doctrina temporum, fragmentum



In the season in which, according to the calculation, just mentioned, Christmas occurred, the *Saturnalia* were celebrated. At the beginning only one day was dedicated to this festival, viz: the 19th of December, but later when by the improvement of the calendar, the *Satur* made by Julius Cæsar, this month was increased by two additional days, the *Saturnalia* were celebrated two days earlier, that is to say on the 17th of December, and extended to the three whole days which were devoted to divine worship, and so it continued under the reign of Augustus,\* but as to the conquests, spectacles and rejoicings they lasted much longer. Caligula added, according to Suetonius†, one day and, according to Dio Cassius,‡ two days more, called *Dies Juvenales*. The *Sigillaria*, which were considered as being a part of the *Saturnalia*, were celebrated as many days. These three festivals lasted, according to Macrobius,§ seven days and the end of these coincided nearly with the beginning of Christmas.

Roman catholic writers acknowledge that the Christians did not scruple at retaining heathen customs, putting however a Christian construction upon them. Baronius|| and Polydorus Vergilius\*\* explicitly admit this fact, which moreover they could not deny. Eusebius,†† who had witnessed such adaptations under Constantine the Great, having stated that many pagan ceremonies had been adopted to induce thereby the heathen to adopt Christianity. These acknowledgments justify our belief, that the same has taken

veteris Romanorum Calendarii, tempore Constantii imp. et Liberii papæ scripti, in quo leguntur verba: viii, Kal. Jannarias natus est Christus in Bethlehem Juda. Modern researches also lead to the same result that the birth of Christ occurred at the end of the year. Compare Ideler *Chronologie* Vol. ii, p. 399 ff. F. Münter *der Stern der Weisen*. Copenhagen, 1826. G. Scyffarth's *Chronologia Sacra*, Leipzig, 1846, and the same author's summary of recent discoveries in *Biblical Chronology*, etc. New York, 1857, p. 18 ff.

\*Lips. Saturn. Sermo. Libr. I, cap 3.

†Suetonius Calig. cap. 17. Ut lætitiā in perpetuum augeret diem adjecit Saturnalibus, appellavitque Juvenalem.

‡LIX, c. b. τὰ τε χρόνια ἐπὶ πέντε ἡμέρας ἐορτάζεσθαι κελεύσας.

§Macrobius *Saturnalia* I. 10. Licet et apud veteres opinio fuerit septem diebus peragi Saturnalia; si opinio vocanda est quæ idoneis firmatur auctoribus.

||Annal. eccles. ad annum XXXVI.

\*\*De rerum inventoribus. Lib. V, c. 1.

††De laudibus Constant. Cap. 18.

place in reference to Christmas, and that the Christians of these early times had retained in the celebration of Christmas divers practices of the heathen in their Saturnalia, one of which was the custom of giving presents.\*

To the further elucidation of our idea we shall make a few observations. Nobody denies that at the Christmas festival, lights were used very profusely, and that the Churches, especially during the vigils and the matins, were illumined by many hundred tapers. The room, in which the Christmas presents are given to the children, is even now every where illuminated. There are very often among the Christmas presents tapers, which in some places, the children bring to Church to increase the number of lights. All this the heathen used to observe very strictly in the celebration of their Saturnalia, for, then, they not only illumined every place, but, according to the statement of Macrobius,† who gives the minutest account of this festival, they presented one another with tapers as an expression of good feeling.

This festival being celebrated in commemoration of the freedom and equality that existed among the inhabitants of the earth during the golden reign of Saturn it was further customary with the Romans that, in order to represent, during this festival, the golden age, the slaves were allowed their freedom‡ from their masters by whom they were most handsomely entertained, and even served at table§. The Christians imitated also this custom, for Polydorus Vergilius|| states that, still in his time (he lived from 1470 to 1555) the servants in England were permitted to command their masters on Christmas, and elected one of their number as master, whom every one in the house was obliged to obey during this festival. Paul

\*Guerike Lehrbuch der christlich kirchlichen Archæologie, p. 212, Note 2. Monhart Die Sonn-Fest-und Heiligen-Tage der christlichen Kirche p. 132 ff.

†Saturnalia, Lib. I, c. 7.

‡A custom, which if we are not mistaken, prevails to a certain extent in the Southern States.

§Athæneus Dipnosoph, libr. XIV.

||De rerum inventoribus, lib. I, cap. 2. Est et illud a Romanis ad posteros profectum: quam ob rem nunc per dominica natalitia nostri ministri potestatem in dominos habeant, atque unus eorum dominus orietur cui cuncti domestici simul lascivi et hilares pareant. Institutum hoc apud Anglos præcipue custoditur.



Jovius states that the Marquis del Vasti celebrated Christmas at Milan in the manner of the Roman Saturnalia.\*

The principal feature of this heathen festival was the exchange of presents,† and Suetonius relates that the emperors Cæsar Augustus and Vespasian favored their friends with presents on the festival of Saturn.‡ They were called *apophoreta* and consisted, according to Martialis,§ of tablets, paper boxes, draught boards, dice, nuts, plumes, ink-stands, purses, rings, tooth-picks, hair-pins, combs, fans, hunting utensils, swords, tapers, chandeliers, sweetmeats, fruit, etc., which gifts, generally accompanied with humorous verses, were sent to absent friends or distributed among those present while at table. We see here the very prototype of the Christmas presents, which did not consist of alms, bestowed upon the poor and needy, but of such things as were pointed out in the above-quoted 14th Book of Martialis, wherewith each one endeavored to rejoice the heart of his wife, children and relatives.

We think we have shown that the origin of this custom, must be traced back to the Roman Saturnalia, from which it was most probably borrowed. Polydorus Vergilius,|| Hospinian,\*\* Gisbert, Voëtius,†† Calov,‡‡ and other scholars have long ago expressed this idea, which not having been properly elucidated, met with much contradiction.

In conclusion we quote the view entertained in this respect by a modern scholar. Dr. Guericke says :§§ “The Christian religious construction, which could be put upon the Saturnalia, served to the further illustration of the idea which lay at the foundation of the Christmas festival. It is true that many originally heathenish things, which received a Christian interpretation could, in the course of

\*Hist. libr. XXXVIII. Vastius Mediolani veterum Saturnaliorum more natalitia Dei Christi celebravit.

†The Sigillaria, celebrated after the Saturnalia of which they were so to say an integral part, were called so from the little earthen ware figures given to children as presents. New American Cyclopædia, Vol. XIV, p. 361, Art. Saturnalia.

‡Suetonius, Cæsar Augustus, cap. 79, Vespasianus cap. 19.

§Martialis Epigram, XIV.

||De rerum inventoribus, Lib. V, 2.

\*\*De Fest. cap. 2.

††Disputationes theologicæ, Vol. II, p. 49.

‡‡Ritual. evangel. part II. Fest II, cap. 16, 73, p. 271.

§§Guericke Lehrbuch der christlich kirchlichen archæologie, p. 212.

time, easily pass over into the celebration of Christmas. The Christian Church adopted forms foreign to herself, but transformed and sanctified them by the new spirit which she infused into them. That is especially the case not only with the usual lighting of tapers on the Saturnalia and the Jewish Encoënia, which were sent as presents to one another and to which the origin of the Christmas trees with their beautiful Christian meaning is to be traced, but also with the entertainments prepared for the slaves and with the *presents made to adults and to children*, emblematic of Is. 9:2; Luke 2:10; Matt. 2:11; Is. 52:13 ff; Phil. 2:7; Rom. 8:32.

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## ARTICLE VII.

## ANANIAS AND SAPPHIRA.

By E. GREENWALD, D. D., Easton, Pa.

“BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, (his wife being privy to it,) and brought a certain part, and laid it at the apostles’ feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold was it not in thine own power? Why hast thou conceived this thing in thy heart? Thou hast not lied unto men but unto God. And Ananias, hearing these words, fell down and gave up the Ghost. And great fear came on all them that heard these things.” Acts 5:1—5.

We have here the narration of an occurrence that is sometimes thought to be very cruel, and that does not receive, in the pulpit, the attention that it deserves. It is related in direct connection with what was stated concerning a large-hearted and liberal Christian, Barnabas by name, in the closing verse of the preceding chapter. Being under the influence of the grace of God, and participating, as all ought, in the benevolent spirit of the gospel, Barnabas sold some of his land, and laid the purchase



money at the feet of the apostles, *i. e.*, he paid it over to them in order that with it, the necessities of the poor Christians might be relieved, and the cause of Christianity in general, might be promoted. Others were, no doubt, induced to imitate his example, and a general spirit of benevolence was the habit of the Church. A man named Ananias, who was also a Christian convert, and a member of the infant Church, having property, felt also inclined to acquire a reputation for liberality and benevolence. He sold, with the knowledge and consent of his wife, a piece of land, of which he was the owner, a lot, or "possession" as it is here termed. This, of course, he had the right to do, and he had, at the same time, the right to dispose of the money, as he pleased. But here commenced the wrong and untruthfulness of his conduct. He retained, or kept back, a part, how large a part is not said, perhaps the larger part, of the purchase money, and the remainder he brought to the apostles, and in the presence of the assembled congregation of Christians, laid it at their feet, and represented to them that what he here paid over, was the whole of the money which he had received for that land. In this procedure—in the false statement as to the amount, and in the purpose to deceive—both the man and his wife perfectly understood one another. The motive that prompted to this act of falsehood and deception, appeared to be the desire to acquire the same reputation for benevolence and self-denial for the good of others and the welfare of the Church, which they saw that Barnabas and others had acquired by their sincere and truthful offerings made on behalf of the Church and the poor.

It appears that after the sale of their land, this unhappy pair were influenced by avarice, to retain the money. They could part with the land, but their hearts clung much more tenaciously to the gold. But it was not this, in which their offence consisted. They might have retained their land, and not have sold it at all; and after it was sold they might have retained the money, and no one would have found the least fault with them on that account. Avarice, of course, is wrong, and the Scriptures continually warn against it, but it was not for the sin of covetousness, proper, that they were so signally punished. They concealed their love for money, and offered the part, as if it were the whole, directly so represented it, and this, not privately to a single apostle, but publicly, before the whole congrega-

tion, and in the house of God. It was a deliberate misrepresentation for the purpose of being reputed large-hearted and self-denying. They were actuated by the low motive of having their brethren applaud them as being noble examples of liberal Christians who would sacrifice their all for the poor and for the interests of the gospel, whilst they did not give their all, and lied in so representing it. It was hypocrisy in its basest and worst form. In this conduct they uttered a base lie, conscious all the while their lips were uttering it, that it was a falsehood that they uttered. It was at the same time a falsehood uttered against God, in the house of God, in an offering to God, a falsification of what was laid on the altar of God, and, therefore, an offence, not so much against the poor, as against the God of the poor. As they declared in the most public manner, that the full price belonged to the Church, and was given to it, they, by withholding a part, were guilty, by their own showing, of the crime of embezzling sacred funds. In this whole case, there was the element of the greatest danger to the sanctity of the Church, for such deception, if successful, would be likely to taint others, and with the departure from purity and truthfulness on the part of its members, the Church of Jesus Christ was threatened with the loss of its chief ornament, and Pharasaic hypocrisy which had been the curse of the Jewish Church, would take the place of the strict integrity, and genuine holiness, by which Christ intended that his Church should always be distinguished. It was indispensably necessary, therefore, that the great corruption should be arrested at its very beginning. It was necessary to avoid a false step at this early stage, and guard against tolerating actions, that would give a false character to Christianity in all future time. No mind can conceive the direful effects that would have sprung from the toleration of such falsehood, hypocrisy, embezzlement of sacred funds, and corruption of heart and life, in the person of a prominent member of the infant Church.

On the first day of the week, when the Church were assembled for divine service, and for the holy sacrament of breaking of bread, and at the time when the offerings were called for and presented, Ananias, with the consciousness of corruption in his heart, but with the solemnity of innocence in his face, advanced to the altar where the apostles



sat, with money in his hand; and represented that he had sold his piece of land, and now, out of love to the poor, to the Church, and to Christ, he would make the great personal sacrifice, reduce himself to poverty, and lay the whole of it, as an offering to the Lord. He expected either words of commendation from the apostles' lips, or at least, the applause of the Christian congregation around him, for his great act of self-denial. What was his surprise and consternation on the contrary, when the apostle Peter solemnly arose, and fastening his eyes upon the guilty culprit, uttered in the hearing of the whole congregation, these burning words: "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God?"

These were startling and terrible words. How must the guilty hypocrite have trembled in every limb, and how must the whole congregation have started to their feet in astonishment, both at the unexpected deception, and at the boldness of the apostle Peter in rebuking it!

How the apostle knew of the deception, attempted to be practiced by Ananias and his wife, we are not informed. He may have acquired the knowledge, by being informed by others of the sale of the property and of the full price that had been obtained for it, and thus obtained it by natural and ordinary means. But as his address to Ananias and his wife intimated not only his knowledge of the external transaction, but also of the motives and state of heart of those parties, it was no doubt, by divine inspiration, that he spoke on this occasion.

Now, what is the meaning of this pointed rebuke? It is observable, at the outset, that his address has the form of a question: "Why hath Satan filled thy heart to lie to the Holy Ghost?" He brought the man to the bar of his own consciousness. He made him the judge of his own case. He would have him pronounce his own sentence. He asks: Why did you, a professed Christian, allow the devil to have possession of your heart? Such falsehood and corruption are the suggestions of the devil alone. That he has filled your heart, proves that God and all good, are banished thence, and Satan has entire control of you. He hath filled thy heart "to lie to the Holy

Ghost." Your guilt is the guilt of lying. You are both telling and acting a lie. You know that you are uttering what is not true. You here solemnly, in the presence of this congregation declare, that what you have here offered, is the whole amount obtained from the sale of your land, when you in your heart know that it is false, and that you are uttering a lie. Moreover, this lie is uttered, not to man alone, but to the Holy Ghost. It is bad enough if it were simply an offence against men. But in sinning and lying to men, you sin against God, for all sin is a transgression of his law. But this is especially an offence against the Holy Ghost, because the dispensation of the Spirit has just commenced, he is poured out visibly upon the disciples, they speak and act by his inspiration, the lie is uttered in the house of God, in the presence of the congregation, and in the very face of the Holy Ghost. It is therefore aggravated in the highest degree, and is a lie to the Holy Ghost and to God. It is a gross perversion of religion. You wish to acquire the reputation of charity by sacrificing truth. In order to be considered benevolent, you become a liar.

He proceeds to explain that the lie he uttered was without excuse, and that the offence did not consist in his refusal to donate the whole of his property. He might perhaps, have felt that the apostles were greedy of large offerings, and desired all his money, and that because he did not give it all, therefore he was denounced. The evil heart would, be very likely thus to pervert the nature of the apostles' address. For the purpose of preventing such a false construction, he proceeds to say, that Ananias was at perfect liberty either to give or retain the money, and if he gave any, to give either the whole or a part, as he might choose, but that his crime consisted in his lying about it. "While it remained was it not thine own?" *i. e.* While the land was unsold, was it not at thy disposal, and wast thou not at liberty to sell or to keep it? There was no necessity to sell it. No one directed, or required, or wanted you to sell it. You might have kept it, and yet be guilty of no wrong. "And after it was sold, was it not in thine own power?" *i. e.*, after you had sold the land, the money was yours. You might have done what you pleased with it. You might have given the whole, or a part, or none at all. It was a free will offering, and you were at perfect liberty to do as you pleased about it. No



man would have had a right to say a word on the subject, whatever might have been the disposition which you made of your own property. Your offence does not consist in giving or not giving your property. But the offence consists in the lie you tell about it; in the solemn assertion, that this money is the whole, when both you and your wife know that it is not the whole. You are guilty of gross and deliberate misrepresentation and falsehood. It is an aggravated lie, because you have uttered it in the most solemn manner and at the very altar of God. You have done this thing from the base motive of appearing what you are not, of acquiring a reputation for great self-sacrifice which is false. Your crime is a great and aggravated offence against God, and the purity and reputation of the Christian Church. The gospel is truth, and requires pure and godlike truthfulness from all that profess it. Your crime, if it prevailed extensively, would sap the very foundation of the gospel; would spread seething corruption over the Church, would make Christians worse even than the hypocritical Pharisees of the Jewish Church, and would nullify the whole effort and object of the gospel in purifying and sanctifying men.

So far the apostle Peter. He intended to rebuke a vile lie for the benefit and warning of the culprit and of the Church. Here, no doubt, he supposed it would end, with this act of necessary discipline. But at this point a higher power than Peter took the case in hand. No sooner were these words of Peter uttered, than Ananias grew pale, his feet tottered beneath him, he staggered a step or two forward, and then sank down on the floor, and after a gasp or two for breath, he was a lifeless corpse. Peter did not kill him. It is commonly thought that Peter, by an effort of miraculous power, produced his death. But the narrative says no such thing. Peter was, no doubt, as much startled at what followed his words, as were the frightened congregation. It was God that killed him. In order to produce such an impression as would last for all time, and stop a source of corruption at the beginning, which, if suffered to go on, would corrupt the whole character of Christianity, and in order to make men feel that a God of truth requires perfect truthfulness in those that belong to his Church, God struck down this guilty man and his wife, in the very act of perpetrating their crime. It was a most solemn moment. Well is it said, that "fear

came on all those that heard and saw it." They must have felt, in that hour, the importance of truthfulness, as they never felt it before. Neither could they ever forget the lesson. And its effect continues to this time, in the abhorrence which men everywhere almost instinctively feel towards religious hypocrisy and lying.

What, now, are the results of this examination of this case?

1. This passage is not so difficult as has been supposed. It does not reflect dishonorably upon the character of God, or of the apostle Peter, as many think, nor does it justify the repugnance which they feel concerning it. The brief attention which we have given it, will serve to show how plain and simple a case it is.

2. Ananias and Sapphira his wife were not killed, because they did not give the whole of their property to the Church. This was not their offence. They might have retained every penny of it, and have committed no crime. They were punished for something, altogether different.

3. Peter did not kill Ananias. It is not so said here. He only did his duty as a faithful minister. He sharply rebuked sin. He called a wicked and unworthy member of the Church to account. He exposed his hypocrisy to the view of others, for their warning, and for the preservation of the purity of the Church. If nothing serious had followed to the life of the offender, no person would ever have thought of finding any fault with his words. What he said was eminently proper, and richly deserved.

4. God took the life of a guilty man. He that gave life has the right to take it again. He has the right to take it, in his own time and way. In punishment for sin, he declared and gave notice that he would take it; for this cause he is taking it now, and indeed in every case of death, for all death is the result of sin, and if men had never sinned they would never die. He has distinctly said: "The mouth of them that speak lies shall be stopped." The Psalmist declares: "Thou shalt destroy them that speak leasing," *i. e.*, lying. "There shall in no wise enter into heaven any thing that maketh a lie." When God stopped the lying tongue of Ananias, and destroyed the false mouth of Sapphira, he only fulfilled what, more than a thousand years before, he declared he would do.

5. The death of these people was not for a small or insignificant offence. Truth is the foundation of all moral-



ity and religion. On its observance, depend all the justice, the order, the security, the property, the happiness, the lives, of men. If it is overthrown everything else is destroyed. The gospel, especially, is the truth of God, and a lie is aimed at its very pillars. If Ananias' lie had been passed over, and had infected by its baneful example, the infant Christian Church, no language could describe the disastrous effects. As the Jewish Church, and the whole Gentile population were habitual deceivers, hypocrites, and liars, and the entire character of the people was rotten in untruth, God would make an example at the very threshold of the Christian Church, that would make an impression that would endure for all time. Its effects have been most beneficial. We feel it to this day, and it will be felt as long as the world stands.

6. Christianity is pure and holy, and must be so maintained. No transaction, recorded in the Bible, teaches more strikingly than this, the high estimate which should be placed on perfect sincerity and truthfulness, by all who bear the Christian name. God would have the Church pure. He hates every false way. He sees the heart and knows its spirit and purposes. He will bring every thought into judgment. For every word we must render an account. Clear and pure as crystal, with no stain or shade, should the hearts of all Christians be. As all things lie open and naked before the eye of Him, with whom we have to do, we should be very careful that that eye sees nothing but what is perfectly truthful there.

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## ARTICLE VIII.

JOHN'S MESSAGE. MATT. 11 : 3.

By Prof. J. F. WILKEN, Gettysburg, Pa.

COMMENTATORS of the Holy Scriptures commonly consider it a difficult task, to reconcile the Message of John, the Baptist, to our Saviour: "Art thou he, that should come, or do we look for another?" (Matt. 11 : 3) with the declaration of the Saviour himself, respecting the charac-

ter of the Baptist, (Matt. 11 : 8—11 ) How often has it happened, *qui vitet Scyllam incidit in Charybdim*, and while vindicating the veracity of the Searcher of hearts and of the King of truth, men have pressed the words of John, until they have left no meaning at all ; while others, sustaining the wavering faith of John, expressed by his message, come into open conflict with the Saviour himself. And when even from the pulpit we hear John's example presented to illustrate and corroborate the truth of the phenomenon, that also men, strongest in faith, have their dark, wavering hours we feel sorry to see the character of John impeached, and the Saviour contradicted, at the same time. The sincere desire of removing these difficulties, has given origin to the present article, and as the question is not only interesting to the interpreter, but is, also, of practical importance, I hope that I shall not apply in vain to the reader's indulgence, for directing his attention to the subject.

Interpreting the Holy Scriptures, as any other work, we cannot be cautious enough in avoiding the current error of introducing our own ideas into the text, instead of drawing our system of doctrines from the well-understood text. But, besides a close attention to grammatical rules and lexicographical definitions, there is nothing that so much aids, in leading to the true understanding of a sentence, as a careful consideration of the circumstances, under which it was spoken, and which was the occasion of its expression. As the explanation of the words of the whole section in view involves no difficulty, we shall have to apply to that second mode of overcoming difficulties in understanding the subject, and by a brief sketch of the life of John, and of that peculiar position, which he occupied in the *œconomia salutis*, between the two dispensations of the Old and New Testament, we shall reach that point, which gave origin to the message from his prison, and to that disposition, which was uttered by the question laid before the Saviour, in order to get his answer.

According to the flesh, John the Baptist was the son of Zacharias and Elizabeth, both his parents being of the tribe of Levi, born in the town of Jutta, in the hilly section of the tribe of Judah, six months older than the Saviour himself. According to the spirit, according to the dispensation of the Father of Mercy, he was the voice of one crying in the wilderness, Make straight the way of



the Lord, as said the prophet Esaias, (John 1 : 23); according to the spirit, he was the messenger of the covenant, spoken of by the prophet Malachi (cf. Matt. 11 : 10), and even the prophet Elias, or Jeremias, or that prophet, *i. e.*, that prophet to be expected in order to prepare the way of the Lord. Although John himself, when asked by the Pharisees, denied the latter, as he was not, indeed, Elias in the sense of the question of the Pharisees, who expected a bodily resurrection of Elias before the advent of the Messiah, yet it was affirmed by the Saviour himself, that he was Elias, in a spiritual sense. For all these epithets, given to the Baptist, concur in the one point, that he was appointed by an over-ruling Providence in representing the claims of the divine law, its inexorable demands and the unavoidable consequences of transgression, to stir up the consciousness of sin, cherished as enmity against a holy and just Father, in order to drive the conscience-smitten heart to the throne of Mercy, for the purpose of securing the salvation, offered by the "Lamb of God, which taketh away the sin of the world."

And how wonderfully did John accomplish this peculiar task! Although his father Zacharias, being a member of the eighth class of priests, whose duty it was to burn incense, when their turn came to go to Jerusalem and to officiate in the temple of the Lord, was not only highly respected, but was in the most favorable circumstances, as we may learn from different facts, connected with John's birth and circumcision, yet John voluntarily deprived himself of this high position, to which he was entitled by birth, and of the comforts of life which he might have enjoyed within the hereditary rank of his ancestors. Neither turning a Pharisee, who endeavored to prove his orthodoxy by a minute observance of the ceremonial law, and an ostentatious exhibition of outward piety; nor a Sadducee, who studied liberal principles and was conversant in negations as were most suited to their licentious mode of living; nor even an Anachorite, (Essenes,) who, despising the world, withdrew totally from the contamination of human society, John chose for his abode the wilderness, on the banks of Jordan; clothed with camel's hair (not mohair, made from the wool of the Angora goat) and a girdle of skin about his loins, he did eat locusts, roasted and cured with wild honey, which, without money, he found in the woods, choosing the clothing and the fare of the

poorest people in the Orient, in order that he might, by his example, preach in opposition to the luxury of his age, with how little nature is content, without asking them to follow him to such an extreme, what he also preached in words to all the land of Judea, that resorted to him, even the baptism of repentance for the remission of sins. As Diogenes of old, by disgust of the luxuriousness of his age, was driven to the utmost simplicity in his mode of living, so John the Baptist, who, for a long time, as an eye-witness, had observed that man seeks to cover his unworthiness by outward splendor, and that to secure the desired means, luxury is avaricious, and avarice is the root of all evil, devised his plan of crushing the serpent's head. And he found the wished for opportunity, when not only the whole land of Judea, even publicans and soldiers, went to him, but the Pharisees from Jerusalem sent an official message, and even King (rather Tetrarch) Herod, with his splendid retinue, made his appearance before this burning and shining light, willing for a season to rejoice in his light, to satisfy his curiosity and to be pleasantly entertained.

It has been always considered the most difficult problem in theology, to reconcile the sovereignty of God and the freedom (*liberum arbitrium*) of man. Both of them are accomplished *facts*, and cannot be denied by any reasonable creature, and any solution of the problem, laying too much stress upon one side of the question at the expense of the other, is injurious to the truth, and misleads, either to the all-human doctrine of moral responsibility, or to the all-providential blessing of an almighty, wise and merciful Father, annihilating Pantheism and Atheism. As an all-preserving and ruling Providence must be considered in the light of a continual creation, so that Supreme Being, who has the faculty of creating free creatures, has also the faculty of governing free creatures; but while he, in his sovereignty, has a view of totality, no short-sighted beings are only able to take in, at once, either one side or the other of an object in view. Yet, although the wicked are acting at their own option, and are responsible for their doings, they do not enjoy their liberty, and abusing it and ruining themselves, they accomplish, without knowing it, and involuntarily, as instruments of the Supreme Power, the grand projects of our Heavenly Father.



So the sons of Jacob acted on their own accord, selling their brother Joseph into slavery and captivity, but became, by an over-ruling Providence, the instrumentalities of elevating him to the throne of Egypt and saving a country from famine and misery. So the Jews, not bearing that burning light, in which they saw their iniquities, and endeavoring to extinguish it, that they might not any more be compelled to look upon their own perversity, acted voluntarily by condemning the Fountain of Life to death ; but as instrumentalities of our gracious Father, they fulfilled his eternal decree, to glorify his only begotten Son, whom he raised from the dead, and to save a world lost in sin, through faith in the atonement of the blood of our blessed Redeemer. Hence, although the liberty of choosing the blessing or the curse, is unimpaired even in the wicked, yet only those are truly free, whom the Son makes free, and who, through the faith in Jesus, delivered from guilt and the fetters of sin, unmoved by the spirit of God's children, by the spirit of grateful love, not only choose voluntarily, what is the Father's good pleasure, and submit humbly and cheerfully to his administration, but delight in his will and feel, as our Saviour did, when he said : "My meat is to do the will of him that sent me, and to finish his work."

Applying the general principle, we have here developed, to the history of John, we would state, considering the human side of his fate, that for his intrepidity with which he spoke the truth, and for that great benefit he bestowed upon King Herod, by pointing out to him his sin to lead him to repentance, he was put to prison by the offender, who was offended, and put to death by the interference of Herodias, who, being the wife of Philip, had married Herod, while her first husband was yet alive, and took advantage of Herod's inconsiderate promise to her daughter, to punish John's boldness with death. Considering the other side of his fate, we would say, that after he had served out his time, had fulfilled all righteousness appointed to him, his public preaching preceding the Saviour's six months, and after he had introduced the Lamb of God into the world through his baptism, John, like the morning star, that announces the dawn of the day, but gently fades after the rising of the glorious sun, conscious himself of his inferior position, and gladly confessing that "He must increase, but I must decrease," was removed to a happier abode,

and received thereby the plaudit: "Well done, faithful servant, enter into the joy of thy Lord!"

When John was yet in prison, he had the privilege of the attendance of those of his disciples who had not as yet followed his advice, to leave him and become disciples of the Lord. King Herod, who respected him, who often asked his advice, deprived him not of this comfort, which John shared with Socrates, before drinking that fatal cup. Although the King felt sorry, yet, in order not to be disgraced in the eyes of those that were with him, when he promised Salome to give her whatsoever she would ask, he complied with her mother's request. How fickle human nature is! Was that also true of John, when he sent from prison his message to the Lord? Was his faith in the Saviour ever shaken, and did he express his doubt in that question, presented to the Lord? *A priori* we feel inclined to deny it. It is not likely, that a man like John would be moved. He understood too fully and clearly the position, assigned to him through the prophets of old, and the angel, announcing his birth. Filled with awful adoration, he preached τὸν ἐρχόμενον, the prophesied and expected Messiah, whose shoes' latchet he felt not worthy to unloose, before he knew him. "I knew him not," as the Messiah, before the baptism; for as the mother of John and Jesus were relations and intimate friends, it is not likely that they were not acquainted with one another.

After the baptism of the Lord, he heard the voice from heaven: "Thou art my beloved son, in whom I am well pleased," and immediately he pointed him out to his disciples, as "the Lamb of God, which taketh away the sin of the world." When the disciples, remaining with John, filled with envy, reported his success in the hyperbolic expression, "All men come to him," he himself testifying his joy, exclaimed: "He that has the bride (Church) is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase and I must decrease." And not at all satisfied with the present success, he expresses his feelings by a hyperbolic enunciation of the opposite extreme: "No man receiveth his testimony." Who dares first, to cast a stone at such a sublime type of truth and humility! We, indeed, admit, that even the strongest in faith have their dark hours; but if, although reluctantly, we would include



John in this number, we cannot do it, without defying the testimony of the Searcher of hearts and of the King of truth, wherewith he has honored the memory of John and defended his character against any aggressor, so that he stands unstained through all ages: "What went ye out into the wilderness to see? A reed shaken with the wind?" Does that question not indicate, that John's faith is like the eternal rocks of the ocean, not moved by storms and waves: "What went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's house." A man, that despises worldly greatness and deprives himself of the comforts of life for the welfare of his fellow men, cannot, as King Herod did, be moved by hope and fear, to express himself, or to act in contradiction with his better feelings and persuasion.

But admitting the sufficiency of these arguments, how shall we avoid the dilemma, intowhich we are led by the question of the Baptist. We could take our refuge in this, or that hypothesis, excluding all doubt, but we do not intend to detain the reader's attention, with what has been so often attempted without giving perfect satisfaction. Hypothesis is always an unsafe guide in darkness. And we need not apply ourselves to any unsafe guide, as we have the safest we may desire, the interpretation of our Saviour himself, contained in the answer, which he sent back to John. John had heard in the prison the works of Christ, and even these works, which filled the whole land with such awe and astonishment, that the rumor reached the lonely castle Machaerus, in which John was incarcerated, were the occasion that urged John to send his message, to ask the question; and our Saviour referring, also, to his works, "The blind receive their sight," etc., (both bodily and spiritually) in his answer, expresses this thought: What thou hast heard is correct, and that is my way; and blessed is he, whosoever shall not be offended in me, shall be satisfied with my mode of fulfilling the labors *του ἐρχομένου*, of the prophesied Messiah. Hence, comparing this answer to John with the testimony respecting John to the people, it appears that the Saviour took the proposed question in this sense, that, although John's faith was unshaken, yet he was not satisfied with the ways and means, by which the Saviour accomplished his task; he expected, besides what he had heard, something else, something more. And this is the very thing John ex-

presses by his question : *Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν* ; a question which, changed in an affirmative sentence, would read : Thou art he that should come, we do not look for another ; how then is it, that the promises of old are not totally fulfilled ? But here occurs a double question : What was it that John expected, and that the Saviour cut off by the second clause of the answer : "Blessed is he, whosoever shall not be offended in me ? and, why was John under the impression that he had a right to ask this bold question ? We may be permitted to make here a digression, in order to put the whole affair of John's message in a full light, and to find a satisfactory explanation for both questions.

Time and space are attributes of alterable things, hence they cannot be attributes of the invisible God, which we are accustomed to express by the words, *eternal* and *omnipresent*. This is alluded to so correctly by Augustine : *Deus creavit mundum et tempus*. Time and space having no reality in the essence of God, the question of the Atheists, What did God before the creation of the world ? is a very unreasonable one, and attempts to draw down the Father of lights into the boundaries of human flesh, whose thinking and reasoning is circumscribed by the laws of nature, the laws of time and space. But if the Father of mercy takes away this veil from our spiritual eye, then already in this life takes place what St. Paul hoped would, in our future existence : "Now we see through a glass, darkly, but then face to face ; now I know in part, but then shall I know, even as also I am known." Therefore, if the prophets are permitted to look into the eternal decrees of our Heavenly Father, and are commanded to reveal them to mankind, in order that they may believe, if those decrees be clothed with flesh and blood, in the fulfilment of time, then commonly they see the things in their supernatural appearance, without the limits of time and space. We do not speak here of the exceptions, that for good reasons took place, for instance, when the prophets announced the time and place of birth of our blessed Redeemer. And this totality of the view of the kingdom of heaven, which they took in, while transported above the boundaries of mortal imperfection into a state of spiritual vision, they displayed, also, when the outcast spirit's wing was furled, and backward to its dwelling driven, in their speeches to the people, as well as in their writings, pre-



serving eternal truth to following ages, that in the fulfilment of time they might perceive and acknowledge the dispensations of Providence in those affairs, which otherwise might seem to have their origin in human arbitrary developments. Considering this peculiar circumstance, we shall not be longer astonished, if we find in the prophecies of the Old Testament the three advents of the Lord. His first advent in flesh, his second advent in spirit, through the spreading of the gospel, and his third advent in judging the quick and the dead, not separated and through long intervening periods distinguished, but as if it were in one breath, in their totality closely connected, as one grand panorama of the Divine Dispensation. In the same manner, also, the Lord himself brings into close contact the judgment executed on Jerusalem and the final judgment of the world, (Matt. 24 and 25,) as one drama, exhibiting Divine justice, and it is, indeed, one and the same act of divine sovereignty, distinguished only by the succession of time in *our* apprehension, and divided in the different acts for our benefit, the first being the type of the second.

Returning now, after this digression, to John the Baptist, we find him standing with one foot on the sacred soil of ancient prophecy, being himself a prophet, and preaching Christ, that should come, τὸν ἐρχόμενον, and with the other foot on the threshold of the sanctuary of the New Testament, when Christ had come already in his holy temple, to fulfil in flesh all righteousness. He, taking in, with one general aspect all the prophetic features of Messiah, recognized in him, who was demonstrated and proved as the Son of God, beyond doubt, while being baptized and introduced into the world, as the Lamb of God, which taketh away the sin of the world, as well as the Judge of the quick and the dead. And being ordained as preacher unto repentance, he made even this last feature of Messiah his antecedent, revealing to those that came to his baptismal: "And now also the axe is laid unto the roots of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." With this part of the achievements of Messiah, John was not able to reconcile what the Saviour himself, distinguishing between his advent in flesh and his advent as Judge, declared by word and deed: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Hence John in his message unto Christ, ex-

pressed his wonder and astonishment for seeing only one factor of the activity of Messiah accomplished, while the other factor, in his judgment, was neglected; and he thought himself to be entitled to that question, yea, he considered it his imperative duty, as he was conscious of standing upon the soil of divine truth, having proclaimed Christ, the Judge of the quick and the dead. But Christ, giving the Baptist the highest praises a human being may expect, and acknowledging the faithful accomplishment of the task assigned him, deemed it proper to cut short his importunate question, and pointing out the ways and means, by which his divine glory and authority were manifested and the world to be saved, and intimates to the Baptist, that those having acquired by divine grace unshaken faith in the divinity (divine nature) of Christ, ought also, in humility, to submit to the ways and means which he uses, in order to give them everlasting life, even if they feel not enabled themselves fully to comprehend his method of grace.

In conclusion, we refer to the declaration of Christ: "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he. The prophets of old were, indeed, the greatest of all men, admitted into the secret Cabinet of the Sovereign Ruler of the world, who had the eternal decrees communicated and expounded to them. John was, indeed, greater than they, for, being himself a prophet, he was also the object and fulfilment of their prophecies; and what they saw and heard in vision, he heard and saw bodily, and was permitted, although the inferior, to baptize the superior, and to introduce him into the world. But what he did not perceive, the development of the salvation of Christ, in the course of time, the least in the kingdom of heaven is enabled to perceive; and he that has not only an historical faith in Christ, but through his inward experience of the saving faith (*fides salvifica*) feels himself under obligation to show: "Thou art Christ, the Son of the living God!" is happy through his faith, and his happiness is not to be disturbed by being offended in him, although he cannot fully understand and appropriate his ways and means. "And blessed is he, whosoever shall not be offended in me!" says the Lord, our blessed Redeemer.



## ARTICLE IX.

## THE GENERAL SYNOD AND HER ASSAILANTS.

By Prof. J. A. BROWN, D. D., Gettysburg, Pa.

No apology can be necessary for an attempt to set before the readers of the *Evangelical Review* some of the main facts connected with the efforts to disrupt and destroy the General Synod of the Lutheran Church in these United States. Notwithstanding the ample discussions in our religious papers, and before Synods, it is still the life question of our Church, in this age, and in this country. The persistent endeavors of the enemies of the General Synod to misrepresent her action, and her doctrinal position, before the Church and the world, and thus to prejudice those unacquainted with her history, makes it necessary for her friends to repel these attacks and to defend the truth. Were it not for the evils which in the meantime would be wrought, the whole question might be safely left to the calm judgment of coming generations.

As the difficulties in the General Synod have been chiefly with the Synod of Pennsylvania, and those Synods more recently influenced by her action, although it is claimed the causes lie deeper, and are far-reaching, it will be necessary to review the history of the Synod of Pennsylvania in connection with the General Synod. We desire, however, to say that it is not designed to charge all the members of that Synod with hostility to the General Synod, or with laboring in the work of destruction. Some are known to be friends of the General Synod, and to deprecate the unwise and violent action of their body, whilst it may be doubted if a majority of the ministers and members would sanction such a course, if left free to their own calm judgment and unbiased action. When we speak, therefore, of the Synod of Pennsylvania, we speak of her public, official action.

*First Connection and Withdrawal.*

The Synod of Pennsylvania participated in the original formation of the General Synod, and prominent among the

members appear the names of her delegates appended to the Constitution, adopted A. D., 1820. But though aiding in the formation and attending one convention of that body, when the next General Synod convened in 1823, the Synod of Pennsylvania was not represented. This was owing to disaffection on the part of some members of the Church, and the Synod so far yielded to their clamors as to resolve not to send delegates, until requested to do so by the Churches.

The Editor of the *Evangelical Review*, who has performed the work of a faithful historian of the General Synod, tells us:

"The opinion, in some quarters, prevailed that the General Synod would create a power in the Church for the exercise of ecclesiastical tyranny, replete with mischief, and most dangerous to the liberties of the American people." Also, that the withdrawal of the Synod of Pennsylvania, was owing to "the prejudices of the congregations, and the fears entertained by some of the ministers, that the General Synod would exercise too much authority, and invade the rights of the district Synods."\*

Whilst many in the Synod favored the General Synod, there was no official connection between the General Synod and the Synod of Pennsylvania, for many years. Prejudice and bigotry ruled the hour. This state of things continued from 1823 until 1853. During this time the General Synod went forward in her mission, uniting a large number of Synods, founding Colleges and Seminaries, organizing benevolent Institutions, supplying, in some degree, a church literature, and in various ways greatly promoting the prosperity of the Church, and advancing the cause of Christ. This was the period of her peace and comparative prosperity.

The best men in the Synod of Pennsylvania, seeing the good accomplished by the General Synod, and lamenting their separation, earnestly labored to bring about a reunion. Much prejudice was encountered, and much opposition had to be overcome before this could be effected. It is proper to say that the opposition was not from an apprehension of the want of orthodoxy, or a want of power, but rather from a dread that the General Synod might exercise too much authority, or burden their con-

\* *Evangelical Review*, Vol. V, pp. 239, 244.



sciences by too rigid a faith. The Synod of Pennsylvania, at that time, maintained the widest liberty, in faith and practice.

*Reunion of the Synod of Pennsylvania with the General Synod.*

After a separation from the General Synod for thirty years, and after discussion and reference to the churches, the Synod of Pennsylvania reunited with the General Synod, in 1853. It was an occasion of mutual rejoicing. The General Synod rejoiced to receive back again so large and influential a Synod. The Synod of Pennsylvania, or at least those who had labored for this end, rejoiced in again being in active coöperation with sister Synods. Much has been said about the feelings and wishes on both sides, but it is believed that the truth in the case is, that such was the mutual gratification that little attention was given to formalities. And had the same spirit animated the Synod of Pennsylvania, in 1864 and 1866, as in 1853, no division in the General Synod would have taken place at this time.

To satisfy some in the Synod of Pennsylvania, certain resolutions were adopted on reuniting with the General Synod. As these have been the subject of much comment, and made, by some, the basis of future action, the material one will here be given.

*“Resolved, 4th.* That we neither intend, nor ever expect, that the principles which have hitherto governed our Synod, in respect to Church doctrine and Church life, shall suffer any change, whatever, by our connection with the General Synod; but, that should the General Synod, as a condition of admission or of continuation of membership, require assent to any thing conflicting with the old and long established faith of the Evangelical Lutheran Church, then our delegates are hereby required to protest against such action, to withdraw from its sessions, and to report to this body.”

There has been much difference of opinion as to the rights and privileges conferred by the resolutions, of which the one just quoted is the most important. Some have claimed for delegates of the Synod of Pennsylvania the right to withdraw, without thereby affecting her relations with the General Synod, and nearly all who have sought to defend her course at Lancaster and Fort Wayne, have

adduced these resolutions in justification. But there are several difficulties in the way of the privileges claimed on her behalf by some of her defenders. First, there is no evidence that the General Synod ever consented to any such a compact. That she did not object to the reception of the Synod of Pennsylvania, can hardly be considered as decisive on this point; and there is no record to show that the General Synod entered into any such agreement. If the Synod of Pennsylvania considered it important, it was her business to see to the agreement, and that it was placed on the record. Then, even if the Synod of Pennsylvania had been received on such conditions, and these conditions mutually agreed to, they do not reach the point claimed. They only stipulate for the protest and withdrawal of the delegation, to report to the Synod of Pennsylvania, but do not stipulate that such action should in no way affect the relations of the Synod to the General Synod. It is absurd to suppose that any delegation could have the right to withdraw at pleasure, and to return at pleasure, just as if nothing had transpired. Even conceding the right to protest and withdraw, it might be for the General Synod to have a word to say when the delegation returned.

But what ought to settle this point, and remove it from all weight or influence in deciding this question, is the judgment of the Synod of Pennsylvania, clearly expressed. In the response of the delegation to the action of the General Synod, they distinctly declare that :

"The Synod simply expressed, in intelligible language, what every Synod in connection with the General Synod holds, as an undisputed, reserved right. Every synodical delegation has the right to protest, to withdraw, and to report to the body that sent it, \* \* and this is all that is claimed and required in the instructions referred to."

This response was endorsed and published by the Synod of Pennsylvania,\* thus making it her own. The same views were reiterated, again and again, by their friends on the floor of the General Synod. Now it is time this matter should be understood: and if the Synod of Pennsylvania, and her friends, deny that she claimed or enjoyed any peculiar privileges, then let them not turn around and insist that the Synod of Pennsylvania had what they have

\* Minutes of 1866, Appendix, p. 11.



just denied. Let there be some consistency in the case, and let them not at one time claim peculiar privileges, and at another deny and repudiate them. As the Synod of Pennsylvania has formally disclaimed any peculiar rights, and it cannot be shown that the General Synod ever recognized any such, it seems unnecessary to dwell longer on this point.

For eleven years the Synod of Pennsylvania was in union with the General Synod, and coöperated in the great work of the Church. But 1864 witnessed another movement, terminating in the entire separation of the Synod of Pennsylvania from the General Synod.

*General Synod at York, 1864.*

Here the Synod of Pennsylvania took the first step towards separation from the General Synod. Whether so intended or not, all who were present felt that by her action the harmony of the General Synod had been disturbed, and the relations of the Synod of Pennsylvania imperiled. It might have been a matter of some difference of opinion as to the exact significance of that act, but no one could mistake, that it portended evil. For a delegation to withdraw in open Synod, and peremptorily refuse to yield to the decision of the majority, or to act longer with them, if not a solemn farce, must have some meaning.

As here the work of separation began, it may be well to examine what actually took place. The occasion was the reception of the Franckean Synod. This was done after long discussion and deliberation, lasting some days; and after the delegates of the Franckean Synod had, in writing, given assurance of their having complied, as they understood, with the constitutional requirements. They expressly declared in their written statement, that "the members of the Franckean Synod fully understood, that they were adopting the doctrinal position of the General Synod when they adopted its Constitution." Whether the General Synod acted wisely or unwisely, we will not now inquire. After very full and free discussion the Franckean Synod was received by a vote of ninety-seven to forty. Against this action the minority protested, but there all let the matter rest, except the delegates from the Synod of Pennsylvania, who withdrew from the sessions of the General Synod, refusing to take any further part in the deliberations of the body.

When the the delegation withdrew, they directed their names to be removed from committees on which they had been placed, which was accordingly done. Their names were omitted in the calling of the roll of Synod, and also when the *ayes* and *noes* were ordered on questions before the house. They were regarded, and treated, not as absent members, but as delegates who had voluntarily withdrawn from the sessions of the General Synod, and who had, by their own deliberate act, forfeited their part in the transactions of Synod. Thus the case stood when the General Synod adjourned at York, in 1864; the delegation of the Pennsylvania Synod having withdrawn, and having no part in the business or government of the General Synod. They had been entrusted, as they claimed, with certain powers by the Synod of Pennsylvania, and made the judges of when these powers should be exercised, and they now exercised them by protesting and withdrawing to report to their Synod about to meet. The Synod approved and endorsed their action, thus making it fully its own.

Such a movement naturally and necessarily started the inquiry as to the effect of this withdrawal of the delegation, and the relations of the Synod of Pennsylvania to the General Synod. Some, and among them leading men in the Church, regarded the withdrawal of the delegation as the separation of the Synod of Pennsylvania from the General Synod, and that she was no longer a constituent part of that body. To them it was a plain question and, they thought, admitted of no dispute. Others regarded the Synod of Pennsylvania as still in the General Synod, with all her rights intact. To them it was equally clear that the withdrawal of the delegation did not withdraw the Synod, or even affect her relations to the General Synod. Both, no doubt, were sincere, though perhaps biased, by party feeling, in their judgment. But that these opposite opinions were entertained, is known to all in the least conversant with what was going on in the Church. There were others who were not so decided in their judgment, but deemed it a question which could only be properly settled, when a report was received from the Synod of Pennsylvania, and the whole matter duly considered by the General Synod.

In view of these things, the meeting of the General Synod, at Fort Wayne, was looked to with no ordinary in-



terest. It was understood, on all sides, that the position of the Synod of Pennsylvania was considered doubtful. It is vain to pretend that there was no room for any doubt, for all knew that the question was discussed everywhere in the Church, and that difference of opinion was entertained. Nor can it be said to be a question admitting of no difference of opinion, for men of judgment and ability did honestly differ in their views of the case.

*General Synod at Fort Wayne.*

When the calling of the roll had progressed to the place in which the names of the Synod of Pennsylvania stood, the presiding officer, Dr. Sprecher, ruled as follows:

"The Chair regards the act of delegates of the Pennsylvania Synod, by which they severed their practical relations with the General Synod, and withdrew from the partnership of the Synods in the governing functions of the General Synod, as the act of the Synod of Pennsylvania, that consequently that Synod was out of practical union with the General Synod up to the adjournment of the last convention, and as we cannot know officially what the action of that Synod has been, since she must be considered as in that state of practical withdrawal from the governing functions of the General Synod, until the General Synod can receive a report of an act restoring her practical relations to the General Synod: and as no such report can be received until said Synod is organized, the Chair cannot know any paper offered at this stage of the proceedings of the Synod as a certificate of delegation to this body."

This decision has become famous in the history of the General Synod, and in our Church controversies of the present time. It has been vehemently denounced, and the attempt made to stigmatize it as monstrous. There has been too little disposition to look at it calmly and inquire into its true character. It has been charged with ruling the Synod of Pennsylvania out of the General Synod, with disfranchising a Synod and depriving it of its just rights, and with furnishing just cause for the rending of the Church. It might be enough to say that the presiding officer never ruled the Synod of Pennsylvania out of the General Synod, and that he was particular to say so. Two points are indisputable—first, that the relations of the Synod of Pennsylvania to the General Synod had been

disturbed by the withdrawal of the delegation at York; secondly, that the present relations of the Synod of Pennsylvania to the General Synod were considered doubtful. This is all the presiding officer really decided, and left it to the General Synod to determine the question of relations when some report was received from the Synod of Pennsylvania. The presiding officer only has the power to decide on the validity of credentials, but not on the rights or relations of Synods. This was a question of the latter, and must be decided by the General Synod; and it would seem, by the General Synod when properly organized, since a report could not be received, discussed, and acted upon, pending the organization of the body.

Moreover, the presiding officer expressed great reluctance in being compelled to this decision, accompanied by the hope that an appeal would be taken, so that the house might itself settle the point. Accordingly, after the credentials of undisputed delegates had been received, an appeal was taken, and the decision of the Chair sustained by a vote of seventy-seven to twenty-four, or more than three to one.

This, according to all parliamentary usage, is final. The standing rules of the General Synod provide for an appeal in all such cases, and state how the question shall be put. The appeal was taken at the proper time, and in due form, and the judgment of the house deliberately expressed. This judgment may not be infallible, but parliamentary law and settled usage, know of no higher authority, and any attempt to resist such a decision, is factious and revolutionary. In all deliberative bodies it is the duty of the minority to submit to the decision of the majority when regularly expressed, and no one will pretend that all the forms of law and order were not here complied with.

But what was the whole force of this decision? Simply this, that the delegates of the Synod of Pennsylvania must wait until the General was organized and prepared to hear a report of the action of their Synod restoring relations or maintaining their separation. This was all. If in this delay of a few hours, and inability to participate in the organization, any hardship was imagined or experienced, it should not be forgotten that the General Synod had experienced quite equal inconvenience and hardship when the delegation of the Synod of Pennsylvania withdrew, denouncing her action as unconstitutional, deranging her



committees, refusing to share in the government or business of the General Synod, and thus openly and publicly bidding defiance to her decisions and her counsels. The delegation of the Synod of Pennsylvania could hardly expect to go out of the General Synod in the style it did at York, and then come in at Fort Wayne unchallenged, and as if nothing at all had occurred. They went out in open session, and might have been willing to come in the same way. They went home to report, and that their Synod might take action in the case, and as the Synod sent another delegation, it was but reasonable before taking their seats, that the General Synod should have a report of the Synod's action in the premises. This was all the General Synod demanded or desired of the Synod of Pennsylvania. Neither the presiding officer, nor the General Synod, had any official knowledge of what had been done, and it was altogether possible that the Synod might have taken such action as would render it utterly inconsistent to receive a delegation from that body. At all events it was proper for the General Synod to know the action of the Synod of Pennsylvania, by an official report, and that before her delegates resumed positions they had abandoned, and exercised rights voluntarily surrendered. They had deprived themselves, at York, of all they were now deprived of by the General Synod, and surely could not reasonably complain.

But suppose the ruling of the Chair to be an error, and the action of the body sustaining that ruling, also an error, which is by no means conceded, does the case afford any justifiable reason, or even plausible pretext, for rending the Church, and producing the evils which must necessarily follow? Can Christian men, men entrusted with the interests of Christ's kingdom on earth, justify themselves before the Church and the world in producing a schism in the Lutheran Church, on what they termed a mere technicality; not a question of faith or conscience, but a question of order, or parliamentary rule? Has ever in the history of the Church the attempt been made to rend and destroy on such trivial grounds? That the General Synod did not thrust out, or keep out, the Synod of Pennsylvania, but, on the other hand, did all that could be done to induce her to maintain the unity of the Church, will appear from the action, subsequent to the organization. The General Synod gave to the case the most patient, calm,

and considerate attention, and no word of unkindness or bitterness was heard in all the protracted discussions. A very brief statement of the action may be of service to such as were not present, or have not seen the Minutes of the General Synod.

1. As soon as the General Synod was duly organized, and before proceeding with the regular business, on motion, it was resolved that a committee of seven be appointed to consider the case of the Synod of Pennsylvania, and to report the next morning; thus giving it precedence, and the delegates were respectfully requested to report to Synod, by handing in their credentials and copies of their Minutes.\*

2. When the committee reported next morning, a resolution was passed, inviting the delegates of the Synod of Pennsylvania to participate in the discussion, on handing in their credentials, and showing who were entitled to this privilege.

These movements, on the part of the General Synod, were met by a persistent silence on the part of the delegates of the Synod of Pennsylvania. The discussion proceeded, occupying Friday and Saturday. After the long and patient discussion, the General Synod adopted, in addition to other resolutions, the following:

3. "*Resolved*, That the General Synod hereby expresses its entire willingness to receive the delegates of the Synod of Pennsylvania."

Then, on motion of Rev. Adelberg, of the New York Ministerium, the following resolution was unanimously adopted.

4. "*Resolved*, That the delegates from the Pennsylvania Synod be requested to waive what may seem to them an irregular organization of this body, and to acquiesce in the present organization."

On the question being asked whether this would satisfy the delegates of the Synod of Pennsylvania, the answer was given, that it was believed it would, and all were left under the impression that everything had been been done that needed to be done, and that the delegates had no excuse left to remain out of the General Synod. So gratified were the members at the unanimous action, and the

\* See Minutes, pp. 8 and 9.



supposed perfectly satisfactory conclusion of the perplexing question, that they united heartily in singing,

“Praise God from whom all blessings flow,”

and father Heyer, the oldest member of Synod, led the body in a prayer of thanksgiving to Almighty God for this great goodness. Those who witnessed the scene of that Saturday evening will be slow to believe that the General Synod was not actuated by the strongest feeling of brotherly love, and the most earnest desire to maintain the unity of the Church. Thus closed the week, and the hope and belief were fondly entertained that peace and concord would reign.

The Sabbath passed. Of this day we only say, that after all that had been done to secure peace, and the pulpit of the church in which the General Synod was holding its sessions, occupied by a member of the Synod of Pennsylvania, the Synod was grieved to find the delegates of the Pennsylvania Synod refusing to commune with them. It was apparent that the friendly, conciliatory action of the General Synod had failed of its purpose, and that they were still resolved on further opposition.

The patience of the General Synod was well nigh exhausted. Nearly all felt that the utmost degree of forbearance and concession had been reached. Still the delegates of the Pennsylvania Synod were allowed to make their response to the action of the General Synod, which was done on Tuesday morning. This response, after arraigning the General Synod, denying the constitutionality of its organization, and, consequently, the validity of its action, closed with the demand of such acknowledgments from the General Synod, as were not only derogatory to its character, but inconsistent with the very continuance of its present existence. To such demand the General Synod could not yield, however anxious to avoid all cause of a breach in the Church. After very full discussion, the final action of the General Synod was as follows:

“*Resolved*, That after hearing the response of the delegates of the Pennsylvania Synod, we cannot conscientiously recede from the action adopted by this body, believing, after full and careful deliberation, said action to have been regular and constitutional; but that we re-affirm our readiness to receive the delegates of said Synod, as soon as they present their credentials in due form.”

On this the delegation withdrew from the house, and at the meeting of the Pennsylvania Synod soon after in Lancaster city, made their report, which was followed by the withdrawal of the Synod of Pennsylvania from the General Synod, and also the appointment of a committee to issue an appeal for another union of Lutheran Synods.

From this review of the case, it is believed that every impartial judge will determine, that the General Synod made use of every honorable and Christian means to avoid the calamity of a schism in the Church, and that even if the Synod erred, it was no just cause for the action of the Synod of Pennsylvania. The Church has been rent asunder and, the inquiry well may be made, for what cause? The answer, thus far, must be felt to be very unsatisfactory.

We must turn now to an entirely different view of this whole subject. At Fort Wayne, and on the floor of the General Synod, it was repeated, again and again, that there were no doctrinal difficulties between the Synod of Pennsylvania and the General Synod, that all were now satisfied with the doctrinal position of the General Synod. It was declared to be entirely a question of order. But after the ground of remaining out had been taken, and still more, after it had been determined to attempt another union of Synods, it was felt that some other and stronger reason for such a step was necessary. Sober, thinking, Christian men would hardly be satisfied with the excuse for rending the Church and forming new organizations, that a few were not altogether satisfied with the ruling of a presiding officer, and that ruling sustained by an overwhelming majority. It would not look well to go on record, nor would it satisfy the Church or the world, that for such a cause, men, eminent in the Church, determined to divide and destroy, rather than yield one jot.

Some other and more weighty reasons must be found. Soon the action at Fort Wayne was declared to be of very secondary importance. It was alleged not to be the cause at all, but only the occasion of the separation. Some went so far as to say they did not care at all about the ruling of Dr Sprecher, or the vote of the majority sustaining the Chair. It might be right, or it might be wrong, and they did not care which. They were for leaving the General Synod on entirely different grounds, and this afforded the opportunity.



Amidst a great deal of denunciation and abuse of the General Synod, of a general character, there are two points around which nearly everything of any weight may be ranged. They have been brought forward so often of late, re-echoed by so many persons, and in so many places, though probably all traceable to a very few individuals, that it is unnecessary to cite particular authorities to show the charges.

These charges are, *first*, that the General Synod is not truly Lutheran; and, *secondly*, that it has proved a failure. These are grave charges, and would furnish better reasons for abandoning the General Synod, if they could be shown to be true, than a mere question of parliamentary order. Hence the zealous efforts to show that the General Synod is undeserving the name of Lutheran, and that it has been powerless for good. It is time that these slanderous accusations should be fairly met, and their authors presented in their true light before the Church and world. The General Synod has long enough patiently submitted to the abuse of men, who eulogized it when it suited their purpose, and denounce it when in their way. We do not propose to enter on this work, at this time, at large, but only to present a few facts, which may help the candid to judge for themselves.

The enemies of the General Synod charge that body with a want of genuine Lutheranism, because of either not fully recognizing the Augsburg Confession, or of not receiving it in good faith. In reply, we have to say,

1. That the General Synod does receive, and has incorporated in her Constitution, "the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that Word." This is all that the most distinguished Lutheran divines have ever considered binding in the Augsburg Confession, and is in the very words of the declaration of the Ministerium of New York, whose Lutheranism is not questioned by those who now assail the General Synod. It may be interesting and instructive to hear the testimony of one or two witnesses from the Synod of Pennsylvania, on this very point. Dr. Seiss, President of the Board of Directors of their Theological Seminary, speaking of the Lutheran Church, says:

"She has her Confessions of faith, her liturgies, her catechisms, which she respects and loves, and which she ex-

pects all who enter her communion to regard with due honor. But she enforces none of them upon her members in the form of rigorous and compulsory law. Here and there some particular exceptions may have occurred, and may still exist; but it does not lie in the genius of our Church to enforce her utterances, in all their details, as if they were indispensable, either to Christianity or herself. She, indeed, demands the reception of every doctrine which enters into the essential life of Christianity, as contained in the Old and New Testaments, set forth in the ancient Catholic creeds, and again so lucidly exhibited and defended in her own great Confession; but, as declared by Reinhard, and maintained by the most conscientious theologians of our Church: 'Even he who has solemnly adopted and subscribed the Symbolical Books, is by no means bound to adopt every unessential point, every interpretation of a scriptural passage, every argument or opinion which they contain.'"\*

This is precisely the position of the General Synod in regard to the Augsburg Confession; and we presume every member of the General Synod would endorse most cordially these words of Dr. Seiss. If there are any who could not, they belong to the "particular exceptions," who think Dr. Seiss too catholic and liberal.

Dr. Schaeffer, Chairman of the Faculty in their Theological Seminary, maintained the very same views, and quotes the same authority,† making the distinction between essential and non-essentials, and insisting only on the former. With such men as Drs. Schaeffer and Seiss, advocating the views set forth in this testimony, will it be believed that other members of the Synod of Pennsylvania arraign the General Synod for doing the very thing they advocate—requiring subscription to the Augsburg Confession only as a "correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that Word?"

Another witness may be introduced, endorsed at least by the delegates of the Synod of Pennsylvania and the Pittsburg Synod. The Rev. Dr. Harkey, as President of the General Synod, preached the opening sermon at the meeting of that body in Pittsburg, May, 1859. His sub-

\* *Evangelical Review*, April, 1866.

† *Evangelical Review*, Vol. I. 470, 471.



ject was: "*The Mission of the General Synod*," and so pleased were all with his sentiments as to request, by a unanimous vote, its publication. This included a large delegation from the Synod of Pennsylvania, and among them Drs. W. J. Mann and C. W. Schaeffer; and from the Synod of Pittsburg, Dr. C. P. Krauth and Rev. G. Bassler. The whole discourse would furnish a suitable reply to much that is now said against the General Synod. We have only room for the following brief extract:

"But the question is, *How has the General Synod adopted the Augsburg Confession?* How could she adopt it, with the hope of uniting the Lutherans in America, and not burden the consciences of any good men among us? I reply, there was only one way possible, and as a matter of course, she *must* take this plan. She adopted it as to *fundamentals*, and to these she requires unqualified subscription. \* \* \* Objections have been urged against the expression "fundamental doctrines," as meaning one thing in the mouth of one man, and a different thing in that of another; that to some everything is fundamental, and to others only a few points. Now I cannot reply to this at length, at present, but have only to say in few words, *that there are fundamental doctrines in Christianity*, and everybody not spoiled by his theory or philosophy, knows what they are. Indeed, I feel like sternly rebuking the infidelity which lies concealed beneath this objection, as if Christians had not been able to determine, in eighteen hundred years, what are the *fundamental*, chief, or great doctrines of their holy religion. Down on all such quibbling!" We repeat this received the unanimous sanction of the General Synod, including some now most active in their efforts to destroy her, and who for this purpose assailed her doctrinal position, thus expressed.

Now whilst all this cannot be denied, and the General Synod is found on the doctrinal basis, maintained by the great lights of the Church, it is met by the allegation that the Augsburg Confession is not received by her in good faith. We might demand who constituted these accusers of their brethren the keepers of their consciences, and judges of their sincerity. But we affirm, and challenge to the test, that the Synods in the General Synod are as honest in their reception of the Augsburg Confession as the Synod of Pennsylvania. They may not profess quite as

much, but neither do they present the humiliating spectacle of explaining away, or denying, what they have solemnly professed to receive. All kind of charges are rung upon the term "fundamental" employed by the General Synod, and it is declared open to every heresy, whilst these advocates of a purer Lutheran faith, insist on an unre-served subscription to the Augsburg Confession. Well, let us see how it works, and illustrate the principle by examples.

In 1865, the Synod of Pennsylvania, under the dictation of these defenders of a pure faith, resolved: "That in our judgment, all the doctrinal Articles of the Augsburg Confession do set forth fundamental doctrines of Holy Scripture."\*

One year before, C. P. K., in the *Lutheran & Missionary*, had said: "The doctrine of the eleventh article, 'On Confession,' on the definition which the Augsburg Confession itself gives of what is fundamentally necessary to the unity of the Church, is not fundamental, and never has been so regarded by the Lutheran Church, in any part of the world."\* This is historically true, and history will not change to suit the conscience of men who change their confession of faith with every change in the Church. Notwithstanding the decree of the Synod of Pennsylvania, it remains an historical truth, that the doctrines of the eleventh article 'On Confession,' is not fundamental, and never has been so regarded by the Lutheran Church in any part of the world." Some "particular exceptions" may have so regarded it, but not the Lutheran Church.

About five weeks after the decree of the Synod of Pennsylvania, the Editor of the *Lutheran & Missionary* gave a new confession of his faith to the Church and the world. He declares: "*The doctrinal articles of the Augsburg Confession, are all articles of faith, and all articles of faith are fundamental. Our Church can never have a genuine internal harmony, except in the Confession, without reservation or ambiguity of these articles, one and all.*" (The Italics are his own.) And then with great solemnity adds: "This is our deep conviction, and we hereby retract, before God and his Church, formally, as we have already earnestly

\* Minutes, p. 33.

\* *Lutheran & Missionary*, April 14, 1864.



and repeatedly done, indirectly, everything we have written or said in conflict with this our present conviction."\*

Six weeks later we find the same Editor, in the same paper, attempting to explain this eleventh Article, so as to remove the difficulties of some minds about "private confession." By putting in the words "private confession" which are not in the Article, and arguing on this ground, he would have his readers believe that "the doctrinal Articles of the Confession do not enjoin "private confession" nor any other, as an Article of faith," although the eleventh Article is "on Confession," "*De Confessione*;" and explains the whole Article away in the face of the very words of the Confession and the history of the Church of that period.†

Since very conveniently getting rid of the doctrine, contained in this eleventh Article, we are again told by the same authority and in the same organ, that the Confession is a summary and just exhibition of the doctrines of which it treats." It does treat of confession and private absolution, and has one of its doctrinal articles headed, "*De Confessione*." But will any one now tell us what the Synod of Pennsylvania receives and holds on the doctrine of confession and private absolution? If this Article be, as decreed, fundamental, what do they hold and teach on the subject? We can only say, what nearly all know, that, in the true meaning and import of the Article, it is not only not treated as fundamental, but is not taught or practiced at all. Yet the General Synod is denounced for not professing to receive all as fundamental, "without reservation or ambiguity."

The seventeenth Article treats of "*Christ's return to Judgment*." It is confessedly a doctrinal article, found in the earliest creed of the Christian Church, and professed among all evangelical Churches. We do not here stop to discuss what it teaches. We simply state, what all who are conversant with the facts know full well, that in the Synod of Pennsylvania the most directly opposite views are openly taught without restraint, or show of disapprobation. The President of the Board of the Seminary constantly proclaims from his pulpit, and publishes through the press, what the Professors cannot but regard as con-

\* Lutheran & Missionary, July 13th, 1865.

† Lutheran & Missionary, Aug. 24, 1865.

trary to the proper and historical sense of the Seventeenth Article of the Confession. The columns of the *Lutheran & Missionary* are supplied by men who thus utterly disagree, whilst it repeats its old cry of "the unity of the faith." Could Dr. Krauth look Dr. Sihler in the face, and say, we are one in the faith as to the Eleventh Article: or could Dr. Seiss look Dr. Schaeffer in the face and say, we are agreed in receiving, "without ambiguity," the Seventeenth Article? Will these brethren settle some trifling matters among themselves as to the Confession, or cease to lecture us about "unity of faith," and agreement in non-fundamentals? Their agreement is to profess unity of faith, and to denounce the General Synod for not professing the same, and then to disagree among themselves as much as they please. All the fine-spun theories of an ideal unity are worthless against plain and stubborn facts known to all who are not too blind to see, or too bigoted to confess, the truth. Will the Synod of Pennsylvania tell the Church and the world, not to mention other Articles, how her ministers understand, hold and teach, the Eleventh, Fourteenth and Seventeenth Articles of the Augsburg Confession? Until then will she enjoin silence upon some of her unruly members about questions which only gender strife?\*

\* Since the above was written we have seen some account of the "General Council of the Lutheran Church in North America," held in Reading, December 11th, 1866. Of this abortion it seems unnecessary, as it is impossible here, to take much notice. But its great swelling words, in its "fundamental principles of faith," afford a good illustration of the matter in hand. Art. IV reads: "That Confessions may be such a testimony of Unity and bond of Unity, they must be accepted in every statement of doctrine, in their own true, native, original and only sense. Those who thus set them forth and subscribe them, must not only agree to use the same words, but must use and understand those words in one and the same sense." Drs. Krauth and Seiss were delegates from the same Synod, and they either interpret the Seventeenth Article of the Augsburg Confession in a directly opposite sense, or else so interpret it, that it may suit either of two directly opposing systems. It is really wonderful that men claiming reputation for common candor and truthfulness can dare print and publish such matter. The very page of the *Lutheran & Missionary* that contains the account of this *Council of North America*, in the next column to it, has a notice of Dr. Seiss' Lectures on the Apocalypse. Do Dr. Krauth and Dr. Seiss "agree to use the same word, and understand those words in one and the same sense," touching "Christ's return to judg-



2. In the matter of the Augsburg Confession, the General Synod was greatly in advance of her enemies. While the Synod of Pennsylvania, and some others, were practically ignoring the Augsburg Confession, and all the Confessional writings of the Lutheran Church, the General Synod was engaged in giving authority to the mother symbol of Protestantism. After omitting all reference to it in her Liturgical forms for licensure and ordination, and admitting men to minister at her altars for generations, who despised all Confessions, the Synod of Pennsylvania, in 1853, the very year of her reunion with the General Synod, by a very decided vote, refused to adopt a report recognizing the binding authority of the Symbolical Books. But instead, adopted the following.

"I. *Resolved*, That we, also, in common with the Evangelical Lutheran Church of our fathers, acknowledge the collective body of the Symbolical Books, as the historical and confessional writings of the Evangelical Lutheran Church, and that we also, like the Lutheran Church of former times, accord to the unaltered Augsburg Confession and Luther's Small Catechism, an especial importance among our Symbolical Books generally.

II. *Resolved*, That we enjoin upon all the ministers and candidates of our Church, as their duty, to make themselves better and more thoroughly acquainted with these venerable documents of the faith of our fathers, than has hitherto been the case with many."

III. *Resolved*, That it is not by any means our intention hereby to diminish the absolute authority of the Holy Scriptures, but much rather to place it in the clearest light possible, and that we by no means design through these Symbols to place constraint upon the consciences of any, but much rather through them to bind the conscience to the Holy Scriptures, as the divine source of truth."

This is general enough. A mere declaration of a historical fact, without binding any body to any thing in the Symbolical Books. Well might Dr. C. F. Schaeffer characterize it as "a somewhat weak infusion."\*

This was thirteen years ago, and when the Synod of ment," in the Seventeenth Article of the Confession? Some other of the "fundamental principles" are no better.

\* *Evangelical Review*, Vol. V, 212, 213.

Pennsylvania was about to reunite with the General Synod. Up to that time there was no pledge even to the Augsburg Confession in the licensure and ordination of her ministers.

But the General Synod was, in a variety of ways, at this very time, giving currency and authority to the Augsburg Confession—as in the Constitution of her Theological Seminary, in the Professor's oath, in her form for licensure and ordination.

On this point the testimony of the Editor of the *Lutheran & Missionary* will confirm what has been said. Speaking of the General Synod, he says: "She is the offspring of a reviving Lutheranism, born in the dawn that followed the night which fell upon our Church in this land, when the patriarchal luminaries of her early history had set on earth to rise in heaven. When the General Synod came into being, Rationalism still was in the ascendant in Europe. The names of Gabler and Bretschneider, of Wegscheider and Roehr, were names which had been held high in honor in the Lutheran Church in Germany. The Church had become what such men might have been expected to make her. Where their influence prevailed she had become rotten in doctrine, destitute not only of the power of religion, but even of the decencies of its forms." \* \*

"But this is not the Lutheranism which the General Synod desired to plant and perpetuate in the new world. When the Lutheran Church looked around her in her adopted land, she saw ignorance of her principles, and prejudices of every hue prevailing against her. When she looked to her native land all was thick darkness there. What was there on this side the Atlantic, or beyond it, to inspire hope? \* \* It was at this crisis that the life of the Church displayed itself in the formation of the General Synod. The formation was a great act of faith, made, as the framers of her Constitution sublimely express it, in reliance 'upon God our Father, in the name of our Lord Jesus Christ, under the guidance and direction of the Holy Spirit in the Word of God. The framers of that Constitution should be as dear to us as Lutherans, as the framers of our Federal Constitution are to us as Americans. When the General Synod became completely organized by the acknowledgment of the doctrinal Articles



of the Augsburg Confession as a standard of faith, it was the only *voluntary* body on earth pretending to embrace a nation as its territory, and bearing a Lutheran name in which the fundamental doctrines of Lutheranism were the basis of union."\* This is the testimony of one now acting as a leader in the work of seeking to destroy the General Synod.

We cannot forbear quoting a little further from the same number of the *Lutheran & Missionary*: "Heaven pity the fate of the man who looks upon the General Synod as having been a curse to the Church, or an inefficient worker in it,—who imagines that Lutheranism would be stronger if the General Synod were weaker; or that truth would be reared upon the ruins of what she has been patiently laboring for nearly forty years to build. Let a schism take place in her members, let loyalty to the principles she represents be seriously diminished, let the confederation she maintains be broken, and the injury to our Church in this land would be incalculable. It would be to our Church what a separation of the States would be to our Union."

We commend these words to their author, and to all confederated with him, in this work of destruction.

True, sound Evangelical Lutheran doctrine has been revived and maintained in the General Synod, and it is not too much to say that in purity of faith, and consistency of practice, she will compare well with any other portion of the Lutheran Church in the world.

But it has been said, and gravely resolved† that, "The purpose for which it (General Synod) was originally formed has signally failed," and some men have fairly outdone themselves in exposing, or trying to expose, the utter inefficiency, feebleness and worthlessness of the General Synod. It would be very easy to convict these men, out of their own mouths, of uttering contradictions, and to disprove this charge by their own testimony. Dr. C. F. Schaeffer might be cited as saying of the General Synod, now so much abused and decried: "That Synod, which has already accomplished a large amount of good, and the successful labors of which we have, during many years, ob-

\* *Lutheran & Missionary*, March 17th, 1864.

† *Minutes of Synod of Pennsylvania*, 1866, Appendix, p. 23.

served with gratitude to the great Head of the Church."\* Dr. Krauth, Jr., might be cited as saying: "The General Synod was a declaration on the part of the Lutheran Church in America, that she had no intention of dying or moving—that she liked this Western world, and meant to live here. And she has lived and waxed stronger and stronger, and the General Synod has been a mighty agent in sustaining and extending her beneficent work, and is destined to see a future which shall eclipse all her glory in the past. Heaven pity the fate of the man who looks upon the General Synod as having been a curse to the Church, or an inefficient worker in it!" \* \*

Dr. C. W. Schaeffer, for so many years President of the Synod of Pennsylvania, in his official capacity as President of the General Synod, in his sermon delivered at Lancaster, 1862, says: "The General Synod, by reason of that very prosperity which has been sent upon its labors for about forty years already, is placed under the weightiest obligations, not only to thank God, but also to take courage."

Other testimony, equally pointed and strong, might be adduced, were it necessary, from the same quarter. Men may change their sentiments, but facts will stand, and what they testify are facts.

Dr. Harkey, in the discourse already quoted, and endorsed by the delegates of the Synod of Pennsylvania and Pittsburg, says: "There has been a most wonderful increase of vital godliness in the Lutheran Church in the last twenty or thirty years. Indeed we may almost say that the whole Church, especially that portion of it, connected with the General Synod, has been regenerated. A new and spiritual life has been infused into her, and has made increase, until almost "the whole lump is leavened." *And the main cause of this happy change is the ground taken by the General Synod.*"

On this point we cannot forbear citing the testimony of the moderate and faithful historian of the General Synod: "It has proved a great blessing to the Church. From its influence the happiest results have flowed. It brought into existence, and has sustained those noble institutions among us, which have been productive of so much good, and are the glory of the Church. It has united the North

\* Evangelical Review, Vol. II. 38.



and the South, the East and the West, in efforts for the extension and improvement of our common Zion."\* Again "The liberal basis upon which it has been founded, the tolerant and conciliatory spirit that prevails among its members, and the enlarged views and active zeal which have characterized its efforts, will ever gather round it warm and devoted friends. The late convention has placed it in an attitude before the Church, which must command respect and admiration, and has proved to the satisfaction of every reasonable mind, that the General Synod is a bond of union among us, and a rich blessing to our Lutheran Zion."†

Such are a very few, out of many, testimonials, to the General Synod, concerning which the cry has gone forth *delenda est*.

If those who thus decree the General Synod a failure, mean that she has not succeeded in establishing a rigid, intolerant, extreme Lutheranism, such as they are now seeking to propagate, the fact is freely admitted, and we add in their own language, "This is not the Lutheranism which the General Synod desired to plant and perpetuate in the new world." If they mean that she has not succeeded in uniting with her a few extreme Symbolical Synods, we again reply in their own language, "The General Synod never could have entered upon so hopeless a task as the attempt to unite Synods which regarded their differences as fundamental. After all the classifications of our theological Cuvier's, who have pretended to tell us on inspection of a single scale, or claw, exactly to what kingdom the animal belonged, which wore that scale or exercised that claw, whether warm or cold blooded, oviparous or viviparous, graminivorous or omnivorous, whether he was of the land or water, or amphibious, we beg leave to say that in our General Synod, such classification is very unnecessary, and we would deferentially add, is, in our opinion exquisitely absurd. There are not only not distinct genera, there are no distinct species in the General Synod. There is but one class, one species in it, and all the differences are simply those of varieties in one species. The true friends of the General Synod have this specific mark, that setting aside non-fundamentals as terms of min-

\*Evangelical Review, Vol. V, p. 239.

†Evangelical Review, Vol. IX, p. 90.

isterial union and of Church fellowship, they meet as on fundamentals; and setting aside the munitiæ of the mere technical phraseology of one or two features in one or two doctrines, they meet in harmony on their substance.”\*

The General Synod does not now seek, nor has she ever sought, to magnify non-essential doctrines, or to make of chief importance those matters in which she differs from other orthodox denominations; but has aimed at a Catholic Lutheranism that might embrace the various portions of the Lutheran Church in the land, willing to unite on such a basis, and also bring her into cordial and active coöperation with other evangelical Churches in the great work of extending the Redeemer's kingdom. To this her constitution binds her, and she can only become narrow and exclusive by disregarding the very law of her own existence. It has been made of late a standing reproach by some that the Lutheranism of the General Synod differs so little from Presbyterianism, Methodism, Congregationalism, or the religion of other evangelical Churches. It seems to be imagined that we must have something, peculiar and distinctive to distinguish us from other denominations for the sake of distinction. This is of the very essence of sect, so foreign to the genius of the Lutheran Church. It is one of her chief glories, and surely is distinction enough, that she does not magnify non-essentials, and exalt them to the position of great fundamental doctrines, but rather seeks to combine all the good of all Churches. Let others, if they will, glory in their individual peculiarities, but let the Lutheran Church glory in this, that while she is thoroughly orthodox, she is liberal and Catholic, seeking to carry out the spirit of Christ, and, in this, imitating the early Church. The Augsburg Confession itself professes to contain “nothing opposed to the universal Christian Church.” We repeat this is distinction, and glory enough, and the various sects may be left to boast themselves of their pet peculiarities. In contrast with this narrow sectarian view, Dr. Seiss has well said of our Church: “Indeed she has few appended peculiarities of any sort. Taking the broadest and deepest foundations of Christianity as her chief characteristics, there is nothing good and praiseworthy in Christian faith or practice, by which any have claimed distinction, which she

\*C. P. K., Lutheran & Missionary, March 31, 1864.



does not embrace within herself. \* \* \* Our Church is both free and mild, and, in the moderation and broad catholicity of her views and spirit, she has occupied the ground of a great mediator among the conflicting parties of Christendom, presenting a doctrinal, liturgical, and governmental basis, on which all might harmonize without violence to their consciences, and which leaves no possible excuse for sectarianism. The Episcopalian can come into her communion without feeling that he has in any way departed from the Church; and the Dissenter may worship at her altars without being oppressed with stereotyped forms and tiresome routine. The Presbyterian can listen to her preachers, and hear his favorite theme of sovereign grace; and the Methodist can live in her pastures without danger to his fervor, and without reasonable offence respecting the doctrine of the decrees which he abominates."\*

How grand and Christian this compared with the views and efforts of those, who would degrade the Evangelical Lutheran Church, the mother Church of Protestantism, to a mere sect, by insisting on some minor point of distinction, to separate her from the great multitude of God's sacramental host! But whether the General Synod has "signally failed" in the purpose for which it was founded will be best determined by looking at a few facts.

1. One grand object was a union among Lutheran Synods. Before the formation of the General Synod there was no bond of union among the different Lutheran Synods in the United States. They felt the need of something to unite them, and so organized the General Synod, at first embracing four Synods. Before the late war, which compelled the separation of the Southern Synods, some thirty district Synods, extending from Texas to the extreme North, and from the Atlantic to the extreme West, were harmoniously united in the General Synod. Every Synod, with a single insignificant exception, East of the Ohio river, and most of those west of it, were in connection with the General Synod. The few remaining out were such as had no fellowship even among themselves, and were distinguished for their zeal against each other quite as much as for their opposition to the General Synod of

\**Evangelical Review*, April, 1866.

the Lutheran Church. Different tongues and men from various different nationalities, were blended in one, and all recognized each other as Lutherans and Christians. It is doubtful if any other leading denomination, in its highest ecclesiastical judicatory, was so well entitled to the term *General* as the General Synod of the Lutheran Church. The Presbyterian, Methodist, Baptist and other denominations were divided in two, besides numerous subdivisions. The effort to cast contempt on the General Synod by naming it the "So Called," is an exhibition of ignorance and prejudice, and must expose its authors to the severest animadversions of intelligent and candid Christians of all denominations. The General Synod was truly a union of Synods, numerous and influential, when in the providence of God it was partially dismembered by the withdrawal of Southern Synods. But in this, other denominations shared the same lot. And now for the Synod of Pennsylvania to withdraw, and attempt to break up the General Synod, oracularly declaring it a signal failure, is simply to utter before the world its own ignorant prejudice and hostile design.

2. Another purpose of the General Synod was to "devise plans for Seminaries of education and missionary Institutions, etc." At this time there was no Lutheran College or higher Seminary in the United States. There was no adequate provision for the education of a ministry. Soon the General Synod founded a Theological Seminary, in which have been trained already some four hundred ministers for the Church, who have preached the gospel in nearly every State of the Union, and also in heathen lands. Under the same influence Colleges have been founded, and the work of education and religion promoted. From the Theological Seminary of the General Synod have gone forth the Presidents and Professors of our Colleges, and the Professors in other Theological Seminaries, Editors, and most of the men who have been leaders in extending and building up the Lutheran Church, in city, town, and country. Foreign and Home Missionary Societies, Education Societies, the Historical Society, Publication Board, Church Extension Society, and other agencies have been established, and much done to call forth the liberality and activity of the Church. From a few hundred dollars



a year, her benevolent contributions have increased to as many hundred thousand.

3. The General Synod was designed to aid in providing "books and writings, such as catechisms, forms of liturgy, collections of hymns, etc." Peculiar difficulties attended this part of her work, not only owing to the fact that her powers were restricted, but owing to the prevalence of different languages, and the gradual and constant change going on in the churches in their transition from German to English, and in the continued accessions from the old world. Still the General Synod has not utterly failed, even in this respect. The Catechism of Luther has been constantly furnished in both languages. The Church has been supplied with a liturgy, which from time to time has been revised, and the General Synod is still seeking to improve it. A collection of hymns for Church purposes has been furnished, comparing well with the collections of any of the English Churches. Also a collection for Sunday Schools. A Sunday School paper, with a circulation of forty or fifty thousand, not to mention other publications, and the establishment of a Publication Board and Depository. Something at least has been done, and we may not despise the day of small things. Even here if the General Synod has not completely succeeded, who in the Lutheran Church has done better?

4. The General Synod was to aim not only at union among Lutheran Synods, but to be "regardful of the circumstances of the times, and of every casual rise and progress of unity of sentiment among Christians in general, in order that the blessed opportunities to promote concord and unity, and the interest of the Redeemer's kingdom, may not pass by neglected and unavailing." This she has done, by entering into correspondence with other denominations, and joining in general efforts to evangelize the world. She has coöperated with the American Bible and Tract Societies, and Sunday School Union, and like agencies, and excited the contempt of her enemies by these "unionistic efforts." But it is believed she thus secured the approval of God and of his true Church, of whatever name.

More might be said on this subject, but it is deemed unnecessary. Let the unprejudiced reader contemplate the Lutheran Church in 1820, with a few feeble Synods without union, without Institutions of learning or religion,

without proper books for instruction and devotion, almost without a name in the land, and now survey her numerous Synods, her Institutions of learning, benevolence, and religion, her growing intelligence, piety, and zeal, and then let him ask, has the General Synod signally failed? For most of this has been accomplished under the General Synod.

We are not prophets, and will not venture on predictions of the future. God may intend to try the General Synod by divisions and contentions, or he may intend to cast her down to the ground. It is no evidence that God is not with her and for her, that she is thus subject to trials and fierce oppositions. She is in the hands of the Lord, and he will do as seemeth him good. The weaknesses of her friends and the malice of her enemies shall alike, in the end, praise him. We commit all to his hands, anxious only to discharge our duty, and leave the verdict with him who judgeth righteously. A few years ago the Editor of the *Lutheran & Missionary*, ventured to predict, concerning the General Synod that "*those who strive to take her crown from her, will be remembered only by their utter and ignominious failure.*" We will not imitate his example by uttering any prophecy, but we envy not the man, when he stands before the calm judgment of the Church, or at the great tribunal of Christ, who has devoted his time, and talents, and influence, to the task of destroying, or seeking to destroy, the General Synod of the Evangelical Lutheran Church in the United States.

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## ARTICLE X.

### THE BENEFITS OF THE COMMUNION.

By Rev. J. B. BALTZLY, A. M., Wooster, Ohio.

GOD, in his omniscience, knew minutely, exactly, precisely what benefits a Christian would need, in order to the development of his character. He instituted just such ordinances and means of grace as would accomplish this end. And, as the Christian has many peculiar wants, he



ordained many means to satisfy these wants; and every ordinance or means of grace, satisfies a special want. So that every ordinance, or means of grace, conveys its own peculiar benefit to the believer.

*Prayer* has the promise of a blessing of its own kind;

"It is appointed to convey  
The blessings God designs to give."

*Meditation* has its own peculiar blessing; it discovers the *preciousness* of God's Word.

*Repentance* has its own blessing; it destroys the power of sin, and is a state absolutely necessary to the reception of spiritual good.

*Faith* has its own blessing; it secures our justification.

*Attendance* on public worship has its peculiar blessing; it reveals man's true character and end. The Psalmist, in speaking of the prosperity of the wicked, says: "Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction."

*Baptism* has its peculiar blessing; it is "the answer of a good conscience towards God:" and so in the whole range of Christian ordinances and means of grace. Every one has its own peculiar benefit. What then are the benefits of the Communion? They are very beautifully set forth in these words: "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do for a remembrance of me. After the same manner also he took the cup, and when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11 : 24, 25.

According to these words, the benefits of the Communion are two-fold:

I. *The reception of Christ's body and blood.* The great apostle to the Gentiles, says: "Take, eat; this is my *body*." And Jesus says: "*Drink* ye all of it: this is my *blood* of the New Testament." What then does the communicant eat? What does he drink? And what is the benefit of such eating and drinking? Jesus answers: "My body and my blood." But what are we to understand by the terms *body* and *blood*? The Roman Catholic Church maintains that they mean the gross material body and blood of the

Son of God. She teaches that the *bread* and *wine* are transubstantiated, or changed into *flesh* and *blood* in the consecration; that the bread is no more bread, but flesh; and the wine is no more wine, but blood; and that the priests eat and drink this flesh and blood; but the laity eat only this flesh, and drink not this blood.

Zwingle taught that they mean mere bread and wine, without any special presence of Christ at all; that Christ is no more present with the communicant in "the breaking of bread" than in the use of any other means of grace; and that the elements are received as a mere memorial of his sufferings and death.

Calvin taught that the bread and wine remained unchanged in the consecration, and that the communicant ate Christ by faith.

Luther taught that the elements of the Supper embrace the true body and blood of Christ; that the bread and wine remained unchanged by the consecration, but that *in* and *under* this bread and wine is the true, glorified, spiritual body and blood of the Son of God, as St. Paul affirms: "The bread which we break, is it not the *communion* of the *body* of Christ? And the cup which we bless, is it not the *communion* of the *blood* of Christ?"—and that as the natural mouth receives the bread and the wine, so the spiritual mouth, faith, receives the true body and blood of Christ. And because of this doctrine of the immortal Reformer, Lutherans are sometimes charged, by ignorant men and deceivers, for holding the Catholic view of the Communion. But the charge is based upon ignorance, deception and falsehood. It is devoid of all truth, full of base motives, and slanderous in its character.

There is a three-fold difference between the Romish and Lutheran view of the Communion.

1. There is a difference as to the change of the elements. Romanists claim that the elements are changed into the very body and blood of Christ. Lutherans claim that they remain unchanged by the consecration.

2. There is a difference as to the presence of the body and blood of Christ. They claim that the elements become the gross, material body and blood of Christ. We claim that the true, glorified, spiritual body and blood of Christ are in and under the elements.

3. There is a difference as to the reception of the elements. They claim that communicants eat and drink the



gross body and blood of Christ with the natural mouth. They also withhold the cup from the laity. We claim that communicants eat and drink the elements with the natural mouth, but receive the true body and blood in and under the elements with the mouth of faith. We also administer the communion to the laity in both elements. So that, after all, there is a world-wide difference between the Romish and the Lutheran view of the Communion.

But what are we to understand by the terms *body* and *blood* of Christ? What do they signify? They signify simply and verily the *life* of Christ. When Jesus said, "Take, eat: this is my body," he is to be understood to say, "Take, eat: this is my *life*, which I give for the life of the world." The same is true respecting his blood. And this interpretation I will now proceed to establish by the following course of reasoning:

St. Peter says: "We are redeemed with the precious *blood* of Christ, as of a Lamb without spot and without blemish." St. Matthew says: "The Son of Man came to give his *life* a ransom for many." So that the terms *blood* and *life* are used synonymously by St. Peter and St. Matthew. Hence, when it is said that Jesus redeemed us with his *blood*, we are to understand his *life*; for, indeed, "He gave his *life* a ransom for many." So that, when Jesus said, "This is my blood," he meant, "This is my *life*; not that the blood or wine ceases to be blood or wine, and is changed into his life; no, not at all; but that his *life* is in communion with his blood or the wine; otherwise it would be an empty, meaningless symbol. St. Paul says: "We are sanctified through the offering of the *body* of Jesus Christ." And St. John says: "He laid down his *life* for us." Here the terms *body* and *life* of Christ are used synonymously. Hence, when it is said: "We are sanctified through the offering of the *body* of Jesus Christ," we are to understand his *life*; for indeed, "He laid down his *life* for us." So that, when Jesus said, "This is my body," he meant, "This is my *life*;" not that the body or bread ceases to be body or bread, and is changed into the *life* of Christ, but that the *life* is in communion with his body or the bread; otherwise it also would be an empty, lifeless symbol.

But Jesus says: "I am the *life*. I am that *bread* of life. *This* is the bread which cometh down from heaven, ~~that~~ a man may eat thereof and not die. If any man eat

of *this bread*, he shall live forever; and the bread that I shall give, is my *flesh*." The terms *bread*, *flesh* and *life* are here used, and that by the blessed Jesus himself, synonymously, and mean one and the same thing. But the Jews said: "How can this man give us his *flesh* to eat? Jesus said unto them: Except ye eat the *flesh* of the Son of Man, and drink his *blood*, ye have no *life* in you. Whoso *eateth* my *flesh* and *drinketh* my *blood*, hath eternal life. For my *flesh* is *meat* indeed, and my *blood* is *drink* indeed. So he that *eateth me*, even he shall live forever." But some of his disciples said, when they heard this saying: "This is a hard saying; who can hear it?" Jesus replied: "The words that I speak unto you are *spirit*, and they are *life*." Hence it is that Jesus took *bread*, and said: "This is my *body* or *flesh*; for he had said already: "The *bread* that I will give is my *flesh*." But this body or flesh, he says in this very chapter, "is *life*, which life I will give for the life of the world." So that, beyond all controversy, the term *bread* here denotes the *life* of Christ, by which the world is to be saved; and without *this life* there is no salvation.

But *this life* Jesus calls *body* or *bread*; and he calls it *blood* or *wine*. Therefore, when Jesus says: "Whoso eat this bread, or my flesh, and drinketh this wine, or my blood, hath eternal life," he means this: "Whoso eateth me as the bread of life, or receiveth my life, he hath eternal life." His life is received in communion with the bread and the wine. But will any one deny this, and say that it is unreasonable as well as impossible! I answer: "All things are possible with God;" and all mysteries are reasonable to the divine, if not to the human mind. But the "*Sacramental Presence*," as held by the Lutheran Church, is a profound mystery; so also is the *incarnation* of the Son of God; and indeed all the fundamental truths of revelation and of nature; hence they are neither unreasonable, nor yet impossible. Besides, every ordinance that has no Christ in it, is a vain and useless ordinance. If so, then, if Christ be not in the Communion, it also is a vain and useless ceremony. But who will, who can believe this? Who will, who dare take Christ out of the Communion, and "eat and drink damnation to himself, not *discerning* the Lord's body?" But must *this life* of Christ be *eaten*? Most certainly; for Jesus says: "Take, *eat*;" and unless we *eat* it, there can be no *life in us*. But *how*



may it be eaten? Only by the mouth of faith. Hence he, that is not a Christian, cannot receive the *life* of Christ but only the elements; for the life of Christ can only be received by faith. This, then, is the meaning of the terms, "This is my body—this is my blood," namely: This is my *life*, truly present in the Communion, in and under the form of bread and wine, and administered and received.

But what are the special benefits of the reception of Christ's life into our souls? They are three-fold:

1. *It preserves immortal life in us.* Just as the branch would wither and die without a continual flow of the life of the vine into it; so would our spiritual life sicken and die without a constant interflow of the life of Jesus. Indeed our life is Jesus' life, just as the life of the branch is the life of the vine. And it is on this ground that Jesus said: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no *life* in you."

2. *It nourishes immortal life in us.* The man who is truly begotten of the Holy Ghost, through the word, has a new and higher life imparted to him, and moves in a nobler and purer sphere. Having "tasted that the Lord is gracious, as a new-born babe, he desire the sincere milk of the word, that he may grow thereby." Having lost his old and vicious appetite, and obtained a new and holy relish, he needs to be fed with food adapted to the gratification of this new desire, and the nourishment of this new life, else he will pine away and die. He needs to "add to faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity:" he needs to go on from one degree of moral development unto another, until he attains unto perfect manhood, "Unto the measure of the stature of the fulness of Christ Jesus." But how may he be thus developed? Whence the source of his nourishment, and the means of his growth? Evidently by and in the holy Communion of our Lord. This is a most sure and happy appliance to the attainment of this blessed end, the nourishment of the inner, spiritual, immortal life of the soul.

3. *It makes us fruitful in all things.* Just as the life of the vine gives life to the branches, and causes them to develop, to push forth buds and leaves, and bloom and fruit;

to adorn them with verdancy, beauty and freshness; to fill them with gladness, to inspire them to clap their hands under the influence of a gentle breeze; to load them with a rich, thick foliage to cast, under the warm beams of a mid-day sun, a mellow shadow beneath, under which the weary may find sweet repose: so the life of Jesus infuses life, immortal, unending life, in us; it develops our Christian character; it pushes forth the buds, the leaves, the blossoms, the fruits of Paradise, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "For if these things be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It adorns us with all the Christian graces and virtues; it fills us with love and zeal and truth; it makes us tall as cedars, and look gay and green, all covered thick with rich blossoms and delicious fruit. Hence Jesus says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." So that the Communion *preserves* and *nourishes* immortal life in us, and makes us fruitful in every good word and work.

II. *But the second general benefit of the Communion is, the preservation of a lively remembrance of Christ's sufferings, death and second coming.* "This do in remembrance of me." Jesus, in his omniscience, knew that men are as prone to forget him, "as the sparks are to fly upward." He knew that they are creatures of *time* and *sense*. He knew that they are very little influenced, and much less governed by that, which is purely spiritual and invisible, and entirely disconnected from the material and visible. He knew that they are almost wholly governed by that which they can *see* and *feel*, *touch* and *taste*. He knew that, if he did not connect the great doctrines of the atonement with something that is *visible*, *tangible* and *material*, they would altogether forget his sufferings, death and second coming. And, doubtless, without "the breaking of bread," every spark of vital godliness would long ago have been extinguished, and the gates of hell would have prevailed against the Church of the Redeemer. But for this, "the flowers would appear on earth no longer, the



time of the singing of birds would be past, and the voice of the turtle would be heard no more in the land." But for this, the fruitful plains would long ago have become a barren desert, the beautiful hills, a howling wilderness, and earth's magnificent cities, the home of dragons, owls and bats. But for this, the songs of Zion would long since have languished and died, the harpers would have hung their harps upon the willows by the rivers of Babylon, and men everywhere, all over this wide, wide world, would, to-day, bow down to stocks and stones, the workmanship of their own hands. But for this, the rippling stream and the owl's doleful moan, echoing from every hill-top and valley, from every mountain side and plain, would send up to-day the sad, melancholy requiem of departed human glory, and departed manifestations of the divine favor. But for this, the good angel of peace and mercy would long since have spread her wings, and sailed away to her native heaven. But for this, desolation and despair would have been written, with the pen of iron, and with the point of a diamond, upon every tree and shrub, and plant and flower; upon every hill-top and mountain, in every valley and plain, and universal gloom would this day over-hang this cheerful world of ours.

Hence, in order to preserve a deep, a lively, a vivid remembrance of his sufferings, his death and his second coming, Jesus made this tender appeal to their senses: "Do this in *remembrance* of me." He linked the great fundamental truths of Christianity with something that they could *see, taste, touch* and *handle*. He linked them with the *broken bread*, and *shed wine*. These symbolize his broken body and shed blood on Calvary. And Jesus was exceedingly fortunate in the selection of the symbols, both as to their nature and appearance. No other elements that he could have chosen would have resembled his body and his blood so much as the bread and the wine. And nothing could remind creatures of time and sense so forcibly and vividly of the broken body and shed blood of Christ, as the *broken bread* and the *poured out wine*. And no living, thinking, rational being can solemnly look upon, and contemplate these elements, without being reminded of, and deeply impressed with, the great truth that Jesus suffered and died for him. They present to him, in a most tender and affectionate manner, Jesus, as ascending

the cross, as being nailed to the rough wood, as being pierced with a spear, as being all mangled and torn, as pouring out his blood to wash away his sins, as dying, "the just for the unjust;" and thus, in visible colors of life and death, they hold up before him, as on a new canvass, that amazing, and, to us, most wonderful scene which the mad enemies of the cross beheld, that scene in which was laid on him the iniquity of us all! Here, in full view of the loveliness of virtue, on the one hand, and the deepest dye of sin, on the other; here, under the silent thunderings of the wrath of God, and the sweet whisperings of Calvary, he remembers and feels what Jesus was, and did, and suffered for human redemption; and he sighs and longs to share in the blessings of his sacrifice!

This, then, is one special benefit of the Communion. The preservation of such a remembrance of his sufferings, death and second coming, as causes mankind to sigh and long for deliverance from sin in the blood of Jesus. A second special benefit of the Communion is, that it gives such a clear, full and vivid representation of the sacrifice of Christ, as no other ordinance, or means of grace, can furnish. It is the only *visible* ordinance that can remind us of Christ—his sufferings, his death, and his second coming. And a third special benefit of the Communion is, that it strengthens the bond of Christian union. There is scarcely any thing so sweet, so lovely, so charming, so pleasant, so gladsome, and so good, as for Christians "to keep the unity of the Spirit in the bond of peace." The Psalmist exclaims: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." But how may we secure such a bond of Christian union? Evidently by the Communion. Those who worthily celebrate the dying love of Jesus, experience their icy hearts melting, their bands of discord breaking, their feelings flowing together, and their Christian graces imperceptibly uniting. St. Paul says: "The bread which we break, is it not the communion of the body of Christ? and the cup which we bless, is it not the communion of the blood of Christ?"



And he then breaks forth in a sweet strain on Christian union, saying: "We are *all one* in Christ Jesus; for we being many are one bread, and one body; for we are all *partakers* of that one bread." Yes, "we are all *partakers* of that one bread," we all meet around one table, and eat of one bread, and drink of one cup, and commune with one Lord; therefore, "we are all one in Christ Jesus." So reasons St. Paul. And is it not true, that Christians appear, at least ostensibly, at the table of the Lord as common dependents on the same grace, as open professors of the same religion, as common followers of the same Lamb, as attached to the same Jesus, as having a common interest in the same death—as living for the glory of the same Redeemer, as united together in the same cause, as honoring the same Lord, as looking for the appearing of the same Messiah, and as common heirs of the same kingdom? Christians, indeed, as they linger sweetly and solemnly around the sacred board, experience their confidence in each other increasing, their feelings flowing tenderly together, their love for each other glowing with intense ardor, and their joy in each other springing up in their souls as sweet incense unto the Lord. Just as when the ten thousand rivulets, running together form one strong overwhelming stream, so their feelings, flowing in one grand, majestic channel up into the great ocean of love in Jesus Christ, will so entwine themselves in each others embrace and so strengthen "the unity of the Spirit in the bond of peace," that Omnipotence may not sever, and eternity not weaken them! And, besides all this, they, by their common communion, show that they are united in "one body, and one spirit, even as they are called in one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all; till they all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ!"

## ARTICLE XI.

### THE MISSOURI SYNOD.

THE following Theses were officially announced for discussion at the meeting of the Missouri Synod, appointed to be held at St. Louis, on the 31st of October, 1866.

*Theme: The Evangelical Lutheran Church, the true visible Church of God upon earth.*

THESIS I. The one, holy Christian Church upon earth, or the Church in the true sense of the word, out of which there is no salvation, is, according to God's Word, the totality of all who truly believe on Christ, and who are sanctified by this faith. Matt. 16 : 18; Eph. 5 : 23—27; Heb. 3 : 6.

THESIS II. The one, holy, Christian Church, as a spiritual temple, can, indeed, not be seen, but must be believed upon, yet there are, nevertheless infallible external tokens, by which its presence can be recognized, which tokens are the pure preaching of the Word of God, and the uncorrupted administration of the holy sacraments. 1 Pet. 2 : 5; 2 Tim. 2 : 19; Gal. 4 : 26; Mark 4 : 26—7; (comp. v. 14 and Matt. 13 : 38); Is. 55 : 10, 11; Matt. 28 : 18—20; Mark 16 : 16; 1 Cor. 12 : 13.

THESIS III. In a figurative (uneigentlich) sense all those visible communions are called Churches in the Scriptures, which, indeed, consist not only of believers, and those sanctified by faith, but also of hypocrites and ungodly persons mixed up with these, among whom, however, the gospel is preached in its purity, and the holy sacraments are administered according to the gospel. Matt. 18 : 17; 1 Cor. 1 : 2; Rev. 3 : 7.

THESIS IV. In the Scriptures even those communities are called Churches that have *partly fallen away* from the true doctrine of the Word of God, as long as they essentially retain the Word of God. Gal. 1 : 2, comp. 5 : 4, 7.

THESIS V. Communities that still essentially retain the Word of God, but obstinately err in *fundamental* doctrines of the Word of God, are, *so far as they do this*, ac-



according to the Word of God, not Churches, but sects, *i. e.*, heretical communities. 1 Cor. 11 : 19 ; Tit. 3 : 10, 11 ; Rom. 16 : 17 ; Acts 20 : 30 ; 1 Tim. 4 : 1 ; 2 Tim. 2 : 17, 18 ; 2 Pet. 2 : 1—3.

THESIS VI. Communities which destroy the unity of the Church through errors not fundamentally ruinous, or for personal preferences, or for the sake of ceremonies, or to save life, are, according to God's Word, "divisions," (*schismata*) or separatistic communities. 1 Cor. 11 : 18, comp. 1 : 10—13 ; Heb. 10 : 24—5 ; 1 Jno. 2 : 19.

THESIS VII. Communities, which call themselves Christian, but which do not recognize the Word of God as the Word of God, and therefore deny the triune God, are, according to the Word of God, not Churches, but synagogues of Satan and temples of idols. Rev. 2 : 9 ; 1 Jno. 2 : 22—3, 5 : 20, 21.

THESIS VIII. Christian authors do indeed, sometimes designate all those communities which essentially hold the Word of God as *true, i. e., real* Churches in contrast with those that are not Churches ; but only that is a *true visible Church*, in an absolute sense, in contrast with the heretical Churches or sects, in which the Word of God is purely preached, and the holy sacraments are administered according to the gospel. Jno. 8 : 31, 32, 10 : 3—5 ; Eph. 4 : 3—6 ; 1 Cor. 1 : 10.

THESIS IX. Whilst it is impossible, according to the divine promises, that the one, holy, Christian Church should ever perish, yet it is possible, and has sometimes happened, that there was no true *visible* Church of God, in the absolute sense of the term, in which, namely, by the agency of an uncorrupted public ministry, the preaching of the pure Word of God, and the administration of the uncorrupted sacraments were practiced. 1 Kings 19 : 10—18 ; 2 Thess. 2 : 1—12 ; Matt. 24 : 24 ; Luke 18 : 7 ; 1 Tim. 4 : 1—3 ; 2 Tim. 4 : 3, 4 ; Rev. 12 : 6

THESIS X. The Evangelical Lutheran Church is the totality of all those who confess, without reservation, the doctrine brought again to light through the Reformation of Luther, and submitted summarily in writing, in 1530, at Augsburg, to the Emperor, and repeated and developed in the other so-called Lutheran Symbols, as the true doctrine of the Divine Word.

THESIS XI. The Evangelical Lutheran Church is not the one, holy, Christian Church, without the pale of which there is no salvation, although it has never separated itself from the same, but claims to belong to it alone.

THESIS XII. If the Evangelical Lutheran Church has the tokens that in her midst the gospel is preached in its purity, and the holy sacraments are administered according to the gospel, then is she also the true visible Church of God on earth.

THESIS XIII. The Evangelical Lutheran Church acknowledges the written Word of the apostles and prophets as the *only and perfect* source, rule and guide and judge of all doctrine. Deut. 4 : 2 ; Josh. 23 : 6 ; Is. 8 : 20 ; Luke 16 : 29 ; Gal. 1 : 8, 9 ; Rev. 22 : 18, 19 ; Jno. 20 : 31 ; 2 Tim. 3 : 14, 15, 16, 17. *a.* Not reason—1 Cor. 2 : 14. *b.* Not traditions—Matt. 15 : 9. *c.* Not new revelations ; Heb. 1 : 1, 2, 12 : 27—8 ; Acts 1 : 8 ; Eph. 2 : 20.

THESIS XIV. The Evangelical Lutheran Church firmly believes in the intelligibility of the Holy Scriptures. (Opinions—open questions) Ps. 19 : 9, 119 : 105 ; 2 Pet. 1 : 19 ; 2 Cor. 4 : 3, 4.

THESIS XV. The Evangelical Lutheran Church acknowledges *no human interpreter* of the Holy Scriptures, whose interpretation, because of his office, is to be regarded as infallible and binding. 1 Pet. 1 : 20. *a.* Not a single person. *b.* Not a special class. *c.* Not a particular, nor a universal council. *d.* Not a whole Church.

THESIS XVI. The Evangelical Lutheran Church receives the Word of God *as it explains itself* : *a.* She accepts only the decision of the original text. *b.* In the interpretation of words and sentences, she adheres to the *usus loquendi*. Ex. 30 : 11—14. *c.* She holds the literal sense to be the only true sense. *d.* She holds that each passage has only one literal sense. *e.* She is guided in the interpretation of a passage by its design and the context. *f.* She acknowledges that the literal sense of a passage may be conveyed by terms used figuratively, or by those used in their ordinary signification, but she does not deviate from the literal meaning of a word or sentence, unless compelled to do so by the Scriptures themselves : either, namely, by the circumstances of the text itself, or by a parallel passage, or by the analogy of faith. *g.* She interprets obscure passages by those that are clear. *h.* She



extracts the articles of faith from those passages in which these are deposited, and judges by these all concurrent expressions upon the same topics. *i.* She rejects at once every interpretation that does not coincide with the analogy of faith. Rom. 12 : 7.

THESIS XVII. The Evangelical Lutheran Church accepts the *whole* of the written Word of God (as the Word of God), regards nothing contained therein as superfluous or of small account, but everything as necessary and important, and accepts, also, all the doctrines which are legitimately deduced from the written Word. Matt. 22 : 29—32.

THESIS XVIII. The Evangelical Lutheran Church gives to every doctrine of the Word of God *the place and the importance* which is assigned it in the Word of God: *a.* As the fundamental and central and crowning doctrine of all she regards the *doctrine concerning Christ*, or concerning *Justification*. *b.* She sharply distinguishes between the law and the gospel. *c.* She sharply distinguishes between the fundamental and non fundamental doctrines contained in the Scriptures. *d.* She rigidly discriminates between what is commanded and what is allowed in the Word of God (*Adiaphora*—Church Government). *e.* She distinguishes strictly and carefully between the Old and the New Testament.

THESIS XIX. The Evangelical Lutheran Church acknowledges no doctrine as an article of faith, which has not been shown with indisputable certainty to be contained in the Word of God. Jno. 8 : 31—2 ; Eph. 4 : 14 ; 2 Tim. 3 : 7.

THESIS XX. The Evangelical Lutheran Church holds in high estimation the gift of scriptural interpretation as it is imparted by God to certain individuals. 1 Thess. 5 : 20 ; 1 Cor. 14 : 32.

THESIS XXI. The Evangelical Lutheran Church is sure that the doctrine contained in her symbols, is the pure, unadulterated, divine truth, because it agrees, in all points, with the written Word of God. Therefore she desires of her members, and especially of her teachers, that they confess and declare their adherence to these Symbols without reservation, and refuses all fraternal and ecclesiastical fellowship with those who reject her Confession, either in whole, or in part. 2 Jno. 10 : 11 ; 2 Cor. 6 : 14 ; Rom. 16 : 17 ; Tit. 3 : 10.

THESIS XXII. The Evangelical Lutheran Church administers the holy sacraments according to Christ's appointment.

THESIS XXIII. True Evangelical Lutheran Churches are those, and only those, in which the doctrine of the Evangelical Lutheran Church, as it is laid down in her Symbols, is not only officially acknowledged, but also held forth in the public preaching of the gospel. Jer. 8 : 8.

THESIS XXIV. The Evangelical Lutheran Church holds the fellowship of confession and of love with all those who are of one faith with her.

THESIS XXV. The Evangelical Lutheran Church is shown to possess all the essential marks of the visible Church of God upon earth as they are found in other known communions of any other name.

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## ARTICLE XII.

### NOTICES OF NEW PUBLICATIONS.

*The Acts of the Apostles.* An Exegetical and Doctrinal Commentary. By Gotthard Victor Lechler, D. D., Ordinary Professor of Theology, & Superintendent at Leipsic. With Homiletical Additions. By Rev. Charles Gerok, Superintendent at Stuttgart. Translated from the second German edition, with additions. By Charles F. Schaeffer, D. D., Professor of Theology in the Theological Seminary of the Evangelical Lutheran Church, Philadelphia. New York: Charles Scribner & Co. We welcome another volume of this great and comprehensive work, and cordially renew our commendation of the two volumes that have preceded it. No enterprise of the kind has ever been undertaken with so large a combination of force, uniting with original research the most valuable results of exegetical and homiletical labor, past and present, and comprising all that is essential to a critical, thorough, evangelical and suggestive commentary. When completed, it will be the most satisfactory exposition of the Scriptures ever attempted, surpassing in value any other now existing. The plan and direction of the whole work is under the superintendence of Dr. Lange, while the general care and supervision of the American translation has been committed to Dr. Schaff, who has associated with him some of the most eminent scholars in the country. The volume before us is the third in the series. The exegetical and critical portion was prepared by Prof. Lechler, so well



acquainted with the whole literature of the subject, and favorably known as the author of a "History of English Deism," and "The Apostolic and post-Apostolic Age." The Homiletical and Practical matter was furnished by Rev. Charles Gerock, not only an eminent pulpit orator, but one of the most distinguished German poets of the present day. Of the merits of the translation by Dr. Schaeffer, it seems scarcely necessary to speak, as he has not for this kind of work his superior in the country. Thoroughly acquainted with the German and English, preaching with equal acceptance in both languages, a man of more than ordinary culture, a diligent student, a ripe Biblical scholar, accurate, thorough in everything which engages his attention, he gives evidence, on every page, of the care and fidelity, with which he has performed his labor. But important as his services are in presenting the work to the American public in idiomatic English, he has done more. He has made many valuable additions to the original, particularly in connection with the various readings, especially that of the *Codex Sinaiticus*, rescued from obscurity by Tischendorf, and other texts. He has also introduced new and independent expositions, notes philological and geographical, based upon a more extensive study of that interesting portion of the Scriptures, and occasionally appended brief homiletical sketches, thus rendering the work still more complete and valuable than the original. The typographical execution of the work is admirable, and all that could be desired. We feel assured that the enterprise, in which all denominations of Christians are interested, must meet with a reception, proportionate to its merits.

*Commentary on the Gospels: Intended for Popular Use.* By D. D. Whedon, D. D. Matthew—Mark. New York: Carlton & Porter. This volume is a valuable contribution to the sacred literature of the times. The matter is mainly expository, designed to furnish a concise and clear explanation of the text. It gives the results of careful research without any parade of learning, and seems very well adapted to the objects for which it was prepared. It may be commended for its sound sense and vivacious style, and its high spiritual tone. We are glad to notice that Dr. Whedon proposes to "complete an entire exposition of the New Testament," on a plan similar to that of the first two volumes.

*A Concise Dictionary of the Bible*, comprising its Antiquities, Biography and Natural History. Edited by William Smith, LL. D. Boston: Little, Brown & Co. The "Dictionary of the Bible," the last published of Dr. Smith's valuable series of Dictionaries, embraces three large volumes, and whilst the work is admirably adapted to the wants of scholars, is, in consequence of its size and price, less fitted for general circulation. The present volume is a condensation of the larger work, made by William Aldis Wright, Librarian of Trinity College, a man of eminent ability, under the direction and superintendence of Dr. Smith. Much of the erudition and the minute details, found in the original work, are here omitted and the results of research without the processes in support of these results, presented. The Editor says his main object has been to place within the reach of every Christian a popular abstract of a work which has received the approval of those most competent to express an opinion on the subject, and the effort, we are sure, has been most successful.

*The Book of Common Prayer*, as amended by the Westminster Divines, A. D. 1661. Edited by Charles W. Shields, D. D. With an His-

torical and Liturgical Treatise. Philadelphia: James S. Claxton. This is an interesting and important contribution to ecclesiastical history. It is designed to serve as a memorial of the learned divines of the Westminster Assembly, to furnish members of the Church forms of devotion which have been used by the pious in all ages, to provide a manual of examples and materials of divine service for Pastors, and others, called to conduct public worship, and to increase a spirit of catholicity among such Churches of the Reformation as originally contributed to the formation of the Prayer-Book by restoring to more general use those ancient formulas which are a common inheritance. To the work is appended an able and learned treatise by Dr. Shields, giving the history, warrant and analysis of the Presbyterian Book of Common Prayer. Those who have never examined the subject will be surprised to find, how the Presbyterian Church in its early history went in its advocacy and adoption of liturgical services. Mr. Claxton has brought out the work in elegant style.

*The Rise and the Fall; or, the Origin of Moral Evil.* New York: Hurd & Houghton. This anonymous treatise is divided into three parts: I. The Suggestions of Reason; II. The Disclosures of Revelation; III. The Confirmations of Theology. The leading thought presented is that the original transgression of Adam in Eden was not a sin, but a voluntary act, by which he chose to become a moral agent, having been previously created an intellectual creature without any moral ideas and perceptions, and therefore not responsible for his conduct. The choice is supposed to have been in entire accordance with the designs of God, and just in its results to Adam and his race. A considerable portion of the work is devoted to a minute examination of the history of our first parents, as contained in the first three chapters of Genesis. To the author's theory there will be a general dissent, and among other objections to it, we cannot see how an individual could intelligently choose whether he would, or would not, have a conscience, unless he had in advance some proper conception of conscience. The production is, however, able, original and ingenious, closely and logically presented. No information is communicated in reference to the author himself, except his adherence to the Horatian rule concerning the manuscript,

*"Nonum prematur in annum,*

*Membris intus positus."*

*History of the Reformation in Europe in the time of Calvin.* By J. H. Merle D'Aubigné, D. D. Vol. IV. New York: Robert Carter & Brothers. This volume presents, in connexion with the Reformation, the prominent events that transpired in England, Geneva, France, Germany and Italy. It begins with the period when England threw off the Papacy, from the fall and death of Wolsey, and concludes with the Gospel at Naples and at Rome, 1520—1536. The present volume in interest and importance is equal to any of its predecessors.

*The Draytons and the Davenants: A Story of the Civil Wars.* By the author of the "Chronicles of the Schönberg-Cotta Family." New York: M. W. Dodd. Mrs. Charles shows in this, her latest work, the same extraordinary power and skill which distinguish her previous productions. We have here presented a portraiture of domestic life in Cromwell's times. The Draytons represent the Parliamentary adherents, and the Davenants, the Cavaliers, during the Civil Wars in England. Glimpses of society, more or less distinct are given and the prominent characters that exerted an influence in that important period



of English history, vividly brought to view. Independently of the charming interest excited by the narrative it possesses no little historical value for the general reader. The book combines instruction and entertainment and will be received with favor by the many admirers of the gifted and popular author.

*Heaven Opened.* A Selection from the Correspondence of Mrs. Mary Winslow. Edited by her Son, Octavius Winslow, D. D. New York: Robert Carter & Brothers. This attractive volume on tinted paper presents the familiar correspondence, extensive and varied, of one of the most gifted women, written in an easy and graceful style, and breathing a spirit of the purest piety and the most heavenly devotion. As we read its devout utterances, we can understand how such a mother should have trained up sons, who have been so eminent in the service of the Master. The book will be found a suitable devotional companion for the soul, when it longs to be raised above the scenes of earth and wafted towards heaven.

*The Omnipotence of Loving-Kindness:* Being a Narrative of the Results of a Lady's Seven Months' Work among the Fallen in Glasgow. New York: Robert Carter & Brothers. This volume gives an account of the exertions of a Christian woman in Glasgow to reclaim the erring to the paths of purity and virtue. It reveals the power of well-directed labor, the influence of Christian love and kindness in reaching the most obdurate heart, in reforming the most hopeless and abandoned cases. Some of the narratives given, are most thrilling, and show how persevering effort at last triumphs over obstacles, often regarded as insuperable.

*Songs of Praise and Poems of Devotion in the Christian Centuries.* With an Introduction. By Henry Coppee, LL. D. Philadelphia: E. H. Butler & Co. This is a magnificent volume, in artistic merit, perhaps, unsurpassed by any work that has been issued from the American press. The Editor, Dr. Coppee, has shown great taste and skill in the performance of the task assigned him. He has gathered together pieces, old and new, the Greek Hymns of Neale with other rare and beautiful poems, some of the sweetest lyrics in the language, which cannot fail to interest and instruct the reader. In the Introduction he gives us valuable suggestions on the character of the Hymn, and corrects prevailing errors on the subject. The work is richly and profusely illustrated, executed in the highest perfection of the art. It is printed on thick, tinted paper, in large and beautiful type, and bound in Turkey morocco, presenting a most attractive appearance and reflecting very great honor on the enterprising publishers.

*Hopefully Waiting and other Verses.* By Anson D. F. Randolph. New York: Charles Scribner & Co. This volume consists of fugitive poems that have appeared at different times, collected by the author in the present form, at the request of the publisher. They breathe the spirit of genuine poetry and reveal a heart awake to the most tender emotions. A deep religious tone pervades the verses, and the portraiture of domestic life, its joys and its sorrows, are as truthful and touching as they are beautiful and poetic. The author is a man of taste and of genius, and some of the pieces will bear a comparison with the poetry of Longfellow.

*Great in Goodness.* A Memoir of George N. Briggs, Governor of the Commonwealth of Massachusetts, from 1844 to 1851. By William C. Richards. With Illustrations. Boston: Gould & Lincoln. The

career of such a man as the subject of the present Memoir is an example which ought not to be lost. It is a model for the study of young men. From humble life he rose by his own merit, to the highest honors his State could confer upon him, and his course as the poor boy, the young honest lawyer, the wise counsellor, the distinguished statesman, the upright judge, the active and consistent Christian is faithfully traced. For twelve years he was a member of Congress, and he also filled the gubernatorial chair. The steadfast friend of every good cause, the early champion of the Temperance Reform, devoted to the missionary enterprise, and interested in all works of Christian charity, a man of earnest and fearless spirit, he exerted an extended and most salutary influence. No stain ever rested upon his character. No one ever charged him with want of principle.

*History of England* from the Fall of Wolsey to the Death of Elizabeth. By James Anthony Froude. Reign of Elizabeth. In Two Volumes. New York: Charles Scribner & Co. These volumes are a continuation of Froude's most valuable history, and exhibit the same sterling qualities which characterize the preceding productions of his pen. We are acquainted with no author who sheds so much light on English History, civil and ecclesiastical, in its relations to the Protestant Reformation. Many points before obscure, are elucidated in reference to this important historical era. The work is written in so clear, chaste and graphic the style, and a narrative so vividly presented as to enchain the reader's attention and produce a deep impression. It is a noble contribution to the History of England in its transition to those institutions which have rendered her name powerful and her career glorious, and the American publishers are entitled to our gratitude for placing so beautiful an edition of the work within the reach of the American public.

*A History of New England*, from the discovery by Europeans to the Revolution of the Seventeenth Century, being an abridgement of his "History of New England during the Stuart Dynasty." By John Gorham Palfrey. In Two Volumes. New York: Hurd & Houghton. Dr. Palfrey is very high authority on any subject connected with the history of New England. The present volumes are an abridgement of the larger work in three volumes. The author divides the history of New England into three portions, each consisting of eighty-six years, the third concluding with the 19th of April, 1861, the second extending from the 19th of April, 1689, to the 19th of April, 1775. The present work is devoted to the first, reaching from 1602 to 1689. Whilst the work possesses little literary merit, the facts, which it contains, make it a most valuable and permanent addition to our literature, and a convenient manual for reference, in relation to the general character and early fortunes of our country.

*The Rebellion Record*: A Diary of American Events. Edited by Frank Moore. New York: D. Van Nostrand. Part LIX, containing striking Portraits of Generals Reynolds and Newton, has been received. This number concludes the ninth volume, and is filled with valuable documents, indispensable for reference to those who are interested in the history of the late Civil War.

*Hours at Home*. New York: C. Scribner & Co. This excellent monthly has been long enough before the public to establish its position. We again cordially commend it to our readers. The last number con-



tains many excellent articles, and among them a most valuable and opportune contribution by Dr. Hunt on the Cholera and the Board of Health, showing a familiar and practical acquaintance with the subject, and a characteristic article on Dr. Noah Porter by Dr. Bushnell.

*Harper's New Monthly Magazine.* New York: Harper & Brothers. The illustrations in the December number are interesting and attractive, whilst the contributions generally are excellent and varied, combining instruction and entertainment. Harper fills a place in our periodical literature which no other magazine does.

*The Atlantic Monthly*, devoted to Literature, Science, Art and Politics. Boston: Ticknor & Fields. The last number of the year comes to us freighted with a valuable series of contributions from some of the most distinguished writers of the country. John Neal opens with an interesting article on John Pierpont, Reynolds gives us one on Borneo and Rajah Brooke, Tuckerman, Through Broadway, Palmer, My Heathen at Home, and Hazewell, The Fall of Austria. The "passages from Hawthorne's Note-Books" are, as usual, original and suggestive. The Atlantic is one of our best American Magazines. It is always interesting and instructive.

*Our Young Folks:* An Illustrated Magazine. For Boys and Girls. Boston: Ticknor & Fields. The experienced and enterprising publishers seem to spare no pains to make this the prince of juvenile magazines. New features are continually added to increase its value. Its beautiful typography and illustrations, and its excellent reading matter give it a high place in the affections of the young, whilst those of larger growth find, that they may derive pleasure as well as profit from a perusal of its pages.

*The Riverside Magazine*, for Young Folks. New York: Hurd & Houghton. This is new claimant for public favor, designed to gratify the varied taste of the juvenile public with genial and salutary reading, and illustrated by attractive designs. Some of the best writers in the country have been secured as contributors to the work. The January number, so beautifully printed, is now before us and fully sustains the promises of its excellent publishers.

*A Great National Picture.* A Photographic group of the members of Congress who voted for the amendment of the Constitution abolishing slavery from the land, together with the Portraits of Lincoln and Hamlin, has been kindly laid on our table by G. M. Powell, Esq. We have examined the picture with much satisfaction, and have had no difficulty in identifying the faces of those whom we have met. Not only as a work of Art is it admirable and deserving of high praise, but as a memorial of a most important event in our country's history, it cannot fail to awaken general interest and secure public favor.

*The Eclectic Sabbath School Hymn Book.* Compiled by an old Sunday School Superintendent, assisted by a number of Sunday School Teachers and others. Baltimore: T. N. Kurtz.

Discourse delivered in the Second Lutheran Church of Selinsgrove, Penn. On Thursday, Dec. 7th, 1865, the day appointed by the President of the United States, as a day of National Thanksgiving for the Restoration of Peace. By Rev. S. Domer, A. M. Selinsgrove. 1866.

Discourse delivered at the opening of the Synod of New Jersey. By Rev. J. T. Duffield, D. D. Philadelphia: James S. Claxton.

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This number looks very well, and is unusually rich in variety. It opens with the addresses, delivered at the inauguration of Professors Hay and Valentine. The Editor follows, with a carefully prepared and valuable article on Dr. Benjamin Kurtz. Prof. Worley discusses with his usual ability the Doctrine of Baptismal Regeneration. Schism and Protestantism by Rev. J. Weidman is full of solid thought. Prof. Heydenreich's article on the Origin of Christmas Presents, is learned and interesting. Dr. Greenwald's "Ananias and Sapphira," exhibits his characteristic luminousness and practical force. Prof. Wilken applies his ripe scholarship in an article on John's Message. Prof. Stoevers keeps up the *Review* with great spirit.—*Lutheran & Missionary*.

This number of the *Review* contains above its usual *quantum* of average matter, several articles that are uncommonly valuable, partly through their intrinsic ability and partly through the character of their subjects, and the occasion of their production. The Addresses of Drs. Lochman, Hay and Valentine, the Biographical Notice of Dr. B. Kurtz, Dr. Krauth's Review of Shedd's History of Christian Doctrine, and Dr. Brown's Defence of the General Synod are all important papers. They should be read carefully and critically by every minister of our Church. The *Inauguration Addresses* are each worthy of attention and perusal. They are the deliberate, carefully-considered judgments of representative men in the Church. The sketch of the *Life and Character of Dr. Kurtz* is a truthful picture of one that the Church loves to honor—it is a stimulating record of a life, full of great and good works. Every Lutheran minister will find food for thought, incentive to action and light on our Church history in this valuable paper. The ingenious Reviewer of the learned Dr. Shedd, has never exercised his wonderful acrobatic powers with greater skill than in his manipulations of the unfortunate Prof. Shedd. Dr. Brown's able *Defence of the General Synod* will remain as one of the most triumphant vindications of a faithful Church, and a most important historical document.—*Lutheran Observer*.

The *Evangelical Quarterly Review* with a fine table of contents is at hand. The names of the writers are a sufficient guarantee of their excellent quality.—*Methodist Home Journal*.

Dr. Krauth's article on Shedd's History severely criticises the account, given in that work of the Augsburg Confession and deserves the serious consideration of the historian in revising his work.—*American Presbyterian*.

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ARTICLE I.

THE RELATION OF THE SERMON TO THE CHURCH YEAR.  
TRANSLATED FROM THE GERMAN OF PROF. DR. PLITT,  
OF BONN.

By Rev. J. D. SEVRINGHAUS, A. M., Richmond, Indiana.

PREACHING rests on divine authority. The Church has preaching, not only because adaption and necessity call for it, but because the Lord has commanded it. And this, like all other commands of the Lord, is not an accidental one, but rather the result of an inner necessity. The salvation in Jesus can be made known to all people only by preaching, and believers, also, need continually new instruction, new comfort, and new exhortation. In what other way, than by preaching, can this be accomplished? But even independently of this, the believing congregation cannot help speaking of that which it believes. And wherever there is life in the Church, there the sermon occupies a prominent part; where the sermon is neglected, there the Church-life chills and dies. This, then, can never become a subject of dispute, whether there shall be preaching in the Church, or not. That is settled once and



forever. Preaching has in its human necessity divine authority.

But the case seems different, at first view, with what we are accustomed to call the *Church-Year*. The Lord has established nothing that is anything like a Church-year. Though as a Jew he observed the Jewish festivals, yet we know that he was frequently blamed, by the Church-authorities, for his lax observance of the Sabbath-day. And the apostle Paul expresses himself with a freedom, about the established festivals, that is truly astonishing. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4 : 10, 11. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14 : 5, 6. "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath-days." Col. 2 : 16. Where now, is there any intimation of a legally appointed festival-day? Where even of a legally appointed observance of Sunday? How do they harmonize with the apostle, who look upon Sunday as a translated Sabbath of the Old Testament, and urge with zealot zeal a publicly enforced observance of Sunday, on the basis of the Old Testament Sabbath? So much then is clear. We find nothing of a Christian Church-year in the New Testament. The Church-year is a creature of the Church. Did we say preaching is a *divine institution*, of the Church-year? We cannot say so much. The Church-year rests on churchly, therefore, human authority. Though, whether from that, that any thing has no other than the authority of the Church, we have a right to conclude that it is a human invention, a human arrangement, appears to us more than doubtful. It is objected. Preaching is a divine, the Church-year a human arrangement.

On this, some argue that the sermon need not be arranged with any reference to the Church-year; yea, more, that this *should* not even be done. They hold, that the Church, which recognizes no other rule of faith and practice than the Word of God, cannot acknowledge a general Church-year. The Church-year must, like every other human institution, be entirely ignored. This is the

prevailing opinion of nearly all the "Dissenter" denominations of England and America. The Episcopal Church of England has not only preserved the Church-year in its liturgy, but also made commendable progress at developing and perfecting it. On the other hand, let any one enter a chapel of the "Independents" or Baptists on some Easter Sunday, or even one of the Presbyterian churches of Scotland, the natural expectation, to hear a sermon based on the resurrection of Christ, would, in all probability, be disappointed, in that there is no mention made of the resurrection. Should the 25th of December fall on a Sunday, the sermon has no reference to the birth of Christ, but is on any other arbitrary subject. No more does it concern itself about the Holy Spirit at Pentecost, or the expected salvation during Advent, or the suffering of the Redeemer during Lent. We, who live in the Church-year, would feel unsatisfied. We do not find that for which our hearts yearn. And is it perhaps accidental, that here or there a preacher forgot that that particular Sunday commemorated the birth or the resurrection of the Saviour? By no means. It was rather prejudiced silence on the subject. But what foundation has this studied ignoring of the Church-year? No other than that the Church-year is considered a human arrangement, and that the Protestant Church dare allow nothing but what is clearly taught in the Word of God. This is the standpoint of a purely abstract, spiritless and lifeless principle of Bible interpretation, which, however logical it may appear when superficially viewed, is, in reality, extraordinarily illogical, and, therefore, untenable. Its inconsistency strikes us, when we consider that the apostle places the Sabbath in the same category with the other Jewish festivals, *i. e.*, he ascribes to the Mosaic laws, relating to them, the same obligatory character. But these believe themselves authorized (it is hard to tell on what grounds) to pronounce the Sabbath laws obligatory, and those relating to other festival days as not binding. If our Sunday is a New Testament Sabbath, then the Easter festival is as much a New Testament Passover. Does the Sabbath law bind you, then, we might say to them, the law relating to New Moons, Passover, etc., does also bind you. Either adhere to your principle in all its applications, or else give it up entirely. The spiritlessness of this is further seen in the following considerations: From this point of view the



whole Word of God is a written code of law. The letter is every thing. The letter must decide in all cases. That the Word of God is like a seed which germinates and develops sprouts, blossoms and fruit, of that this tendency seems to have no conception.

But not to confine ourselves to this point, let us inquire: Where is the dividing line between human and divine authority? Who will trace it along the institutions of the Church, to which Christ has given his Spirit, and promised his presence until the end of time? Is the whole doctrinal development, by whose results all have been benefitted, a human, or a divine one? Her forms of organization (*die Verfassungsbildungen*), are they human, or are they divine? The form of worship (*Cultus*), be it Catholic or Presbyterian, is it human or divine? This we could only then decide, if all these forms had, at one time, been gotten up by one or more persons in an arbitrary manner, and then been forced upon the Church. We cannot decide it, if a form of that kind has not been instituted, but has grown into existence, if it is the necessary product of an equally necessary development. In such a case we cannot but admit, that divine and human causality work together. There may, indeed, be much that is impure or mixed with error, in such a development, but that would not justify us, by any means, in denying the coöperation of divine causality.

Applying this to the Church-year, we cannot say that it is an arrangement of man, which must be rejected, for it is produced by a necessary inner development. The early Church already felt the necessity of celebrating with joy the resurrection of Christ every week, and of keeping an annual festival to commemorate, in a solemn manner, the death and victory of Jesus: should we not experience this same necessity? And if we once celebrate one of the great acts in the plan of redemption, will not our religious consciousness lead us naturally to celebrate the other also? The Church-year has been produced by the religious need of the Church. It is not the work of one single man; it is the work of the Church led by the Spirit of God.

But the *Cultus* of the Church must be governed by the *idea* of the Church-year, just as the Jewish *Cultus* was governed by the Jewish holy-year. It would be a shocking incongruity to the Christian mind, if on the day of Christ's death we would sing and pray just as on the day of his

resurrection, and *vice versa*. We, therefore, find that the liturgical forms of the Church rest entirely on the spirit of the Church-year. And the sermon certainly is an integral part of Christian worship. The Reformation has not made it such, it was that from the beginning. But if the *Cultus*, as a whole, stands in such close relation to the Church-year, that it rests on the spirit of the same, how is it possible that the sermon should be taken away from all relation to the Church-year? We conclude, therefore: The sermon stands in positive relation to the Church-year, as a matter of course. And when it expresses this relation, it is to us what it ought to be.

The Lutheran Church was always conscious of this, so that her preaching should always have reference to the spirit of the Church-year. But the course that was taken was not a good one; it led away from, instead of leading to, the object in view. Namely, that which we are accustomed to call *Perikopenzwang*, (compulsory use of the appointed "Gospels and Epistles") became predominant in the Church; year out, year in, not a word but the old familiar *perikopen* was heard, and on them the sermon had to be based. Not another portion of Scripture was explained to the congregation, than the "Gospels and Epistles." We are far from chiming in that wholesale denunciation of the *perikopen*-system. We deem such a wholesale denunciation ill-founded, although we recognize the necessity of developing and adapting it to the spirit of the evangelical Church in its enlarging demands. For, let these *select portions* be what they may, even if the very best, a compulsory use of them is not to be recommended. It is injustice to the congregation, which has a right to demand that the whole wealth of the divine Word be unfolded; and it is injustice to the preacher, for he has a right to demand that he be free to declare the whole counsel of God to the church, over which he is placed. It is truly astonishing, that the Lutheran Church persisted so long in the compulsory use of the *perikopen*; even now it is continued, whilst the Catholic Church never attempted to lay such a restraint upon her ministers. We cannot well forego to refer, in this connection, to the celebrated F. V. Reinhard, of Dresden. Among other things, in his "Confessions, Sermons, etc.," he says: "The necessity in which I found myself, through so many years, to speak on the same "Gospels," and on many of them several times during the year, has



not contributed a little to cultivate my inventive talent. Since my sermons were all printed, I was obliged to think of something new, as oft as I came back to the same text, and I cannot deny, that this necessity occasioned much that would otherwise perhaps have never been presented." It certainly is astonishing, how skilfully Reinhard could deduce new themes from the same old texts, and, indeed, often such as seem at first view to be foreign to them. But however artificial they may be, there always is something sensible about them, and they can never be ridiculed as childish. Let us, for example, look at the "Gospel" for the seventh Sunday after Trinity, Mark 8 : 1—9, to which Reinhard himself refers. He admits that this is not one of the most fruitful ones, yet he derives from it the following themes :

1. God can and will bless abundantly what may be small and insignificant.

2. The virtue of contentment is much more important than we generally suppose.

3. There is even now much that is miraculous in the manner in which God provides for us.

4. How Christian benevolence should be exercised and received, at a time of public distress

5. Why Jesus was so fond of collecting hearers around him in desert places.

6. Of the silent control which virtue exercises over the people (Jesus maintained order among them.)

7. That Christians may hope more of themselves than of others, on all occasions.

8. The respect which Christians owe to even imperfect attempts to do good. (The sentiments with which many had come were very impure )

9. How sad our lot would be, if God did not unceasingly correct our mistakes. (The people had come unprovided to a place, where nothing could be bought.)

10. The connection in which God has placed the necessity to support our body with food, and cultivate and improve the spirit.

11. The time spent in pious and proper exercises, is not lost even to our bodily well-being.

12. How important it is to put a proper end to all good actions.

That these themes possess different merits, and that some of them would not be appreciated in the present

state of things, is clear. But that need not be discussed. From every point of view, Reinhard's inventive talent deserves to be recognized with admiration. If, however, he found it difficult to say something new on ever the same text, how must it be with those preachers who do not possess Reinhard's genius? They either must preach the same thing over again, or else preach something arbitrary, and in no way drawn from the text. But even if a genius like Reinhard could deduce ever new themes from the same texts, the great majority are not able even to remain true to the spirit of the Church-year, and preach on the same texts from year to year, if a repetition of the same thing is to be avoided. The compulsory use of the "Gospels" may, perhaps, excuse the fact, that a certain *title-bearer* of the Lutheran Church could forget himself so far as to preach on Christmas morning on the theme: "The vocation of woman is not less dignified than that of man;" a sermon with which the ladies of Gotha were, perhaps, well pleased, and perhaps not.

In order that the sermon may set forth the proper relation which it ought to sustain to the Church-year, we must pursue a different course. Let us endeavor to point out what this course should be.

The first thing for a preacher to attend to, in order to arrange his sermon with proper reference to the idea of the Church-year is, that he get a clear understanding of its real signification, and work himself into its spirit. To understand the meaning of the larger sections of the Church-year, and also the single days, requires much study, a severe but also a profitable study. There is an enjoyment in being able to feel at home in the magnificent structure of the Church-year. Is it not like a Gothic cathedral where everything points upward, where no part is accidental, where everything is in its proper place? And if we cannot linger in a Gothic cathedral without being filled with awe and devotion, should not an entrance into the halls of the Church-year inspire us with reverence and solemnity? Yet this is not the only consideration. The preacher will draw more direct benefits from such a study. The more he can work himself into the spirit of the Church-year, the more new thoughts will occur to him, and the less will he be in perplexity of presenting new things from his treasures, without yet speaking *de omnibus rebus et quibusdam aliis*.



Have we now obtained a clear idea of the whole churchly season in which we are, and of the particular days on which we are to preach. We must next select a text for our sermon. From what has been said above, it will appear that we are of opinion that the preacher ought to be unrestrained in the choice of his text. This would put the *perikopen* in the same category with free texts;" the "Gospel" for the day may be used, as a matter of choice, but should not be as a matter of necessity. From choice we might follow the order of some newer system, always taking for granted, that it is arranged with liturgical insight and reference to the Church-year. And if we choose a free text, this choice is limited by the above consideration. We cannot take any arbitrary text for every particular day of the Church-year. But rather, every day has its textual circle. This is composed of all those passages of Scripture which set forth the idea of the day; thus, those passages which treat of the appearance of the Saviour upon the earth, constitute the textual circle of Christmas, &c., &c. From this textual circle of the day, we may select our text. It is pleasant occupation to select a text suitable to a certain Church-season, or a single day of the Church-year, with ever-increasing fulness; and it would be an excellent thing, if some one would publish a book of texts arranged to suit the Church-year. Any attempt at this is forbidden by want of space, and our present purpose. We will rather exhibit briefly the idea of the Church-seasons, and leave it to the preacher to select suitable texts according to circumstances.

The first thing we must remark here, is that the Church-year, as generally agreed, is dichotomous, but that we ought not divide it into a *half-year of festivals*, and a *half-year without festivals*; it would be better divided into *the half-year of the Lord*, and *the half-year of the Church*. In the first half-year it is the Lord himself, to whom all the solemnity relates, and in the second half-year it is the Church that claims all attention. The half-year of the Lord is *trichotomous*, but it is not to be divided into a Christmas season, Easter season, and Pentecostal season; better call it the season of commencing, of carrying through, and of finishing the great work; or a Christmas-season, a Lent-season, and a season of glorification. The birth of Christ belongs to the first; his sufferings and death, to the second; his resurrection and ascension, to

the third season; so that the great *perikope* or *Quinquagesima* begins with the Easter festival and ends with Whit-Sunday, upon which after the solemnity of Pentecost and the Trinity festival, ends the whole *Quinquagesima*, and the whole half-year of the Lord. In this half-year there is no trouble to find texts, and certainly no one of us would take a text that treats of the resurrection for Christmas morning, nor for Whit-Sunday, one that treats of the birth of Christ. We allow ourselves to make yet one more remark. If the Church-year need any progressive improvement, in the spirit of the Evangelical Church, it is in the preparation for the celebration of Christ's crucifixion and death, in the Lent season. In the ancient Church, this was the time especially allotted to the preparation of the catechumens for confirmation. The Gospel texts were not fixed with any reference to the passion of our Redeemer, but entirely with reference to the furtherance of believers, and the preparation of the catechumens. Only from this point of view is the selection of the "Gospels" at all explainable, and in this light we must acknowledge them as not only suitable, but also as an entire success. But we have no ascetic exercises in our churches, nor any institute of catechumens which could be compared with that of the ancient Church. And that it may not be said, this is a lamentable defect in our system, we add, that it is essential with us, to let every thing be hid behind the person of the Redeemer. Our religious consciousness requires, therefore, that the sufferings of Christ should be the great theme during the season of Lent, and everything else, our whole Church-life, tend to the consideration of the suffering Saviour.

We, then, assign to the Sundays of this interval, the following passages of Scripture, with but partial alteration.

*Septuagesima.* Matt 16 : 21—28. The first announcement of suffering. Rom. 8 : 31—39. God spares not his Son.

*Sexagesima.* Luke 13 : 22—35. Jesus weeps over Jerusalem. 1 Jno 2 : 12—17. Love not the world.

*Quinquagesima.* Luke 18 : 31—43. The usual Gospel. James 3 : 13—18. The disciples slow to understand, by the side of the wisdom from above.

The Sundays of the great *Quadragesima* might be thus arranged :



*Invocavit* (first Sunday in Lent.) Either the usual "Gospel," Matt. 4 : 1—11, or the one for *Judica*, John 8 : 46—49. Thou art a Samaritan and hast a devil. 1 John 3 : 4—16. Whoso committeth sin is of the devil. Christ came to destroy the works of the devil. (2) Sunday in Lent. John 9 : 34—41. The man born blind comes to Christ believing, because of suffering. Heb. 12 : 1—3. As those who are healed, we will look to him who is the author and finisher of *our* faith. (3) Sunday in Lent. A part of John 11. The resurrection of Lazarus. Rom. 3 : 27—31. Justification by faith as a spiritual application of the "Gospel." (4) Sunday in Lent. John 12 : 20—33. The grain of wheat. Rom. 5 : 1—11. The fruits of justification both in connection with the old idea of the day, as summer-day, and day of joy to the penitent. (5) Sunday in Lent. John 12 : 1—11. The anointing in Bethany. 1. Pet. 1 : 13—24. We are not redeemed with gold and silver.

Palm Sunday. The usual *perikopen*.

It has been attempted to systematize the different parts of Christ's passion with reference to each particular Sunday, but, independently of the fact that both the ancient, and also the earlier Protestant, Church, used not the Sunday, but Friday and also Wednesday as the *dies stationum* for the consideration of Christ's suffering, the principal observation of it must, at all events, be reserved for the great passion-week, and especially Good-Friday; and, in view of this, it would be more suitable, liturgically, to employ the Sundays of the *Quadragesima* in considering the preparation for his suffering.

If we now turn to the second half of the Church-year, the half-year of the Church, we shall find this half also *trichotomous*. What is true of the head, Christ, that is also true of his body, the Church. In the season of the Church, we have also time of *commencing*, of *carrying through* and of *finishing*. The first Sunday after Trinity does not yet belong to any one of these seasons, but rather introduces the whole *half-year*, for this "Gospel," Luke 16 : 19—31, directs attention to three things: the end, the suffering, and the doctrine. The *Epistle*, 1 Jno. 4 : 16—21, comprehends the whole life of Christ under the word *love*, and says of it, that it gives joy on the day of judgment; it casts out fear during the pilgrimage, and teaches us to love our brother, if we would love God aright.

From the second to the ninth Sunday after Trinity, we have the season of *beginning*; it is the season of the apostles and of their doctrine. Here again are two sections; the 2—5 Sundays have an introductory character. They set forth the general invitation of the kingdom of heaven, and the blessedness of accepting such invitation. The second section, Sundays 5—9, introduce us fully into the life of the doctrine of salvation, as made known by the apostles. On the sixth Sunday, the Lord preaches righteousness. His word is the bread of life (seventh Sunday). Whosoever hath his word must bring forth fruit, and forget not to be in earnest, (eighth Sunday). For we are all responsible to the Lord, and this account no one will be able to evade, (ninth Sunday).

The tenth to the eighteenth Sundays after Trinity includes the season of *carrying through* (*Durchgangs*), the time of the martyrs and of suffering. This has been the favorite season of the Church, and it may be said to be three-fold in its character. The first part, from the tenth to the thirteenth Sundays, gives us a representation of suffering. We start with the tenth Sunday. Here Jesus, the proto-martyr, as Eusebius calls him, weeps over Jerusalem. Israel is a people, exposed to punishment and suffering, and Jerusalem is the standing camp of great perplexities. Jesus sees the suffering, and sees the reason for this suffering, in that it did not acknowledge the highest act of love in his humiliation. In a normal year, we have James the proto-martyr among Apostles connected with the proto-martyr Jesus. Suffering is the idea of the week. The following Sunday, the eleventh after Trinity, treats of suffering. Its Gospel directs us to that inward suffering which is followed by joy, to self-humiliation, which leads to redemption; and the Epistle points us to Paul, who regarded himself the least among apostles. The week of the twelfth Sunday, is the week of St. Laurentius, the principal martyr of the Roman Church, and in reference to him, and the legend of him, the Sunday points us to the deaf and dumb person, whose ear Jesus opened, and whose tongue he unloosed, as was the case with Laurentius in his suffering.

The thirteenth to the fifteenth Sundays direct us to the assistance in our suffering. The thirteenth Sunday shows this assistance in the example of the good Samaritan. The fourteenth points us to the gratitude for such assistance,



gratitude which the principal saint of the week, St. Bartholomew, rendered to the Lord in his martyr death. In the heavenly mindedness to which the fifteenth urges, consists the proper gratitude for assistance in distress.

The third section, Sundays sixteen to eighteen, magnifies the fruit of affliction. That death brings forth life, is preached on the sixteenth Sunday; and humiliation leads to exaltation, is the spirit of the seventeenth; and the eighteenth Sunday directs, both in its Gospel and Epistle, to the richness and fulness of grace, which holds us up unto the end, and is given us in the love and faith of the Gospel.

Now follows the third epoch of the half-year of the Church, the season of the angels and of the *end*, from the nineteenth to the twenty-seventh Sundays after Trinity. This epoch is two-fold. The first half embraces the Sundays nineteen to twenty-three. In the week of the nineteenth, the festival of the archangel Michael occurs, and on that Rev. 12:7—12 is read, the fight with the Dragon, and Matt. 18:1—11, the Gospel of the children, who are pictures of the angels in this human world. The Gospel of the nineteenth Sunday, of the sick of the palsy, Matt. 9:1—8, shows us the divine, heavenly power of the Redeemer, in which those who believe on him are renewed, in which they walk, and live, and conquer, whilst the Epistle develops what is the main feature in this efficacy, namely, a new life. The heavenly power of faith manifests itself in its victory over sin. This week then has, in its reference to victory and finishing, an introductory character.

The following Sundays exhibit the finishing events of the individual, and especially so far as they pertain to this life. The twentieth Sunday shows us, both in its Gospel and Epistle, the "great Supper," and its blessedness, the danger of the opposite misery, and the consequent necessity that we should watch. And, since it is required that we endure unto the end, we will not pass on without some struggling, and this the twenty-first Sunday sets forth. This is especially prominent in the Epistle, Eph. 6:10—17, and the Gospel, Jno. 4:47—54, lays hold of this thought in its foundation, in showing us the struggles of a father's heart. Every spiritual struggle is a struggle of faith. The struggle awakens a longing for relief, and this finds expression on the twenty-second Sunday. In the

Epistle, Paul expresses his longing for final deliverance. The Gospel shows us, that this longing for deliverance is, in its real character, nothing but a longing to be delivered from sin. The twenty-third Sunday forms a preliminary conclusion, since in some cases it happens to be the last Sunday in the Church-year. In the Gospel, Jesus shows us, in a concrete case, the sum of divine and human righteousness, the purity and singleness of the disposition and conduct, which should characterize those whose lives are according to the requirements of the Epistle, heavenly, and who wait for the appearance of the Saviour to finish his saving work of purification in his body, the Church.

The second part includes the Sundays from the twenty-fourth to the twenty-seventh after Trinity. They are the Sundays of the *four last things*. The twenty-fourth is the Sunday of death. Death, which, in the light of the Gospel, is only a sleep, appears in the Epistle in another light, as the obtaining of the inheritance of the saints in light, as a translation into the kingdom of the Son of God. On the twenty-fifth Sunday, the Gospel speaks of the second coming of Christ, and of the abomination of desolation. The Epistle gives us the second part of the idea of the Sunday. It contains the consolations of the apostle, in reference to that which shall happen to the bodies of the faithful, at the coming of the Lord. The twenty-sixth Sunday is the day of the final judgment, of which both the Gospel and the Epistle (2 Thess. 1 : 3—10) speak. That, too, is the subject of the other Epistle (2 Pet. 3 : 3—10) sometimes read on this day. The twenty-seventh is the Sunday of Heaven and Hell. The most common Epistle is 1 Thess. 5 : 1—4. The faithful know to a certainty *that* the day of the Lord will come, but they know not *when*. This is preferable to the other Epistles, also used on this day, because it expresses the idea of the Sunday the most clearly. So, also, of the different Gospels for this day, that of the *ten virgins* is the most suitable, (Matt. 25 : 1—14).

And now, in conclusion, yet this remark: The above representation of the *idea* of the Church-year, and its seasons, is so much of an outline, that we can scarcely hope to see many of our readers convinced of its correctness. The proof is wanting. Possible is it, too, that we have erred in some particulars. We hope that what we have indicated, not carried out, may serve to show, that it is possible to frame the sermon into the organism of the Church-year, and



establish a living relation of the sermon to the Church-year; and strengthen the conviction of this, or that, brother, that the realization of this possibility is not only good, but, indeed, really necessary.



## ARTICLE II.

### CHURCH DISCIPLINE.

By Rev. P. BERGSTRESSER, A. M., Three Rivers, Mich.

BY Church discipline we understand the execution of the laws by which the Church is governed; the infliction of the penalties against offenders, who profess the religion of Jesus Christ.

We need not here show that there is such a thing as legitimate government and discipline; for the Church, which is an organic assembly of believers, holding in their possession the Word of God, and the administration of the sacraments, implies law and order, and hence, also, discipline.

That the Church is an organism is clearly taught in the Scriptures. This thought is beautifully illustrated by the apostle Paul; in his epistles to the Church at Rome he writes: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." So also he tells the Ephesians, that God, "gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." From these passages it is evident that the apostle, after the figure of the human organism, regards believers as an organic whole, in which the individuals, as members, are mutually supplementary; we cannot, therefore, conceive of the visible Church, without members respectively leading and being led; and hence follows the necessity of government and discipline.

The Bible is the great statute book, and all creeds and formulas for Church government and discipline, must be drawn from it. Tradition may come in to illustrate their practical workings in the history of the Church, but it can never "teach for doctrines the commandments of men." But, as the Bible often lays down only general principles, and does not give specific rules, it is of great utility for each individual Church to have a formula for Church government and discipline adopted and subscribed by all the members, to be used as occasion may require.

I. In the investigation of the subject, our first point is to ascertain where Christ has placed the authority of final decision in the Church. "The Church," according to the Augsburg Confession, "is a congregation of all believers, among whom the gospel is preached in its purity and the holy sacraments are administered according to the gospel." We accept this as a good Lutheran definition of the Church, and as in conformity with the Word of God. We furthermore accept from the same Confession, "That for the true unity of the Christian Church it is not necessary that uniform ceremonies, instituted by men, should be everywhere observed."

Although, according to the Augustan Confession, the Church is the congregation of all believers, yet there are sometimes found in connection with it persons who are positively wicked. How do such affect the sacred organism? And what should be done with them? The whole organism is deliteriously affected by them, and they must be regarded as dead members, and cut off when they interfere with its life. For it has been demonstrated by the history of the Church universal, composed of individual Churches, that where the wicked element is permitted to predominate, the whole Church ceases to be a living organism, and becomes a dead body. It was thus that the Jewish Church, which, for a long time was the Church of God, lost its sacred identity, not in outward form but in its organic life, soon after the establishment of the Christian Church, and there was a moral necessity for its destruction under Titus whom God employed as an instrument for the overthrow of Jerusalem and its temple worship. The Sicarii or robbers had united with the Jewish Church, and were conducting the temple service by priests of their own making, and thus they rendered the whole thing effete, unable to awaken spiritual life in the



minds and hearts of any of those who waited on the altar. The same history has repeated itself in the Christian Church, and will continue to repeat itself as often as the injunction of the apostle is disregarded: "Purge out therefore the old leaven, that ye may be a new lump." "Therefore put away from among yourselves that wicked person." For the Church cannot in principle be composed of spiritually dead members, as the Scriptures very clearly teach: "For they are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." We can become the children of God only by faith in Christ Jesus; and thus being Christ's children, we become Abraham's, and heirs according to the promise.

With this the teaching of the XII Smalcald Article, of the Church, well corresponds, viz.: "We by no means admit that they are the Church, for they are not; and we shall likewise not listen to that which they command, or forbid in the name of the Church. For, praise be to God, a child of seven years old knows what the Church is, namely, holy believers, and the lambs who hear the voice of their Shepherd. For thus the children pray: 'I believe in the holy Christian Church.' This holiness does not consist in surplices, bald heads, long gowns, and in other ceremonies, devised by themselves, independently of the Holy Scriptures; but in the Word of God, and in true faith." It can, therefore, very easily be seen where Christ has placed the authority for final decision. It inheres in the collective body of the Church, especially in that of the brethren. We have also the authority of God's Word. *Vide* Matt. 18 : 15—18; 1 Cor. 14 : 34, 35; 1 Tim. 2 : 11, 12. The true idea of Church polity is contained in the first Scripture reference, which also shows where Christ has placed the authority for the exercise of Church discipline. In the second and third, we learn that the executive power of the Church lies principally in the collective body of the brethren. The term ἐκκλησία, as used in the first reference, must always be understood as referring to the Christian Church, or the meeting of believers, whether it be large or small. Thus, then, in every individual Church, which the Church universal is composed, there

inhere the power and right to exercise Church discipline. In this supreme court must ultimately all difficulties be adjusted.

This is Luther's great doctrine of the universal priesthood of believers. It is to be regretted that Luther was so circumstanced, that the doctrine could not, and was not practically illustrated in his days. Hence, instead of a Church polity, emanating from the membership, or allowing them a controlling voice in Church matters, the Lutheran churches in Germany received a government of Consistories, appointed by the sovereign, and subject to his supervision, making the head of the State the head of the Church. What is this but a modified system of Papacy? No wonder that the theologians of Jena, in 1561, were wont to say of the Lutheran Consistories, that in Rome there was only Pope, but in Weimer nine.\* But in the United States Luther's grand doctrine of the universal priesthood of believers, has the opportunity of showing its practical workings. The formula for discipline, adopted by the General Synod, and published in its hymn-book, is based upon that doctrine. The Lutheranism, therefore, of the General Synod, as regards, at least, its formula for discipline, is of the purest character, not only because it is in accordance with Luther's teaching on that subject, but also because it is so strictly in harmony with God's Word, our ultimate rule of faith and practice. The Lutheran system of Church polity, as contained in the doctrine of the universal priesthood of believers, needs a Republican form of government in the State, in order fully to develop itself. The old monarchical systems of Europe are too narrow for its full growth. We may even go further, and say, that this doctrine as advocated by the Reformers, brought the first ray of modern civil liberty into the minds of the people, and that our Republican form of government is but its legitimate and logical outgrowth.

But we wish now to establish and illustrate the positions by a few more passages of Scripture. When James and John desired the highest offices in Christ's kingdom, it was said to the disciples, (Matt. 20 : 25, 26): "Ye know that the rulers of the Gentiles exercise lordship over

\* Lange's Com. on Matt. p. 189.



them, and the great exercise authority over them. But it shall not be so among you; but whosoever will be great among you, let him be your δίακονος, deacon (servant), and whosoever will be first among you, let him be your δουλός, slave (servant of the lowest class) " It does not appear from this, that the jurisdiction of the Church was vested in the apostle Peter, and his so-called successors, but the contrary. This is supported by Matt. 23 : 8—12 : "Be not ye called Rabbi; for one is your Master, (Leader, καθηγγητής; better; Teacher, διδάσκαλος), even Christ; and all ye are brethren. And call no *man* your [spiritual] father upon the earth: for one is your Father, who is in heaven. Neither [nor] be ye called masters [leaders, καθηγγηται]: for one is your Master [Leader], even Christ, [the Christ, ὁ Χριστός]. But he that is greatest among you [the greater of you, ὁ μείζων] shall be your servant. And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted."\*

These two passages of Scripture, just quoted, are the key to the Church polity, instituted by Christ. They entirely exclude any spiritual lordship of apostles, and recognize the essential equality of Christians.

Now let us look at the practical workings of this polity in the apostolic Church. Take the appointment of the apostle Matthias. It was proposed by the apostle Peter in one of the assemblies of the Church, which then consisted of a membership of one hundred and twenty, that a successor to Judas Iscariot should be elected. Two of the brethren present, Joseph, called Barsabas, surnamed, Justus, and Matthias, were nominated, either of whom was declared qualified to fill the apostolic office, as they had both accompanied the apostolic college from the baptism of John to the ascension of the Lord Jesus. Having prayed for the direction of the Divine Spirit, they cast lots, and the lot fell on Matthias, and he συγκαταλέχθησθαι, was voted among the twelve apostles, (Acts 2 : 26). This assembly represented the whole Christian Church, at the time, and was a meeting of ministers and people.

Here we may mention the appointment of deacons, (Acts 6 : 1—6). A trouble having arisen in the Church at Jerusalem, relative to the distribution of Church charities, the whole multitude of disciples was called together

\* Lange's Commentary, p. 406.

bey the twelve apostles, who proposed to them the appointment of seven deacons, to superintend the distributions of the charities according to the rules of Christian equity. The proposition pleased the whole multitude, who chose seven deacons, whom the apostles ordained to their respective calling. Is it not evident from this, that the doctrine of the universal priesthood of believers is correct? Why mention the trial of Peter, (Acts 11 : 1—18,) or the first Synod that convened at Jerusalem to settle a controversy which had arisen in the Church at Antioch? In the former case we see that the Church had the power to call even an apostle to account, which was recognized by the explanation, given by Peter, of his conduct; and in the latter, that the Church can delegate its power to representatives, whose conventions are called synods, for the facilitation of business. We perceive, therefore, that, although the authority for final decision, is vested in the congregation of believers, yet it was delegated, from a very early period in the history of the Church, to representatives, chosen by them for the better government and discipline of the Church. They experienced the same difficulties, that were experienced in this respect by the pure democracies of Greece and Rome. It was found impracticable to leave the transaction of business to the whole congregation, and hence representatives were chosen and consecrated for such work. This furnishes one of the strongest arguments against the practical workings of a purely congregational Church polity. While it is true that the Lord has placed the power of ultimate decision in the congregation of believers, yet the plan of submitting every question to the decision of the whole Church, has been found, by experience, impracticable. Even in the apostolic Church, the purely congregational Church polity created a *γογγυσμος*, a sullen discontent, murmuring, grumbling, complaining. It failed even then to reach, and satisfactorily to adjust, all the cases which presented themselves, from time to time. The apostles were convinced of the inutility of a purely congregational Church polity, both for the administration of the temporal, and also for that of the spiritual affairs of the Church.

In this change from a purely congregational unity of Church government, to the representative system of delegates, chosen by the different churches for the transaction of ecclesiastical affairs, the primitive Christians fol-



lowed but a fundamental principle of all government, whether we consider that of the family, the State, or the Church. A well-disciplined family can only become such by the united-head. If there be a weakness here, or if the different questions which arise for adjudication, from time to time, in the family, be left to the final decision of the whole family, then family government and discipline will suffer. Although all, from the babe on the mother's breast, to the young man of approaching manhood, have rights which must be respected, yet there must be a tacit yielding, on the part of these, to the appointed head, in order that the greatest amount of freedom may be enjoyed by all, the weak as well as the strong. The same principle underlies all civil government. There must be a civil head. Now, it has been for a long time a question, between the few and the many, how to adjust the government so as to produce the greatest amount of freedom to all. In the monarchical, the power of the people has been usurped by the few, and all the sophistry of iniquity has been employed to keep the people under the few, while in a pure democracy too little power is delegated to those in authority. Hence the pure democracies of Greece and Rome gradually merged into monarchies, by the natural tendency of things. In both forms, the purely democratic and the monarchical, we have the extremes. The republican form of government, which, as a problem, has been solved in the history of America, has been found to be the perfection of human government; not too strong to destroy the liberties of the people; not too weak to protect itself and the interests of those, over whom it has been appointed overseer. The ultimate tendency of all nations, which are brought under the power of Christianity, is to this form of government, because the sentiment is incorporated in the minds of the people by the light of the gospel. The teachings of Christianity have developed our republican institutions, and the same alone can, and will, preserve them. Such a government is necessary in the conditions of the Church, and will surely be developed where the Church is permitted freely to develop herself. If, therefore, the Republican government is a natural development of the teachings of Christianity, the representative system of Church government and discipline must be the true one. We need the same form of government in the Church that we do in the State. This is evident from the

ends which both have in view. We will now consider the occasions for ecclesiastical discipline.

1. *Those members who entertain and propagate fundamental errors of faith.* No member of the Church, who entertains and teaches fundamental errors, can possibly stand in the faith of Christ, for without pure doctrine there can be no pure church life. It is, therefore, the duty of the Church to defend herself against this evil, just as much as it is the duty of any person to defend himself against an attempt to take his life. The Church must protect herself in self-defence and in obedience to the Divine Word. This is amply confirmed by a scriptural citation. Paul says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself," (1 Tim. 6 : 3—5). Those who entertain and propagate fundamental errors; they do not hold to the *wholesome*, *ὑγιαίνονσι*, words of the Lord Jesus, and the *doctrine διδασκαλία*, instruction, which is according to godliness. A true minister of the gospel will, by his instruction, bring salvation to his hearers, and lead them to the exercise of godliness; while a teacher, who is destitute of the truth, will always be prating about questions which do not reach the main object for which the gospel was given, viz. : the *salvation* and *piety* of the hearers. From such Timothy is exhorted to withdraw himself, and by this act, of course, to excommunicate them. Thus excommunicated, the acts of such bodies are considered invalid, until they abandon their errors and consent to "the wholesome words of the Lord Jesus, and to the instruction which leads to true piety."

It was in accordance with these principles that Luther withdrew himself from the Roman Catholic Church, and thereby excommunicated the whole Romish Church, whose teachings evidently led the hearers away from salvation and piety. It matters not, how large the number, the faithful must withdraw, and thus exercise the discipline of the Church, for the power inheres in the latter, and not in the former. The Roman Catholic Church, therefore, cannot be regarded as a true Christian communion, until she



abandons the fundamental teachings and errors on account of which the Protestants separated themselves from her. The Protestant Church is, and will continue to be, the legitimate Church, the true Church of Christ, as long as she teaches for doctrines, not the commandments of men, but the wholesome words of our Lord Jesus Christ, which bring salvation to the hearers, and lead men to the exercise of holiness of heart and life. But if the Protestant Church should substitute for the words of Christ the wisdom of men, there will be an end of Protestantism, and the history of the world will be repeated.

Again: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," (Gal. 1 : 8). Let such be excommunicated. To preach another gospel is to substitute something else in place of the gospel. To preach the gospel is to preach salvation through Christ Jesus by faith alone. The preaching of a legalistic morality, by which men are taught to elevate themselves from a lower to a higher state of morals, is the preaching of another gospel. Christ must be held up, as the only Saviour of men, and a real and positive union with him by faith, as the only remedy for sinful humanity. Another gospel must, and will, produce a church-life different from that which is taught in the Scriptures.

Moreover: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God-speed. For he that biddeth him God-speed, is partaker of his evil deeds," (2 Jno 9 : 10, 11). According to this, when a teacher comes before a congregation with a doctrine which is subversive of the legitimate end of the gospel, the salvation and piety of the hearers, he is not to be received as a minister of the gospel, and by this act of the Church, he is virtually excommunicated. To receive such into the house in those days, was the same as to receive him as teacher in the Church, for then the Church was yet in the family. We presume that we are not hereby forbidden to exercise the duties of Christian charity toward those who entertain fundamental errors in doctrines, and, in case of necessity, to extend to them the hospitalities of our homes, as they are now constituted;

nor do we suppose that by such acts of benevolence shown towards them, as men, we would make ourselves partakers of their sins.

2. Those who *promote schism*. So Paul again: "Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them," (Rom. 16 : 17). The Christian Church at Rome, established by disciples of Paul, was founded on the great doctrine of justification by faith alone, and any Judaizing teaching, subversive of this fundamental principle, was declared by the great apostle as schismatic. Any teaching or practice, therefore, which may, in the least, tend to divert the Church from this central doctrine of the Christian system, must be regarded as schismatic. This gives us the true idea of schism. Such the Church is to avoid.

There are schismatics in every Church. They are constantly at work in fomenting divisions, either among the different members of the Church, or between the minister and some of the members, not because there has been any departure from the doctrine, as taught by Paul, and as held by the Church, but because of some personal hostility, or the too faithful presentation of the doctrine as taught in the Word of God. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," (Heb. 4 : 12.) Should not such schismatics be disciplined? Should such persons be continued in the communion of the Church? The Church must protect herself from her internal enemies.

3. Those whose practice is inconsistent with their Christian profession, and directly opposed to the teachings of God's Word. Those who are guilty of gross sins and wilful violations of the Ten Commandments. Paul says of such: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat," (1 Cor. 5 : 11). Sometimes fornicators are disciplined, especially when they are poor, and their exclusion from the Church does not affect her *material* interests much; but should they be persons of wealth and influence in the community, whose contributions seem necessary to the existence of



the Church, then they are often tolerated, until the Church becomes, in consequence of them, like salt which has lost its savor, and is rendered useless. But what shall we say of the *covetous*? Covetousness implies an avaricious disposition, a desire to accumulate wealth at the expense of others. A person is also under the dominion of this sin, when he puts his trust in uncertain riches, and, hence, the apostle says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," (1 Tim. 6 : 17—19). Are there not thousands in the Church, who show by their daily conversation, that they are actuated by the sin of covetousness, and yet remain undisciplined? They can devour widows' houses, and yet stand in the same communion with the injured poor. They have the poor to labor for them, but they defraud them in their wages. They are high-minded, regarding themselves superior to others in the same communion, who far surpass them in Christian excellence, and substantial worth. They put their trust in uncertain riches, but not in a gracious Providence. They are rich in money, but poor in grace. They receive all from God, but render him nothing in return. They are always ready to receive, but never ready to give. They have a foundation for life, but none for death. They lay hold of riches, but not of eternal life. The cause of Christ is retarded by the covetousness of its members. Should not such be disciplined? Has not the Church an ethical right to more of their substance than she receives? While she gives abundantly, shall she not receive in return? If members of the Church have an abundance, and are unwilling to contribute accordingly, let them be placed, where they naturally belong, with the world, the world of idolaters.

Time will fail to speak of railers, of drunkards, and extortioners, of abusive and slanderous persons. When will our churches take a proper position in reference to the evil of intemperance? Is it enough that ministers preach against the evil? This has been done, and good has been accomplished, but it fails to reach many in the churches. Our churches have failed to exercise the pro-

er discipline. No Church member who indulges in the habitual use of intoxicating liquors should be retained in her communion. "Now if any man have not the spirit of Christ, he is none of his."

Those also who wilfully neglect their religious duties, are proper subjects for Church discipline. Paul says, "Let us consider one another, to provoke unto love, and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching," (Heb. 10: 24, 25). Jesus says: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," (Matt. 5: 16). Now, do not church members forsake the assemblies of the Church? Yet they desire to be regarded as members of the Church in good and regular standing, although they attend the assemblies of the Church only on communion seasons and other special occasions. Often on the Lord's Day they are found "standing in the way of sinners," or "sitting in the seat of the scornful." Has not the Church the power to call such delinquents to account? The officers of an army have power to punish deserters with death, and the thing is frequently done for the maintenance of discipline; for what army could accomplish the ends of its organization, if it tolerated such desertions? Is not the same principle applicable to the Church? Must not its members voluntarily submit themselves to rules and regulations? When members have lost their love for the Church, and have forsaken her assemblies, they should be disciplined in love, and thus many of them might be reclaimed. For the Church has a duty to perform, not only towards those who are without, but also toward those who are within. Has not the Church a right to know why some have forsaken her communion, and why so few attend her solemn meetings? Is the Jerusalem which is from above, which is the mother of us all, so indulgent towards her children that it is with her a matter of indifference where they are found when she calls them together to worship her great and glorious King? What shall the King say to those who are thus found at his coming? "If that evil servant shall say in his heart my lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken;



the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth," (Matt. 24: 48-51). Do not those who forsake the assemblies of the Church say by such acts, "The Lord delayeth his coming?" Are not such therefore, in danger of being overtaken by the swift judgments of our Lord? How our time-honored custom, the service preparatory to communion, is neglected! The Bible says: "Let a man examine himself, and so let him eat of that bread and drink of that cup." What better opportunity to do this than to assemble as a Church the day previous to communion? Then on Sabbath they hasten to the church, with little thought or prayer for the communion. There is no preparation of heart. May the Lord not say to many communicants of the Church, as he did to Philip, "Have ye been so long a time with me, and yet have ye not known me?" Is it right for the Church to administer the communion to such?

4. Proper subjects for Church discipline are those also who refuse to submit themselves to her government, as well as those, guilty of direct transgression. "But if he neglect to hear the Church also, let him be unto thee as a heathen and publican." There is no appeal from the legitimate discipline of the Church to a higher power. The Founder of the Church has so taught: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," (John 20: 23). That is, the decisions of the Church when made by her proper authorities in accordance with an enlightened judgment, are absolutely binding, either in excommunication or restoration. The power of the keys has been entrusted to the Church which confesses and holds this central doctrine of Christianity in all its purity, that Jesus Christ is the Son of God, the *God-man*. This power the Church may delegate to her officers, who, as her representatives, may exercise it, but always in accordance with her unalterable statute book, the Bible. With this the teachings of the Augsburg Confession, *correctly* interpreted, corresponds; the power of the keys, or of the bishops, according to the Gospel, is a power and commission from God to preach the Gospel, to remit and retain sins, and to attend to, and administer the Sacraments. For Christ

sent forth the Apostles with the command, "As my father hath sent me, even so send I you. Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained." This power of the keys, or of the bishops, is to be exercised and carried into effect alone by the doctrine and preaching of the Word of God, and by the administration of the Sacraments to many or to few persons, according to the call." If we understand this correctly it teaches that the power of the keys, as held by the bishops or ministers (for bishops and ministers are synonymous,) is a power, delegated to them by the Church by whom they have been made ministers, for they can exercise the power only according to the Church's instruction.

Does not our laxity of discipline arise from our own Church polity? It is maintained that our Church is merely advisory. Our Synods are said to be advisory not judicatories. If merely advisory, their decisions are not ultimate in any case, scarcely binding in a moral sense. Our church councils, composed of the pastor, the elders, and the deacons, are our only judicatories, whose acts are final in the exercise of church discipline. All questions for discipline, which arise in our churches are brought before these courts for final action, and, although there may be an appeal from the decision of a Council to the District Synod with which a Church may be associated, and from the District Synod to the General Synod, yet neither the General Synod, nor the District Synod can alter or reverse the decision of the church council, they can only give *advice*. Is not that a singular arrangement? To appeal from a judicatory to an advisory body for redress of grievances! Suppose the judicatory, the church council, has acted unjustly in the exercise of its discipline in some case, and has not enough religious principle left to review and correct its mistake, whither shall the condemned look for redress? He cannot appeal to the church, for the council is the church in her representative capacity. Thus much injustice may creep into the exercise of Church discipline.

Now, who has made our church councils judicatories? The churches themselves. The authority for final decision in all cases of discipline, lies primarily in the collective body of the brethren, but as a purely congregational church polity is not always practicable, from the com-



mencement the church's authority has been delegated to a select few, whom the church can appoint and remove at its pleasure. Each Church has, therefore made the councils her highest judicatory, and the plan has worked well in managing the affairs of individual churches. But we need the same arrangement to carry on the general operations of the Church. Experience has proved it. Can not the change be made without abandoning our principles? If individual churches have the inherent power to create their board of officers, can they not exercise the same power and create their District Synods, and their General Synods, judicatories. Most assuredly they can. And the larger and more honorable the body, the more power the individual churches can delegate to it. If the citizens of the State have the power to create lower and higher courts of judicatory, have not the citizens of the New Jerusalem, the members of the Church of Jesus Christ, a better right to create such courts? They certainly have. The Church is not a mere advisory body, but a judicatory; the highest court in the world, before which men and angels shall be tried. It is a spiritual body politic, clothed with all the authority necessary for self-defence, and for the maintenance of truth against error.

Our doctrine of the universal priesthood of believers is just what we want, to make our Synods judicatories. Jesus Christ has not only made us priests unto God, but also kings, (Rev. 1 : 6). But what is it to be a king? Is it a ruler who has merely *advisory* power? The king is the chief executive in a nation. If we have been made by Jesus Christ kings, only subject unto God, there is certainly executive power inhering in us, which power, we have seen we may delegate to our representatives. Thus Councils, and Synods, and General Assemblies are constituted, by the individual churches, that have delegated their power, to some extent, to these bodies. We cannot therefore see anything inconsistent with the genius of Lutheranism to making our Synods judicatories. That our Synods have not been judicatories, is just because the churches have not been called upon to make them such, and also perhaps on account of the unreasonable jealousy which has existed towards Synods, especially the General Synod. But is there more danger that the liberties of the people, composing our churches, would suffer by such delegation of power than that those of the State will be usurped by

her representatives? Are our State Legislatures and our Congress of the nation mere *advisory* bodies? Who then has made them judicatories? "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." The people have secured by this gigantic work liberty and prosperity as they had fondly anticipated. All this was done by *the people* of the United States after they had learned by sad experience that the articles of the Old Confederation had no binding authority in them, for the simple reason that the people had not as yet placed it there. The Old Confederation, composed of thirteen distinct and independent sovereignties, had but little more than advisory power, something like the General Synod of the Lutheran Church. Disasterous were the consequences. "Even during the war under the pressure of a common danger, the requisitions of Congress upon the States for men and money, to carry on the war, were often tardily obeyed, or entirely disregarded; and, but for the loans which were fortunately obtained by Congress from France and Holland, it is doubtful whether the war could have been successfully prosecuted. After the return of peace, Congress was unable to obtain from the States money sufficient to pay even the interest of the public debt; and the affairs of the country under the Old Confederation were in a state of extreme embarrassment. The federal treasury was empty; the faith of the nation broken; the public credit sunk, or rapidly sinking, and the public burthens increasing.

The Old Confederation had also other defects, as the want of power to regulate foreign and domestic commerce, and to establish a uniform system of duties. The consequence was rivalries, jealousies, mutual resentment, apprehensions of serious collisions between some of the States, and foreign interference by such laws as were judged most likely to destroy our commerce. Hence, the necessity of a more consolidated government. But the consummation of our present union was a slow work. The cause was the influence of State jealousies; or, as expressed by Washington, "the disinclination of the individual States to yield competent power to Congress for the federal governments, and



their unreasonable jealousy of that body and of one another." They were, at length, however, driven, by necessity, to consolidation. Are not the difficulties which arise from time to time in our District Synods, and in our General Synod, similar to those of the Old Confederation? Is not our present polity of church government and discipline modeled after the idea of the Old Confederation rather than according to that of the present consolidated union? And may not the unreasonable jealousies which District Synods have manifested towards the General Synod, from its formation till the present time, be yet historical remnants of the erroneous teachings which were in our early history propagated. Our District Synods regard themselves as independent ecclesiastical sovereignties, with reserved rights of withdrawing from the sessions of the General Synod whenever in their judgment they discover a proper occasion, and to return whenever they chose. District Synods want to sit in judgment over the General Synod, or adopt such measures as they choose, issue such publications as they please; whether injurious or beneficial to the general interests of the Church, they do not stop to consider. Then the General Synod has little or no power, and is crippled in the performance of the great and important work which has been assigned her. What is the result of the rivalries among the District Synods, conflicting schools of Theology, mutual differences and want of power to regulate our Home and Foreign enterprises? The true friends of Zion sit and weep over her desolation. Can not all these evils be traced to the want of proper discipline and of a church polity which is not merely advisory in its nature, but that has power enough given it by the people to protect itself, and to make it respected. The General Synod has a formula for Church discipline, but it is a *vere* formula; it has no binding authority and is adopted and amended according to the caprice of District Synods, and individual churches. We often have nearly as many formulas as there are individual churches.

III. We come now to consider *the obligation* of the Church to enforce discipline. This obligation arises from the same necessity that calls for civil government, because the visible Church is human in its organic nature. Church government partakes of the nature of all human government, its end being the same. There is an inherent necessity in every community for law and order to protect

the public freedom. Mankind living together in a community, have during the entire history of the race felt the necessity of civil government or positive authority. The constitution does not make the State, but the State makes its own constitution. The true conception of a primitive State is that of an organic existence first attained in the natural development of humanity itself. Thus civil government is not a mere work of man, but an ordinance of God. Individuals, in the most primitive society, are not separate units, but they are already a community. Hence, the sovereignty of each individual can never be tolerated in any aggregate body of men who must dwell together. But mankind were made to dwell together. If therefore, each individual would be free to do as he chose, the whole community would soon be in bondage. Society is a unit from the very nature of the case, and no individual can isolate himself, and exist separate and alone. He cannot be permitted to carry out his own wishes, regardless of the wishes of his fellows. He is not an independent in the absolute sense, but a composite element in an organic whole; and hence the individual persons necessarily coalesce into one complete existence as a community.

The same reasoning holds true in a pre-eminent sense in reference to the Church. The Church is an organic body, a spiritual State. Each individual in this spiritual State, this religious body, is dependent on all the others. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also in Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many, (1 Cor. 12 : 12, *et sq.*) It was the light of the Gospel, the liberty wherewith Christ hath made us free, which has developed in the minds of men the true ideal of civil government. Civil Liberty is the child of Christianity. Our Republican form of government is modeled after a heavenly; it is the logical outgrowth of enlightened christian sentiment. The Pilgrim Fathers persecuted and oppressed, came to this western world to found a christian nation. Their idea of civil liberty was but a legitimate production of the liberty which they had in Christ, who was their acknowledged sovereign. The Republican form of government, only in a much greater perfection than we



now have it, will, no doubt, exist to the end of time, for it is sustained by the light of Christianity. Christians can no more stand isolated from the church than they can from the civil government under which they are born. "For the law of the spirit of life in Christ Jesus" will of necessity cause them to affiliate as sons of God. Persons therefore need not ask whether they can be Christians out of the church, for if they are out of Christ they are out of the church, and if they are in Christ they are members of his mystical body, and necessarily coalesce with the people of God. Yet many belong to the external organism of the church, who are really not of Christ: "For they are not all Israel which are of Israel."

2. God has commanded the exercise of church discipline. "From such withdraw thyself." Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received." (1 Tim. 6 : 5 ; 2 Thess. 3 : 6).

3. The purity of the Church requires it. "Keep thyself pure" is enjoined upon all christians. Purity was Christ's object in the formation and preservation of the Church: "That he might present to him a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." (Eph. 5: 27.). Can this object be attained without Church discipline?

4. It warns others against sinning. "Them that sin rebuke before all, that others also may fear." (1 Tim. 5 : 20.),

5. It will prevent the wicked from uniting with the Church. The wicked can be of no practical advantage to the Church, for should they be permitted to unite, their religion will necessarily assume either the form of hypocrisy or they will soon fall into open wickedness and thus disgrace the body of Christ, of which they were regarded as *accepted*, if not legitimate, members. Let the church be more careful in the reception of members, and there will be seldom occasion for rigid discipline.

6. Lest we be partakers of other men's sins. "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Or, as it is rendered in the margin: "That thou bear not sin for him." (Lev. 19 : 17). Prof. Bush, commenting on the phrase, "And not suffer sin upon him,"

says, "This may perhaps be more correctly rendered according to the Hebrew, 'Thou shalt not bear sin (or punishment) for him;' *i. e.*, thou shalt not, on his account, for his sake, by reason of neglecting to do your duty to him, contract guilt on your own soul. This is the usual and appropriate meaning of the phrase, as appears from Lev. 22: 9: 'They shall therefore keep mine ordinance, *lest they bear sin for it.* And in this sense both the Greek and Chaldaic understand it. The import is, that a man who failed to reprove sin in another, rendered himself obnoxious to the same punishment as the original offender." This thought is illustrated in the sin of Israel in the case of Achan. The Israelites could make no progress against their enemies, until they had delivered themselves from the sin of that one man; and the punishment inflicted upon him was a warning to all other offenders during the entire war against the Canaanites.

Is not the neglect of church discipline the reason why the church makes so little spiritual progress against her enemies? Let ministers and the officers of churches take care lest they bear punishment for others. Thus Eli the High-Priest was cut off. "For I told him," is the language of God, "that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." His sons, Hophni and Phinehas, were also priests, but they were guilty of lasciviousness with "the women that assembled at the door of the tabernacle of the congregation." They also committed other evil deeds, all of which Eli knew; he did not however, restrain them by putting them out of the priests office, which he could have done. But he was too indulgent, and on account of the sins of others, the judgments of the Almighty fell upon him and his family suddenly, for they all perished in one day.

IV. The *design* of church discipline is not *penal*, but solely corrective. "Vengeance is mine; I will repay, saith the Lord." Church discipline must be exercised for the highest good of the offender. Thus Paul says: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself lest thou also be tempted," (Gal. 6: 1.) As all men are exposed to temptations, it becomes disciplinarians to be humble, lest they fall and bring a greater disgrace.



upon the church than others. Again: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thes. 3: 14, 15.)

2. It must be exercised to sustain the honor and authority of Christ's ordinances. These are sacred ordinances from which persons of profane minds should be separated. The distinction between the sacred and the profane can be maintained only by proper discipline. This God has shown us in the Jewish ritual. "Ye shall reverence my sanctuary," is his language. If so much as a beast touched the mountain it was stoned, or thrust through with a dart. This was designed to teach us to make a difference between sacred and common things. Nadab and Abihu attempted to kindle the Lord's sacrifice with common fire and whilst they were in the act, a fire from the Lord went out, and devoured them. Then Moses said to Aaron, their father, "This is that the Lord spake, saying: 'I will be sanctified in them that come nigh me, and before all the people I will be glorified.'" (Lev. 10: 1-3.) Here we have an account of two men who, in company with Moses and Aaron and seventy of the elders of Israel, were at one time honored with a sight of Jehovah, standing on paved work of sapphire-stone, resembling the very heavens in its clearness. Their crime was irreverence. There is ground for the belief that they had *indulged too freely in wine*. This seems reasonable from the solemn prohibition which immediately follows; "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations': and that ye may put difference between holy and unholy, and between unclean and clean." They had probably rendered themselves incapable of the proper discharge of their duty by intemperance. The narrative shows that the Lord's ordinances are sacred, and they must be so regarded by minister as well as by people.

V. The proper manner of prosecuting church discipline and the *status* of the excommunicated. When a case for the exercise of discipline arises in the church there are three measures to be adopted by the prosecuting part, to reclaim the erring. (Matt. 18: 15-18.) The sinning brother is to be admonished by one of the faithful, privately,

and thus to be won, by love, from the error of his ways. Such an assault may gain him, for there is nothing so powerful as love to reclaim the erring. Had this course been adopted towards many that have sinned, and been disciplined, they might have been saved to the church, and have added something to its real strength. Should the first measure prove ineffectual to recover the erring, then one or two witnesses are to be called in. If by this measure the erring should be induced to confess his faults, and give signs of true repentance, the end of discipline has been secured, and there is no moral necessity to bring the offender formally before the whole Church. But if this fail, then the erring, of necessity, must be brought before the whole church, or a Council appointed by the church, and if he still neglect to hear the Church, he must be excommunicated, as the last means to bring him to repentance.

What then is the *status* of the excommunicated? It must be regarded as a divine condemnation, for Christ has given his Church this power. From this condemnation the excommunicated may deliver himself by repentance, but the Church is under no obligation to take a mere confession as a sufficient evidence of reformation. She must have satisfactory evidence of amendment on the part of the excommunicated before she is under any obligation to restore him. Having such evidence, it is her duty to restore, just as much as it was her duty before to excommunicate.

If the sentence of excommunication be unjust, what then is the *status* of the excommunicated? Luther's excommunication from the Romish Church was invalid. Those that have been unjustly excluded from the Church must not be considered under the Divine condemnation, for the Lord can never give his sanction to that which is in opposition to the rule which he has given in his word. If a Church voluntarily becomes an advocate of injustice, she ceases to be a church, and her discipline amounts to nothing. Thus Christ himself was excommunicated from the Jewish Church, but the whole Jewish Church by that act excommunicated itself. Let therefore churches beware how they exercise their discipline.

The question here may be asked, What shall be done with the member of a distant Church, who resides among us, but who has not yet united with us, if he should be



found guilty of sin? He should be regarded as virtually belonging to the Church whence he came, and all the facts in the case should be transmitted to it by us. This difficulty is experienced by our Western pastors. Thousands of our members immigrate from the East to the Great West without letters of honorable dismissal from the churches with which they were associated. They often stand for years as representatives of our church without uniting with it here, yet by their conduct they injure the church and dishonor Christ. The Churches whence they came, have long lost sight of them, and never think of calling them to account, and the Churches into whose bounds they have moved have no jurisdiction over them as they have never united with them. Our Luthern Zion is thus much misrepresented in the West. Thousands call themselves Lutherans, and are not; they are only such in name. Should not the Church have some practical way of reaching such cases?

Another difficulty is, that the excommunicated often apply to other denominations, and are readily received, with little or no examination. Thus the wholesome effects of discipline are neutralized, a premium is placed on sin? The world sees it, and sneers. The evil might be some what remedied by an interchange of delegations from one ecclesiastical body to another. But alas! the different denominations of Christians are too carnal to adopt a measure so salutary as this.



### ARTICLE III.

#### DANIEL'S SEVENTY WEEKS.

By E. GREENWALD, D. D., Easton, Pa.

DANIEL, the prophet, lived and prophesied between the years 604 and 534 before Christ. He was the fourth of the greater prophets, Isaiah, Jeremiah, and Ezekiel, being the three others. Nothing is known of his parentage or family. He was, however, of noble, or royal descent, and was unusually gifted and well educated. He was born in

Palestine, and was taken to Babylon, when yet quite young, with the rest of the Jews, at the time of the captivity, in the third year of Jehoiakim, or before Christ, about 604. His prophecies are very interesting and important from the explicitness, with which they predicted the leading events that took place during many future generations, both in the Jewish and Gentile nations.

The passage, chapter 9. 24—27, has always been regarded as, perhaps, the most important of all his divine predictions, as it very explicitly foretells the time of the Messiah's appearing, and a number of the events that succeeded it. As one of the most valuable and striking portions of the Word of God, it deserves much attention. Christians have a very great interest in it, and they ought to be very familiar with its true and proper interpretation. We propose to examine it closely and critically.

In the first year of Darius, the Mede, who ruled over Babylon, Daniel was in his own house in that city, reading, perhaps, the prophecies of Jeremiah concerning the affliction of Israel, which should endure seventy years, in their state of captivity. He was deeply moved with a sense of his own sins, and the sins of the people, which had brought such severe judgments upon the nation. The long time of sorrow was drawing to a close. Sixty nine of those sad years, of captivity were passed, and he now looked forward to the close of the seventieth, and prayed that God would in his own way, deliver the nation from the grievous yoke, under which it was groaning.

The prayer which he offered was heard. The angel Gabriel was dispatched from heaven to convey to the praying prophet, the decree which had been determined in the courts on high. He was not only comforted with the assurance of the speedy present deliverance of his people, but a revelation was also made to him of most important and glorious events that would take place thereafter, and that would change altogether the condition of the church and the world, As they had just suffered seventy years of captivity, and all the miseries resulting from their utter expatriation and transfer to a distant country, they would now be restored to their land, and enjoy its secure possession for seventy weeks of years, seven times the length of the period of their exile, and at the end of that time, the Desire of all nations, would himself appear, and reveal, as he only could, the future glory of his church, and the



reign of God among men. This is, therefore one of the plainest Messianic prophecies. It is full of Christ. It foretells the time of his coming; many of the particulars attending his coming; and much of the nature and object of his coming. Let us examine it, and see how clearly it reveals Christ and his Gospel. We will take up for consideration every important expression, and analyze it carefully and critically, in order to ascertain its meaning.

"*Seventy weeks*" — שבועים שבעים — "weeks seventy" — the numeral is put after the noun.\* A week is seven days, and seventy weeks are four hundred and ninety days. This would be only about one year and a third. But in this passage, for many sufficient reasons, a different construction must be given. It is seventy weeks, not of days, but of years. Let us examine some of the reasons for this construction.

1. We are expressly told in another instance, that in prophetic times a day stands for a year. In Ezekiel 4: 5, 6, we read as follows. "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days. So shall thou bear the iniquity of the house of Israel, \* \* and thou shall bear the iniquity of the house of Israel forty days. I have appointed thee each day for a year. This would seem to indicate the rule. It will hold good in other cases. It does apply in the instance before us. A day in this passage of Daniel, does stand for a year.

2. Because Daniel plainly has reference in this passage to the seventy years of captivity foretold by Jeremiah, and in which period of captivity Daniel was at this very time living. The seventy weeks which he describes by prophetic inspiration, are to compensate for the seventy years of bondage which the nation was then suffering. For seventy years they were exiled from their country, and were bondmen and bondwomen in Babylon. But God would deliver them from their oppression, would restore them to their land, and they should occupy it for seventy weeks and more, before new desolations, similar, and much more severe than this captivity, would befall the nation. Now, it is hardly to be supposed that this season of peaceful oc-

\* In support of the definition of שבוע as sometimes meaning a week of years—Gesenius cites: *Gellius Noctes Atticæ* 3: 10. *Censorin.* c. 14. *Aristotle Politica et Æconomica* 7. 16. for the use of its Latin equivalent, "*hebdomas annorum.*"

cupancy of their land, as a remuneration for their seventy years of exile and bondage, would be limited to but seventy weeks of days, or to one year and a third. A prophetic view of so short a period of respite from the desolations of war, would scarcely awaken a large amount of consolation in Daniel's breast.

3. It would seem, too, that in the number "seventy weeks," there is plain reference to the year of Jubilee, observed at the expiration of every seven weeks, of years, by the Israelitish nation. As Jesus said that a brother's offences must be forgiven, not only seven times, but seventy times seven, so here, in the abounding mercy of God, not only would he provide for a Jubilee, or redemption of property, and remission of debts, and restoration of lands at the end of a period of seven yearly weeks, or forty-nine years; but at the expiration of seventy times seven years, or four hundred and ninety years he would usher in a much more glorious Jubilee, when by the personal mediation of the Messiah, a redemption from indebtedness, and remission of sin, and restoration to forfeited estates will be made such as the world had not known before.

4. But finally, the absolute proof that not seventy weeks of days, but seventy weeks of years, is meant, is the fact that the Messiah predicted came, not at the end of seventy weeks of days, but seventy weeks of years. The prophecy declared that at the end of seventy weeks the Messiah would come. Now the Messiah did come, not in one year and one third from the time when the prophecy was uttered, but in four hundred and ninety years. This settles the question.

We proceed to the next expression.

"*Are determined.*";—*נִקְּדָה*—are appointed, fixed, decreed, and unchangeably determined, so that this period is certain.

"*Upon thy people, and upon thy holy city.*" This, of course, means Daniel's people, the Jews, and their holy city, Jerusalem.

"*To finish the transgression*"—*לְבַלֵּא הַפֶּשַׁע*—to cause transgression, sin, to end—to finish, complete transgression—to end punishment of sin—to cover, seal, shut up sin or transgression. This is a wonderful expression. It is, of course, intended to utter, not a threat, but a promise—not to declare penalty, but to announce a blessing. It describes precisely what is meant by the Psalmist when he exclaims :



"Blessed are they whose iniquities are forgiven, and whose sins are covered."

*"And to make an end of sins—לְהַסֵּד חַטֹּאת—*The idea is to seal, to take away, to remove punishment of sin as standing charged against the offender. The same word is rendered, in Lamentations 4:22, "The punishment of thine iniquity is accomplished." Sin is ended by being expiated. Jesus made an end of sin by atoning for it; by expiating its guilt, by bearing it away as a sacrifice. He said on the cross, "It is finished;" and John the Baptist said concerning him: "Behold the Lamb of God that taketh away the sin of the world." Who does not perceive the striking resemblance between the expressions in the Gospels, and that in the prophecy. In no way but this, has there ever been an end made of sin.

We proceed with our quotation.

*"And to make reconciliation for iniquity"—לִבְרֵר עוֹן.* This prediction has plainly had its fulfilment in the atonement of Jesus Christ. It is the word used for the sin offerings under the Levitical law, whereby an atonement is made for the sins of the offerer. Take, for example, Leviticus 4:20, 26; 5:18: "And the priests shall make an atonement for him, as concerning his sin, and it shall be forgiven him." It means precisely what St. Paul means in the passage: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit: that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Christ made reconciliation for iniquity, and he only. In him, therefore, and in him alone, this prophecy has had its fulfilment.

*"And to bring in everlasting righteousness"—וְלָהֳכִיף צְדָק עֲלָמִית—*to give, offer, put, set, deliver, make over, righteousness. And this righteousness is not a finite, or human righteousness, such as a finite man can work out. But it is "everlasting righteousness," of infinite merit, and, therefore, such only as belongs to God. It is set and given of God; it is, therefore, God's gift, and precisely such as the gospel everywhere represents Christ's righteousness as "declared," "counted," and "imputed" to those that believe. Who can fail to perceive that the prophet five hundred years before Christ, not only predicted his coming, but foretold almost as plainly as the evangelists who relate the history of his coming, the object effected by his coming?

Who can misunderstand the meaning and application of the passage, when he reads what St. Paul says in Romans 3 : 24—26 ? “Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.”

“*And to seal up the vision and prophecy.*” All the prophecies, visions, types, and symbols of the Old Testament being fulfilled in Christ as the object and ante-type to which they all pointed, were finished, closed up, and sealed. His wonderful dying expression on the cross: “It is finished,” said just what this prophecy says.

“*And anoint the most holy*”—קֹדֶשׁ קֹדֶשׁ—a holy of holies—consecrate a holy of holies. The holy of holies of the tabernacle had passed away. The holy of holies of the temple had been destroyed before the seventy years’ captivity. Now, therefore, the Messiah who would come at the end of the seventy weeks, or four hundred and ninety years, would anoint a true, and higher, and perpetual holy of holies. And what is that? Plainly, the new temple of the Lord, the spiritual Jerusalem; the Church of the new covenant. He consecrated a new and living way—he anointed a better sanctuary. The vail of the typical holy of holies was rent from top to bottom, only to open the way into the true holy of holies, which it only symbolized. St. Paul, as if commenting upon this very prophecy, says: “The Holy Ghost signifying that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, \* \* \* entered in once into the holy place, having obtained eternal redemption for us. \* \* \* Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, &c.” Can anything be plainer than this application of the prophecy to the new testament Church—the covenant of grace and mercy—to the throne of grace made accessible to all; the mercy seat, opened to the ap-



proach of every penitent sinner who comes in the name of Jesus?

*"Know therefore and understand."* For the purpose of making this revelation to man, the angel was commissioned to communicate this prophecy to Daniel.

*"That from the going forth of the commandment," i. e.,* the word or decree. It was God's word or decree proclaimed through the rulers of Babylon. They were only his instruments.

*"To restore and build Jerusalem."* This furnishes the point of time at which the period of seventy weeks begins. It is of the utmost importance to enable us to locate dates. We must analyze closely. It is not the command or decree, authorizing the building of the temple. This is one thing. The restoration of the walls, and towers, and edifices of the city, is another and distinct thing. It was under Cyrus, and in the first year of the reign of Cyrus, that the word or commandment went forth to rebuild the *temple*; not the house, and streets, and walls, and fortifications of the city, but the temple only. But as is fully related in Ezra and Nehemiah, many hindrances were offered to the work, and a long delay, and numerous interruptions occurred. Moreover, the jealousy of the Persian monarchs, of the power and independence of their conquered provinces, only permitted the Jews to rebuild their temple, not to erect a fortified city. It was not, therefore, in the reign of Cyrus that the decree or commandment *"to restore and build Jerusalem," i. e.,* to build its houses and streets, and to fortify it with its walls, and gates, and strongholds, went forth. We learn from Nehemiah (chap. 2 : 1 *et seq.*) that this only was permitted in the reign of Artaxerxes. The permission was granted, and the commencement of the work was made, in the 20th year of Artaxerxes, which was the 455th\* year before Christ. The work of restoring and rebuilding the city having thus been allowed and commenced in the 20th year of Artaxerxes, was, of course, not completed at once. Many years were required for this. Many difficulties and obstacles were interposed. They lived in turbulent times. *"The streets shall be built again, and the wall, even in troublous times."* Much was done by Nehemiah in a

\* For the fixing of this date, see the learned dissertation of Dr. Hengstenberg, in his *"Christologie des Alten Testaments."*

short time, but much more still remained to be done, before a city, such as Jerusalem became, rose up from the heap of ruins in which Nehemiah found it. We can have no difficulty in allowing all of the seven weeks, or forty-nine years, for its accomplishment. This will bring us to the year 406 before Christ. We will note how precisely and beautifully the prophecy was fulfilled.

*"Unto Messiah the Prince"* This, of course, is Christ, who is specially called "a Prince and Saviour." No one can doubt this application of the passage.

*"Shall be seven weeks, and three score and two weeks; the streets shall be built again, and the wall, even in troublous times."* It will be noticed that the seventy weeks are divided into several distinct periods; one period of seven weeks; a second period of sixty-two weeks; and in the next verse, third period of one week; in all seventy weeks. Now, observe how accurately the prophecy was fulfilled in the event. The first period of seven weeks was to extend from the "going forth of the commandment to restore and build Jerusalem," until its full completion, expressed by the words, "the streets shall be built again, and the wall, even in troublous times." Seven weeks of years, are forty-nine years. The work was begun in the 20th year of Artaxerxes, or 455 years before Christ. This is the starting point of time, when the seventy weeks commence. The termination of the seven weeks, during which the city was restored and built, is in the 406th year before Christ. From this period we must reckon the sixty-two weeks. Sixty-two multiplied by seven make 434 years. These 434 years will not only extend through the 406 years until Christ's birth, but twenty-nine years after his birth. Note how close is the connection between the prophecy and the history. We are brought to the 29th year after the birth of Christ, and the next year was the 30th of Christ's age, the very year when he began his public ministry as "Messiah, the Prince!" Is not this wonderful! Who is not affected with unbounded admiration at the minute accuracy of the divine predictions and their fulfilment?

Let us proceed with our notes on the passage.

*"And after three score and two weeks shall Messiah be cut off."* The Messiah, or the Anointed One, would meet with a violent death, and be "cut off" by wicked hands. It is wonderful, that he who came in answer to so many pro-



phesies, and after so much and such long expectation, should nevertheless be soon cut off, and that too, by those for whose benefit he came. But such was the prophecy, and strange as it is, so too was the fact of the history. If the prophecy had been mere fanciful conjecture, no doubt, it would have predicted a long and honorable career for the Messiah, for whose coming it had prepared such sanguine expectation. But as the prophecies really foretold what would come to pass, they merely foretold the facts as they would occur; and as the Jews really did crucify their Messiah, so accordingly, did the prophecies announce the fact.

*"But not for himself."* The idea of this is, that as the Messiah came to be a prince and ruler over his people, and to lead them to great prosperity and happiness, and they having, in their folly and wickedness, "cut him off;" he did not become their prince, and they were themselves cut off from being his people. He was "cut off," and the loss was "not for himself"—not his own loss, so much as the loss of those who cut him off.

*"And the people of the prince that shall come, shall destroy the city and the sanctuary."* After the Messiah should be cut off, and because he was cut off, and as a punishment for the crime of cutting him off, a heathen prince, with a great host, would come, and by them the city and temple would be destroyed. Is not here the destruction of the city and temple of Jerusalem by Vespasian and Titus, and their immense Roman armies, clearly foretold? Notice the order and succession of events as related in the history, and note too, how plainly the prophecy follows them up, or rather anticipates them, and makes them know before they occur!

*"And the end thereof shall be with a flood."*—Like a terrible inundation of angry waters, that bear down every thing before them, desolating city, and temple, and country, would be the dreadful war by which the Jewish capital, and their holy sanctuary, would be destroyed.

*"And unto the end of the war desolations are determined."* Not only would the war itself be like a flood or inundation of waters, overflowing and sweeping away the city, and temple, and people, but the desolation which it would produce, would be the permanent ruin of the whole country and nation. Every one who has read the history of the war by which the Roman armies under Vespasian and

Titus conquered the Jewish country about 37 years after the crucifixion of Christ, knows how completely this prophecy was fulfilled in the utter ruin of the city and temple of Jerusalem, the immense slaughter of the people, the carrying of thousands upon thousands into hopeless captivity, the entire destruction of their nation and civil polity, and the expulsion from that time to this of the original owners from the very land itself. The desolations determined, were the saddest that any nation suffered that we have ever read of in the world's history.

*"And he shall confirm the covenant with many for one week, and in the midst of the week, he shall cause the sacrifice and the oblation to cease."* Let us now review the numbers. We have had first seven weeks, during which the city of Jerusalem was rebuilt after the Babylonish captivity. Next sixty two weeks from that time until the beginning of Christ's ministry at 30 years of age, making in all sixty nine weeks. Now we have the last week making the full seventy, spoken of by the prophet. In the midst of this last week, the Messiah should cause the sacrifice and the oblation to cease. How was this! The answer is plain. Christ's personal ministry lasted about three years and a half, and then he was crucified, and his death constituted a final and full sacrifice and oblation for the sins of the world, once for all. He closed up the Old Testament economy, fulfilled all its types and symbols, finished and terminated the Levitical institutions, and did away with any more necessity for animal sacrifices in expiation of human sins. And all this he effected in the middle of this last week, by the sacrifice of himself on the cross.

And during this one week "he confirmed the covenant with many"—*i. e.* with many Jews. During the first half of the week, and before his crucifixion, he personally taught the people, and preached the Gospel of the kingdom unto them, and many heard him gladly, and the covenant was confirmed with them, by their baptism, and admission into the New Testament Church. During the last half of the week, or three years and a half after the death of Christ, his apostles were confined in their preaching to the Jews alone, and their preaching was attended with a wonderful degree of success, larger indeed than at any time since. The covenant of grace was confirmed with many, as on the day of Pentecost, when three thousand were at one time admitted together with their children, by baptism, into the Christian church, or kingdom of grace, and many others



in various parts of the land believed and were also admitted. But after this time, the conversions of Jews to the Christian faith, in a great measure, ceased, and the labors of the apostles were principally occupied with the Gentiles, who took the place of the Jews in the covenant which they rejected and despised. *Who* does not admire the wonderful prescience of God, by which he sees into the remote future, and all its events are present to his divine mind! and who does not also remark the benevolence which induced him, for the instruction of men to reveal some of these future events to his prophets, and by them made known to mankind?

What yet remains of this remarkable prophecy, simply declares the absoluteness of the ruin for many, many centuries, of the Jewish polity, with an intimation however, of a time of deliverance when the time of the consummation shall come. "*And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*" In the midst of the account of the ruin and devastation which the Jewish people are destined to suffer, there is a ray of promise and hope, that this desolation would once come to an end, and that in the consummation of all things, there would yet be a blessed future for that wonderful people. And their remarkable preservation, scattered as they are among all nations, without a settled habitation, or national polity, and yet clinging with the pertinacity of an undying faith, to their traditions, and to the hope of a future deliverance, affords full confirmation of the confidence which they feel. Here this wonderful prophecy ends, the curtain drops, and what the future will be, is left to other predictions to disclose.

What are some of the reflections that suggest themselves to our minds on a review of the discussion of this subject?

1. *We are sure of the divine inspiration of the scriptures.* The mind of God is in it. No mere human intellect could foresee, and foretell so minutely, what would transpire in regular succession for hundreds of years. He that candidly sits down to the study of such a passage as this, and takes into his mind its full meaning, must rise up with the profoundest conviction that the Bible is the sure Word of God. Than this, there is no other rational conclusion possible.

2. *We perceive the superintending Providence of God over the affairs of the world.* God rules. The destiny of nations and individuals is in his hands. He holds things firmly in his grasp. How confidently we may rely upon the wise and benevolent ordering of events! Things are not left to mere chance, or turn up at hap-hazard, but occur in strict conformity to a well ordered plan. God will glorify himself of human affairs. However confused they may seem to our view, they are all moving in strict regularity, and in the perfect fulfilment of the divine Providence that controls them. Men act freely, and are responsible for their actions, but God will make even the wrath of man to praise him?

3. *We learn that Christ is the Messiah.* This passage is one of the numerous proofs that makes this absolutely conclusive. The prophecies point so plainly to him as to leave not the smallest doubt on the subject. It is impossible that Jesus should not be the Messiah. If such proof is unreliable and not conclusive, then there cannot be certainly in any case whatever. As with a ray of light from heaven, the Messiahship of Jesus is established.

4. *We learn that the Gospel is what the prophets declared it would be.* This prediction not only declared the fact of the Messiah's coming at the time determined, but also described the peculiar nature of the Gospel as a system of atonement for sin, and pardon for men's transgressions. It not only pointed to a Messiah, but it also described the character of his work. This is of great importance. It was misunderstood by the ancient Jews, who expected a different Messiah, and assigned him a different kind of work altogether; and some men now, who even call themselves Christians, deny the work of atonement, on the ground of which, the forgiveness of sins is extended to men. This prophecy, uttered many hundred years before Christ's coming, distinctly designates him as "finishing transgression, making an end of sins, making reconciliation for iniquity, and bringing in everlasting righteousness," the very work of expiation for sin, and satisfaction to justice, on the ground of which our justification before God is effected. This fact is of the highest value to us, and assures us that the view held by evangelical Christendom, of the nature of the Messiah's work, is the only correct view.

5. *We have the fullest warrant for a strong faith.* There



is no room for doubt. Every thing tends to confirm our faith. The more our knowledge is extended, the firmer foundation have we for our faith. It rests on the rock of eternal truth, and every attempt to dig down in order to discover its foundation, only reveals how strong the rock is, and how immovably it is embedded. An infidel writer has said: "A wise man proportions his faith to evidence." Precisely so. The Christian's faith rests on evidence. He has a reason for his hope, and he can render a reason. He has the strongest evidence. He does not believe without evidence. He requires evidence. He must have good and sufficient evidence. What he needs, he has. Having it, he believes. He does not refuse to believe, in the face of good and sufficient evidence. He does not shut his eyes to the light. He does not resist the force of evidence. He does not repress the convictions which evidence produces. He is a strong believer, because he has strong evidence. He is at once the happiest, and the most rational of men.



## ARTICLE IV.

### THE MILLENNIUM. REVELATION OF JOHN. CHAP. XX.

By Prof. J. F. WILKEN, of Pennsylvania College.

*Damnant et alios, qui nunc spargunt Judaicas opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis.—Confessio Augustana. XVII. 5.*

THE emperor Domitian, one of the most wicked and cruel tyrants Rome ever had, was assassinated in his chamber, his own wife, Domitia, no less wicked than himself, being implicated in the conspiracy, and the republic declared, September the 18th, A. D. 96; but the second thought, afraid of the monster of so many heads (the Republic) prevailed, and resulted in electing the aged, wise, and meek senator, M. Nerva, his successor, who, after having adopted and designated M. Ulpian Trajanus, a Spaniard by birth, a man prudent and firm in principles, his successor, died in the month of January, A. D., 98, having reigned only sixteen months; and Trajanus, on his

return from Syria, died in Selinus, a city of Cilicia, in Asia Minor, in the winter, A. D. 117. By the concurrent testimony of the most reliable witnesses of ancient times, St. John, the apostle, was exiled to the lonely isle of Patmos, one of the Sporades in the Mediterranean Sea, during the most severe persecutions of the Christians which took place by order of Domitian, who devised the extermination of the Christian race, by depriving the flocks of their shepherds; he was released and restored to his charge in Ephesus, under M. Nerva, where he died a natural death, and was buried in Ephesus during the government of Trajan. Consequently the book of Revelation, which in its present form, at least, was written after his restoration (cf. Rev. 1 : 9 : “*I was* in the isle that was called Patmos) appeared at the very verge of the first and second century of the Christian era, and fixing the year A. D. 100, for its completion, we cannot deviate very much from the truth. These external, historical testimonies are confirmed by a most accurate agreement with the internal proofs of the book itself. In chap. 1 : 9, we find the names of the author, the place and the time when he received his revelation, also how necessary this light in darkness was for his consolation, for the patience and faith of his persecuted fellow-Christians, and for the hope and assurance of all future ages, by which the trials, deemed necessary for their Christian accomplishments, might be overcome. In opposition, therefore, to critics, who have thought the remarks contained in chap. 1 : 9, superfluous for the first readers, and, therefore raising suspicion in respect to the authenticity of the Revelation, we adore the wisdom of Providence in suggesting this verse to the writer, in order to meet future doubt respecting the authorship, being fully convinced that a man who was able to write the Revelation, was incompetent to write a falsehood.

Chap. 13, containing a history of the persecution under Domitian, and of the relief under Nerva, as a type of the future condition of the Church, shows us the very names of these two emperors; apocalyptic names of course, as even wisdom forbade a plainer. Cf. v. 9, 10. After having aroused the attention of the reader by the words: “If any man have an ear let him hear, St. John describes the fate of Domitian, with the unmistakable expression: “He that leadeth into captivity, shall go into captivity; he that



killeth with the sword, must be killed with the sword," and finds therein the ground for patience and faith of the saints. In v. 18 again, after having invited reflection by his, "here is wisdom," St. John asks: "Let him that hath understanding count the number of the beast: for it is the number of a man," and whosoever knows the numerical worth of the Greek alphabet, will also know that Μ. Νέϋορα ( $\mu=40$ ,  $\nu=50$ ,  $\epsilon=5$ ,  $\rho=100$ ,  $\omicron=70$ ,  $\alpha=1$ ; total=666) is meant, and his number is six hundred threescore and six.

Chap. 3:11, containing the history of the two witnesses, of the divine law, by which the Lord commands his will, and of the gospel, by which he offers his grace, or the history of the canon, which commences with the completion of St. John's Revelation, points us also to the year A. D. 100; for adding to these one hundred years the three days and a half, or forty-two months, twelve hundred and sixty days, during which they prophesied in sackcloth, etc., we reach 1360, the very year in which John Wiclif published in Oxford his English translation of the Bible, and the spirit of life from God, entered into them, and they stood (like little children) upon their feet (v. 11), and adding to 1360 the remaining half, a day of one hundred and eighty years, we reach 1540 (Luther translated the Bible from 1523 to 1534, and died 1546), the very epoch when not so many copies could be printed as the demand required, and while the friends of the Reformation exalted them to heaven, its enemies beheld them with terror and awe; and their hatred occasioned that great earthquake, which resulted in the Thirty Years' War.

By the concurrence of these internal evidences with the unbroken chain of historical witnesses, of the first three centuries, through Ignatius, of Antioch, and Polycarp, of Smyrna, the disciples of St. John, reaching in that very period, which gave origin to the book, the authenticity of no other Scripture seems to be so well established. No wonder, therefore, that until the fourth century, its character was undoubted, and its genuineness was universally acknowledged. Then the Millenarian controversy arose and distracted the churches, the mysterious character of St. John's Revelation, which the declining Christianity was not any more able to understand, nor to appreciate, being extensively employed in the support of those new and extravagant doctrines. It was not for want of historical evidences, but for the odium, which he threw upon

the innocent cause of the much-complained disorders of his time, that Eusebius closed the catalogues of the books, universally acknowledged, with that disparaging remark: "After these, if it be thought fit, may be placed the Revelation of St. John, concerning which we shall observe the different opinions, at a proper time." And in another place: "There are, concerning this Book, different opinions. To arouse suspicion against a book, which must fill every one, that understands and appreciates it, with admiration and enthusiasm for Christ's cause, and on whose contents St. John does not bestow too high praises, in maintaining: 'Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein,' was the first link of that long chain of injuries and disorders, the Millenarian errors have occasioned within the boundaries of the Christian world." The culmination of folly and fanaticism, indeed, was reached when, in the time of the Reformation, Thomas Muenzer, the instigator and champion in the *'Peasants' War*, (Bauernkrieg) in Saxony, and John Matthys, a baker, of Harlem, John Bochelsohn, a tailor, of Leyden, and Knipperdolling, a citizen of Muenster, inaugurated the kingdom of New Jerusalem, in the city of Muenster, in Westphalia, and gave the Roman party thereby, a plausible and long-wished for pretext, to raise the arm of worldly power, which struck them so deservedly, also against the Reformation, that so unjustly was denounced as the fountain of all cruelties committed by the fanatics. Luther, indeed, disavowed all connection with those eccentric deviations from true Christianity, denouncing and battling with them in his writings, as well as from the pulpit. In the Augsburg Confession, XVII. 5, it is expressly stated: "In the like manner are also rejected some of the Jewish notions, which are also now circulated, that, namely, prior to the resurrection of the dead, the saints and pious will establish a separate temporal government, and all the wicked be exterminated." And yet, not alone in the time of the Reformation, but the present day, the Roman Church endeavors to ascribe those shades in the history of the Church, to the evangelical faith. Of less importance may be considered the Millenarian disorders, that have occurred in the United States, and as they are yet fresh in the memory, they do not need to be dwelt upon: but taking a review of the history of the Chiliastic doctrines,



and of their deleterious influence in the course of Church history, we are scarcely able to refrain from the ardent wish of eradicating, in the boundaries of the Christian Church, the idea, that before the general resurrection, under the visible government of Christ, a kingdom of the saints would be established, and would last a thousand years. This doctrine being a remnant of the carnal expectation of the Jews, who were not able to comprehend the spiritual meaning of the visions of the prophets, announcing the Advent of the Messiah under the representations which are derived from earthly relations, would never have attained the power, which it sometimes has exercised upon the minds of believers, if the Millenarians were not under the impression of having the Bible in their favor, while falling in the same error, by which the Jewish commentators were misled. And yet we cannot trace such a doctrine in the inspired word of God; even the twentieth chapter of the Revelation of St. John, if rightly understood, is so far from sustaining this doctrine, that it rather stands in direct opposition to it. But in order to understand this chapter, we ought to consider it, not by itself, but in connection with the system of the whole Revelation. An accurate exposition of its contents would, therefore, be here proper. This, of course, cannot be expected in a few pages, allowed the writer in a Quarterly; hence we intend to present only the outlines in the smallest possible compass, so far as they may appear indispensable to the comprehension of the chapter in view, reserving the detailed exposition of the contents, and the arguments, by which the correctness of the interpretation may be sustained, to another occasion.

The condition of St. John, the last of the apostles yet living on the earth, who had faithfully served his Lord almost to the close of the first century, and who, at an age of almost one hundred years, was driven into exile, destitute of the comforts of life and that sweet communion with his "little children," and the condition of the Christian Church, that seemed doomed to extermination, one member after another passing away, which St. John perceived in spirit, with feelings more tender than those of a caged hen, which sees her young, one by one, carried off by the hawk, afforded sufficient evidence why our blessed Saviour was not satisfied to feed his flock only with that parting promise, "Lo, I am with you alway, even

to the end of the world," but made good his word with a great voice, as of a trumpet, saying: "I am Alpha and Omega, the first and the last." As he bade Thomas, after his resurrection, to thrust his finger into his hand, and his hand into his side; so, through the medium of the senses, in visions perceptible to the eye and to the ear, he announced: "Jesus Christ, the same yesterday, to-day, and forever." Him whom our Creed confesses as "*sitting* at the right hand of God, the Father Almighty," in order to express his divine authority, whom St. Stephen sees *standing* at the right hand of God, prepared for his assistance, St. John sees *walking* among the seven candlesticks in his agency, scrutinizing everything, and governing and helping where it was needful, and in such features, significant, both to the congregation and to their pastors, by which it is apparent what we may expect from him, and what he expects from us.

That the character, in which the Saviour appears and which explains the information and comfort, we may desire in respect to his eternal kingdom, and all the following visions expounding minutely the different phases of the same, may not be misunderstood and misrepresented, St. John himself added every where the interpretations of the visions, which were suggested to him by the inward inspiration of the Holy Spirit, and appended to every vision the key which properly applied, will open the mysteries, so that we never shall be at a loss to find the truth, to be conveyed into our minds. So in Chap. 1: 20 we find the key by which the mystery is opened; the seven candlesticks designate the seven churches, and the stars, the shining light upon them, the angels of the churches, the holy ministry, including its two-fold vocation, as messengers of the Lord toward the congregations with the word of God, and as messengers of the congregations towards the Lord with the prayers of the saints. In Chap. 2 and 3, through the sevenfold key, "He that hath an ear let him hear, what the Spirit saith unto the churches," we are advised, that although the seven were historical churches, yet they are to be considered as types of the churches of all future ages. Whether we take them as representative of seven coexisting phases, each of which extending from the apostolic era to the consummation, or as seven successive periods, each of which encircling a grand evolution in church history: in either case they furnish mirrors, in which denom-



inations, congregations, and christian individuals may behold their faces and their destiny; and how sad that of these mirrors showing true pictures without flattery and delusion so little use is made in the Christian world. After the prophetic history of *the Churches*, the earthen vessels containing the treasure of *the Church*, the Revelation proceeds in Chap. 4 to the history of the Church, in its widest sense, *i. e.*, to the plan and development of the kingdom of heaven, commencing with the universal revelation to mankind, or natural religion. As we are advised by the key v. 11 (for thou hast created all things), we have here to fall down before the Father Almighty, Creator and Preserver of all things upon his throne, and worship a wise and good Providence that has created man in his own image and of dust (in the midst of the throne and round about the throne) and rules man in his four-fold phases of existence as savage, civilized, enlightened and religious being, (lion, cow, face of a man, flying eagle) and has provided man with ample abilities for knowing him through the innate consciousness of his dependence on the will of a Supreme Being, and through a reason, that may find the Creator in his works every where (full of eyes within and without)

No nation has as yet been found destitute of religious faculties and all religion is right in its origin, but may prove wrong in its development under the influence of human unrighteousness and vanity (Rom. 1 Chap.) To this vanity of man no regard is paid in Chap. 4, but sin comes in with Chap 5. And as together with the curse of sin in Paradise, the Redeemer is introduced, who shall bruise the serpent's head so Chap. 5 introduces him, who is the centre and soul of the history of mankind. Commonly they mention two Advents of Christ, in flesh and for judgment: but as the first is preceded by his prophetic or providential Advent (St. John 1: 4 and 10), and the latter by his spiritual Advent within the Christian Church, we rather have four Advents of Christ, or one general presence, of four different phases. This universal presence and agency are described in Chap. 5, and Christ is represented as Prophet, who has solved the problems in the history of mankind, the paradoxes, which were considered to be in conflict with an all-overruling Providence, and which no system of philosophy or religion has ever been able to solve, and is presented as a Redeemer who has redeemed us to God by his blood; and as King of Kings,

who makes his followers kings and priests whom heaven and earth must serve, but who themselves serve, with all they are and have, their Lord.

The book, therefore, which the Lamb took out of the right hand of him that sat upon the throne, is the book of the history of the human family, and the seven seals, which the Lamb has broken, are the mysteries, the problems of history, solved by the Christian religion, to which the representatives of humanity point with terror and indignation. In Chap. 6, the lion of the human race, the savage state where might, not right, governs, points out tyranny and slavery; the calf, the civilized state of nomads, agriculture and manufacture, where property is held, points to war, destroying lives and property; the third, living with a face as a man, but not, having reached the reality of a true man, an enlightened state, but without the influence of religion, with all his toiling spiritually and mechanically points to want and famine; and the flying eagle, a state of living by faith and striving unto a spiritual home, his world, with all consciousness of his immortality sees himself surrounded on all four quarters by death and the grave. But more shocking than these is the fifth seal, where we find the true children of God slaughtered at the foot of an altar, upon which they brought their thank-offerings, and that, in the sixth seal, the whole nature of which the Creator has made man lord and master, is in revolt and enmity against him and strikes him with terror and despondency, when he feels himself overpowered by the sublime phenomena of nature and helpless to the uttermost.,

In the seventh seal we might expect "the prosperity of the wicked," but this seal is solved under the seven trumpets, the natural and arbitrary punishment, both in this life and in the life to come, of idolaters and the wicked (cf. key Chap. 9: 20 and 21) and the fifth trumpet declares particularly the sway of Satan and his angels, and the sixth trumpet the internal woe of the worm that never dies and the fire that is not quenched. But as the servants of God are exempt from those internal woes and protected from the external miseries of the wicked, the elect of the old dispensation (Chap. 7: 1—8) and of the new dispensation (v 9—14. key: v. 15—17) are sealed beforehand, in the same way, as the door posts of the houses of the Israelites were indicated by the blood of the Lamb, and passed over, while all the first born in the land of Egypt were slain



by the destroyer; for which forbearance thank offerings are burnt by the saints in heaven and on earth (Chap. 8: 1—5). The seventh trumpet (key: Chap. 11: 15) contains the uttermost misery of the enemies of God, who in defiance of their endeavors to overthrow the kingdom of heaven, must witness, yea must help involuntarily and unconsciously, that the kingdoms of this world become the kingdoms of our Lord, and who, being instrumentalities in accomplishing the most blessed designs, are at the same time the objects of his wrath, poured out over them from the seven vials. This being finished the period of the present condition of the earth has reached its end, the Christian dispensation being the most perfect and last for man in his present state. Cf. Chap. 10: 5—7. If, therefore, the book which the Lamb took from him that sat upon the throne were the universal history of mankind (profane history,) the little book must be the Church history, commencing with Chap. 10, being in the mouth sweet as honey, for it preaches that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life, and that victory at last is not doubtful; but in the belly bitter, because salvation cannot be had without digestion of grace through repentance and faith, and victory cannot be gained without the severest struggle and most dire trials, deemed indispensable in order to become perfect through sanctification and thereby able to participate, in the eternal bliss and inheritance, laid up for those that have overcome the world. Chap. 11: 1 and 2 (Rise and measure the temple of God etc) is the key for the correctness of our interpretation: After the history of the two witnesses of the canon, for which we refer to the introductory remarks of this article, the seventh trumpet announces *the contents* of the testaments commencing with the old testament (key Chap. 11: 19, "And there was seen in his temple the ark of his testament.")

Chap. 12, therefore, unfolds the history of God's people under the dispensation of the Old Testament. Analogous to the dream of Joseph, that the sun and the moon and eleven stars made obeisance to him is the history of the woman clothed with the sun, the glory of God, and the moon under her feet, the visible world serving her for the accomplishment of her vocation, and upon the head a crown of twelve stars, representing the twelve tribes. The time

of her promise reached from the woman's seed in Paradise, to Moses, and the time of travailing was under the curse of the law, until she brought forth the man-child, while the red dragon stood already prepared (Palestine being conquered by Pompey 63 before Christ;) and this ruler of all nations was, by his ascension, caught up unto God and to his throne, previous to the Jewish war. This war is pre-figured by the combat in heaven of Michael, the guardian angel of the Jews and the Dragon, under whose influence the pagan government of the Romans was acting. The serpent persecuted the woman and cast out of his mouth a flood of water, poured his armies, crossing the Mediterranean Sea, into Palestine, destroyed Jerusalem, persecuted the Jews under Claudius etc; but to the woman were given two wings of a great eagle, one wing reaching through Asia Minor, Greece and Italy; the other through Egypt, meeting one another in Spain; that she might fly into the wilderness, where she found no home for herself, until the time of her curse had reached an end. Up to the expiration of the 1260 days, *i. e.* the time of the Reformation, the condition of the Jews who were not permitted to hold property, and were driven like beasts into their quarters and alleys at sunset, was indeed wretched; but when the curse, which Providence had provided to terminate with the Reformation was removed, they were to be engrafted again in the fulfilment of time. Here the important question arises, is this owing to the tardiness or unworthiness of the Protestant Church, whose vocation it is by the Divine dispensation to re-engraft them, that so little has been accomplished so far? By the key, Chap. 12: 17, that the Dragon made war with the remnant of her seed which have the testimony of Jesus Christ, we are directed to expect (Chap. 13) a history of the persecution of the Christian Church by the pagan Romans, as is already intimated in the commencement of this essay; but the days of John being the type of the future condition of the Church, M. Nerva is to be found again in the mixture of the Christian and pagan elements in the Roman Church. It is remarkable enough, that the number 666 is found not only in M. Νέρωνα, but also in Λατρευος; and that this may not be considered accidental, but providential, John himself explains, (Chap. 17: 8) this to be the beast that was, and is not, and yet is; *i. e.* the paganism that was in the first three



centuries of the Christian era, was abolished by Constantine, the Great, and is yet in the Roman Church.

We cannot refrain from directing our readers to the literal fulfilment of that prophecy, "And go into perdition," explained more fully in Chap. 17 : 18 which is transpiring in our day, for in the commencement of the present struggles, in which the temporal power of the Pope is fading away, there were, indeed, ten horns, kingdoms connected with the Papal See, Sicily, Sardinia Lombardy, France, Spain, Portugal, Ireland, Belgium, Bavaria, Austria; the Roman Government is not destroyed by Protestant Princes, but by the Roman Catholics themselves.

That part of the Revelation from Chap. 13 till the 19, to the most solemn final sounding of the seventh trumpet, contains the past present and future history of the *Christian Church*. The seventh trumpet includes the seven vials of wrath, which are poured out on those who enjoy the light of the Gospel without improving it, and who, eating the bread of the Lord, lift up their heels against him; and also includes the doom of Babylon, the ungodly confusion of Christian and pagan worship. This section therefore is the most important part of the book for the present time and worthy to be contemplated most accurately and carefully. But as this would require us to discuss topics in Church history, for which we have neither space nor time, and as mere allusions to the subject would not answer our purpose (*brevis esse studeo, obscurus fio*), we will here close the developement of the contents of Revelation. The course we have taken so far, is sufficient, to lead us to the conclusion, that those two solemn terminations, Chap. 19 : 10 and Chap. 22 : 8 and 9: "And I fell at his feet to worship him, &c." close also the two phases of the divine dispensation which are separated by the second advent of the Lord, and are styled by, St. John : ὁ αἰὼν ὁύτος and ὁ αἰὼν μέλλων or ἐρχόμενος, *i. e.*, time and eternity. Therefore ὁ αἰὼν μέλλων, introduced by a solemn introit; "And I saw heaven opened," Chap. 19 : 11, begins with the second Advent of Christ, the Resurrection and the Last Judgment. There we meet in Chap. 20 with "the thousand years" which gave origin to the Millenarian doctrines. Considering, that names and numbers through the whole Revelation are used symbolically or apocalyptically, in which under the literal meaning a deeper sense is hidden, and is to be found by means of hints annexed to them, we

scarcely expect the naked expression of a thousand civil years, chiefly in that section of the Revelation, where time and earthly views have ceased and things of heavenly nature and order are only prefigured by terms, derived from our present condition. We feel, in viewing this stranger of a thousand years, as the Lord did, when he came in, to view the guests Math. 22: 11-13. "And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him in outer darkness: there shall be weeping and grashing of teeth". Although these words of the Lord are not spoken in relation to the thousand years, and are used here only as introducing adequate expressions; yet we have the plain command of the Lord, by which we are strictly forbidden, to regard the expression of a thousand years in the sense of a thousand civil years. In Chap. 10: 5-7, introductory to the seventh trumpet, the angel lifted up his hand to heaven and swore by him that liveth for ever that there should be time no longer, but in the days of the seventh angel, the mystery of God should be finished. If the voice of the seventh trumpet reaches to Chap. 19: 10, time then has ceased, and to use a familiar expression, timeless eternity commences, where a thousand civil years are nothing but an insupportable stranger. This being admitted, the question arises, What then is to be understood by a thousand years? These thousand years, being contrasted with the expired *ὁ αἰὼν οὗτος* before the second advent, can have no other signification, than what is to be expressed by *ὁ αἰὼν μέλλων* that is *αἰῶνες τῶν αἰώνων*, world without end, eternity, and this explanation is well grounded in biblical expressions of an analogous character. For if in Ps. 90: 4 and 2. Pet. 3: 8, it is said, that one day is with the Lord as a thousand years, and a thousand years as one day; then one year is equivalent to three hundred and sixty-five thousand years, and one thousand years to three hundred and sixty-five millions of years. But this interpretation seems to be inconsistent with the words *v 7 ὅταν τελεσθῇ*, as they are commonly understood. It is very important to have the correct interpretation of those words, in order to understand the whole, and therefore we ask the indul-



gence of the reader, for saying a few words in reference to grammatical topics. The word *τελέω* originally *to weave*, means *to work, to accomplish, to finish*, hence *φόνον τελεῖν to commit a murder, γάμον τελεῖν to marry*. By a verb is not only declared, what comes to pass, but also when it comes to pass. Hence in our language the six tenses, three of which being absolute compare the time of action only with the time of declaration thereof, the three others being relative, compare two actions with another and then together with the time of declaration. But the Greek language, more perfect than any other with which we are acquainted, has besides these six tenses, a tense, which the grammarian significantly styled aorist (ἀ privativum and ὤρα, timeless) which has the radical of the present, the characteristic letter of the future and the augment of the past (τύπτω, τύψω, ετυψα) and includes all three times, or refers only to the fact, related by the verb, without particular reference to time. Although the indicative mood and participle is used as an historical sense for relating facts (Latin: perfect; French: défini; German and English imperfect, because there is no aorist in these languages,) yet the aorist is not always to be translated by a past tense. All knowledge derived from experience, for instance, is expressed in Greek by the aorist, in German by the present in English by the future; *e. g.* ὁ ἥλιος ἀνέδυσεν (ἐαυτὸν) ἐν ἀνατολαῖς καὶ κατέδυσεν ἐν δυσμαῖς; German! *Die Sonne geht in Osten auf, und im Westen unter*; English: The sun *will* rise in the east, and set in the west. The idea of time still further recedes in the moods and it depends on the connexion with the other members of a sentence, and chiefly on the conjunctions, by which the dependent members of sentences may be governed, which tense in other languages may be adopted. But the conjunction ὅταν with the Conjunctive introduces the condition, under which the predicate of the principal sentence comes to pass; and ἄχρι with the Conjunctive points to an expected limit. Hence Chap. 11: 7. ὅταν τελέσωσεν is to be interpreted: if the two witnesses shall finish their testimony, the beast, etc. shall make war against them, *i. e.* whenever the gospel is preached, the devil will oppose, or according to the German adage: Where the Lord builds a Church, the devil erects his chapel close by. And so Chap. 20: 7, ὅταν τέλεσθῇ τ. χ. ε. is to be understood, if the thousand years shall come to pass, then Satan shall be loosed; the coming into being of the first fact will be the

condition under which the second fact comes to pass also ; while eternity is going on, Satan shall be loosed for a little season—So also Chap. 15:8 ἀρχὴ τελεσθῶσιν is the connexion: The wrath of the Lord upon those, that bear the Christian name, and do not improve by the divine grace, but labor to destroy the Christian Church, is so great, that the temple from the vials of wrath, filled as if it were with burning coals, is full of smoke, that no man will be able to enter into the temple, until the seven angels, proceeding from the temple commence their message of pouring them upon the earth. So also Chap. 20: 5 the rest of the dead, besides the elect of the first resurrection, lived not again until the thousand years were going on, *i. e.* the universal resurrection takes place within the thousand years, or what is the same, not until after the second Advent of the Lord. So also v. 3. the truth is expressed, that Satan shall deceive no more within the period following the second Advent of the Lord, or that temptations shall cease for ever and ever. Hence the connexion of sentences in Chap. 20 is as follows :

1. Satan is bound forever; the temptations are trials, experienced under the influence of Satan and opposed by the Holy Spirit, which are necessary for man in the present preparatory course for future destiny, in order to accomplish his sanctification and to make him susceptible and capable for the enjoyment of future bliss and his inheritance in heaven ; these trials will cease with the second Advent of the Lord, when according to the dispensation of Providence, the Earth and its inhabitants shall have reached the termination of their present condition under the influence on the one hand of sin and perdition, on the other of redemption and justification.

2. Whereas the blessed Lord has not only exempted his true followers from being judged and condemned, but has promised them to sit upon thrones for judging the world (Matt. 19 : 28 ;) the elect partakers of the first resurrection are introduced to sit down upon thrones as assessors of the Lord in the Last Judgment and to live and reign with him forever. It is apparent, that Satan was to be bound beforehand, as there is no man that sinneth not, and Satan has a claim to all sinners, and therefore the accuser (κατ' ἄγορος) was to be absent when those, saved by grace and faith, were to be established in the seizure of their eternal inheritance. The Lord has not only power, but



also a right, to dispose of his enemy whom he has conquered by his vicarious death on the cross and his glorious resurrection, according to his wisdom and his good pleasure.

3. Yet Satan must be loosed for a little season as the advocate of his followers. Taught by a sad experience we know very well that infidels, not satisfied with depriving themselves of their own salvation, endeavor to destroy the happiness of the children of God; we are not at all surprised that Satan, (envy, lying, murder, being the predominant features of his character and of the character of his armies,) deceives his own people into vain and useless attempts of fighting against the beloved city. Gog and Magog, Northern nations of a more fabulous character, perhaps the ancient Scythes, were considered in old ages as patterns of wickedness and cruelty, and are therefore the worthy representatives of Satan's hosts. Their attempt to compass the camp of the saints, could, of course, not be made, before the "*fait accompli*" had established the saints in their promised inheritance, which as a pretended infringement upon his rights, Satan used as pretext of his foolish attempts, and as the saints were unconditionally saved, he and his armies were unconditionally condemned; for he that believeth not is already condemned.

4. Between these two extremes, there is to be found an immense number of an intermediate condition, that belonging to the second resurrection, shall be judged according to the rules Christ and his inspired apostles have established. Matt. 25. Rom. 2 : 6—11 etc.

They shall be conditionally saved, or condemned, as their names are found, or not found in the Book of Life. We have here introduced a subsequent order of time in a condition, in which, we have pointed out, time has ceased; in order to escape a censure that may seem deserved, we may be allowed to offer some apology for it. When St. Paul was caught up into Paradise up to the third heaven, he heard "unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12 : 1—4), words, which cannot be uttered, and, if they could, can not be understood, hence, as long as our thoughts are confined to the boundaries of time and space, attributes of changeable and perishable things, we must be either utterly destitute of a knowledge of heavenly things, or must accept it under a bodily frame, accommodated to our apprehension. Therefore the Lord in-

forms us of the condition of the heavenly kingdom only in parables; and St. John even in the second part of his Revelation, where heavenly things are to be explained, dwells upon earthly conditions in order to convey, through them, the knowledge of heavenly things. To the same necessity we also must submit, so long as we are bound by the laws of our imperfect nature. If instead of this grand and amazing display, we find in Chap. 20, we would be satisfied with a poor, naked idea; we might infer, that we find here expressed truth which is not only in harmony with all other parts of the inspired word of God, but brings into harmony what else seems to be contradictory (salvation by faith, and judgment according to deeds) by this solemn declaration, that the faithful and elect, partakers of the first resurrection, shall be saved by faith unconditionally, that the wilful adversaries of the Lord's dispensation, the children of wrath, shall be condemned unconditionally; that the intermediate people between those two extremes shall be saved or condemned conditionally according to their deeds in this life.

Here we might close our remarks. We have endeavored to explore, by a careful adaptation of means, which the genius of the Greek language furnishes to the object in view, the true sense and meaning, which the holy writer intended to convey to our minds; and have proved the result by comparison and found it in conformity with the other parts of the Book of Revelation and of the revealed truth of the whole Bible. But as the object in view, the doctrine of the Millennium, is so highly important, and has been a topic of dispute through many ages, we will offer some additional arguments, by which the correctness of our interpretation may be further confirmed.

1. Without discussing the important question, that has engaged the philosophical and theological systems of all the times, πότεν τὸ κακόν, whence sin and misery? we only infer, that St. John, in accordance with the Bible-truth in general, derives it from Satan, whom he designates a liar and murderer from the beginning (St. John 8:44; 1 John 3:8). If Satan is shut up a thousand civil years, that he should deceive the nations no more, how then is it, that after the expiration of these thousand years, he will be able to gather from the four quarters of the *earth* an army, the number of whom is as the sand of the sea? Is it not likely, that, his influence being restrained, under the influence



of the holy Spirit, after some generations sin on earth would have disappeared totally ?

2. In accordance with the promise of him, whose name is Amen, St. John reports : And I saw thrones, and they sat upon them, and judgment was given unto them ; but would it not be for these assessors of the last judgment too tedious and derogatory to their heavenly glory, dignity and happiness, to tarry upon their thrones, until the thousand years had expired, and the last judgment would commence ?

3. In Rev. 10 : 5, 6, the angel, standing upon the sea and upon the earth, lifted up his hand to heaven and swore by him that liveth forever, who created etc, that there should be time no longer, but with the voice of the seventh angel the mystery of God should be finished ; would it not be charging the same angel with perjury, if the very thing, the termination of which he had declared, would be introduced again by the thousand civil years ?

4. In all other prophecies of our Saviour himself and his Apostles (Mat. 24. 1 Cor : 15 ; 1 Thess : 4 ; 2 Pet : 3 etc) referring to the second advent of the Lord, the resurrection, last judgement, the renovation of heaven and earth, two features are indeed obvious and remarkable, the furtive appearance and rapid transaction, compared with lightning and the twinkling of an eye. In all those prophecies neither the least allusion is made to an interregnum of a thousand years, nor a place could be found, where even with the utmost violence they could be wedged into the text. Is the Holy Spirit, the author of all those prophecies, in contradiction with himself ? Would we not rather, than impeach the Holy Spirit, be inclined to submit to a reasonable interpretation and not to cling any longer to the thousand civil years ?

Let us therefore listen to the warning of our blessed Lord, in St. John 8 : 32, "And ye shall know the truth, and the truth shall make you free." Can we be losers by learning the truth ? Shall we lose by giving up a thousand years and gaining in its place three hundred and sixty-five millions of years, gaining what no ear has heard, no eye has seen, no human tongue will ever be capable of uttering ? The Chiliastic view includes a very serious contemplation. Either this doctrine has no meaning at all, or after the expiration of the thousand years, a new order of things will come into being, and pass them through

eternity. When now you have lived and reigned with the Lord a thousand years, are you sure enough, that you will not be deceived afterwards by Satan, or you will go with safety through the ordeal of the last judgment? With such apprehensions, who should not be afraid of the coming of the Lord? but if standing in faith, and being once numbered with the elect of the first resurrection, and having the certain hope, that then we shall live and reign with him, world without end, we listen with delight to the sweet voice: Surely, I come quickly, and tired of the cares and trials of the present days, we pray fervently: Even so, come, Lord Jesus. Amen.

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## ARTICLE V.

### REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

#### LXVII.

#### DANIEL GARVER.

"The only amaranthine flower on earth  
Is virtue: the only lasting treasure truth."

THE subject of the present narrative, was the youngest son of Samuel and Margaret Garver, and was born in Washington County, Maryland, on the 9th of January, 1830. In the autumn of 1832, his parents removed to Scotland, Franklin County, Pennsylvania, which was the home of his childhood, and the scene of his most cherished associations. He often spoke of it as a hallowed spot, and when travelling, in subsequent years, surrounded by objects of interest and grandeur, in his native country, or in foreign lands, busy memory invariably reverted to this eventful period in his life's history, to the home of his childhood and the friends of his youth. Here he was carefully trained, and carefully watched and guided. Here he found a place of genial nurture. Here was exerted an influence which moulded the elements of his character. During the critical period of youth, his morals were faithfully shielded. He was the subject of religious influences



from his earliest years. He was, also, a sprightly boy, quick in his perceptions and affectionate in his disposition. He became a general favorite in the neighborhood, and at school was usually at the head of his class. In early life he showed, too, a spirit of manly independence, which so forcibly marked his character in later years.

In the spring of 1845, soon after he had entered his sixteenth year, he commenced his studies in the Preparatory Department of Pennsylvania College. His literary course was continued without interruption, until his graduation, in 1850.\* He was a diligent student, and always acquitted himself with credit in the recitation room. His natural love of study led him to improve his opportunities to good purpose, so that he attained a very respectable measure of intellectual culture. On the completion of his Collegiate course, he entered the Theological Seminary at Gettysburg, where he pursued his studies, till the spring of 1852. He, then, returned to his home, at Scotland, and spent some months in private study. He, also, assisted the brethren in the vicinity, in their pulpit services, at communion seasons, and protracted meetings, and thus an opportunity was afforded him for the exercise of his gifts, as a public speaker.

Mr. Garver was licensed to preach the gospel by the Synod of Pennsylvania, at its meeting, in the month of June, 1852. The greater part of the summer he spent in travelling, in visiting a brother in Illinois, and in examining the condition of our Church in the West. In the fall, he was elected Professor of Ancient Languages, in the Illinois State University, at Springfield, and immediately entered upon his duties. The position he occupied for three years, with honor to himself and advantage to the Institution. The Board of Trustees reluctantly accepted his resignation.

Professor Garver now determined to devote some time to the gratification of his taste for travelling. He journeyed through Iowa, Minnesota, and other portions of the Great West, but finally consented, for a season, to take charge of a Mission church, at Davenport, which was unsupplied with a pastor. Here he labored for nearly one

\* The Class consisted of eighteen, six of whom, viz.: J. M. Eichelberger, Esq., Rev. D. Garver, Rev. W. F. Greaver, R. G. Harper, Rev. C. Nitterrauer, and D. Stroh, have passed away.

year, with great fidelity, although surrounded by many discouragements. He, then, returned to Pennsylvania, and after a brief visit to his friends at Scotland, he spent the greater part of the winter of 1856—7 with the Rev. Dr. Passavant, aiding him in the office of "*The Missionary*," and temporarily supplying the pulpits of several vacant churches in the vicinity of Pittsburgh.

In the spring, he decided to make a foreign tour. He had long wished to cross the Atlantic. His travels through this country, his high enjoyment and rich experience had awakened in his mind an increased desire to visit scenes of interest in the Old World. He, accordingly, sailed, on the 27th of May, 1857, for London, where he arrived on the 10th of June. Thence he travelled through England, France, Switzerland and Germany, down the Danube into Turkey, through Syria, Palestine, Egypt, the Ionian Islands, Greece and Italy, and, returning by way of Liverpool, landed at Boston March 12th, 1858, and reached his old home, at Scotland, on the 17th. "The time," he remarks, "spent in these travels, has been decidedly the richest and most useful period of my life." The summer after his return he passed in Easton, filling the pulpit of Rev. B. Sadtler, who was absent in Europe, for the benefit of his health. The following winter he devoted to the delivery, in various places, of a course of Lectures on the Holy Land, with the view of raising funds for the Institution at Springfield, Ill., in whose welfare he always felt a deep interest.

In the spring of 1859, he received and accepted, a call to the English Lutheran Church, in Canton, Ohio. In this field, the daily duties of which demanded all his powers, he continued to labor with diligence and success for nearly five years. But a division having arisen in the congregation, and some disaffection existing among the members, he concluded that it was best to dissolve the relation, that another in the same position might be more useful. For the people of the charge, however, he cherished the warmest affection until his death. The church at Greensburg, Pa. being vacant, and having received a unanimous invitation to assume the pastorate, he accepted the call, and at once entered upon his labors, which were abruptly terminated by death, September, 30th, 1865, in the second year of his ministry at this place. He died with the harness on, in the midst of his usefulness, whilst



engaged in preaching the gospel, visiting the sick, and presenting the consolations of religion to the dying. Disease was contracted during his ministrations to a member of the church, who was prostrated with typhoid fever, and whom he subsequently buried. Although he felt the premonitory symptoms, and his appearance and manner indicated the existence of the disease in his system, he continued at the post of duty, lecturing, preaching, and performing pastoral labor. The last time he officiated in public, it was with extreme difficulty he spoke, yet he delivered the message with great earnestness, and deeply impressed his hearers. His text was, "The Master is come, and calleth for thee." He left the church in a state of extreme exhaustion. Fever, of a malignant type, was speedily developed. The best medical skill was employed for his restoration, friends with sleepless vigilance watched around his couch, and furnished every comfort which loving hearts could suggest, and, for a time, it did seem as if these efforts would prove successful—the power of the fever was broken, and the hope was fondly entertained that his useful life would be spared—but the disease suddenly took an unfavorable turn; it was soon apparent that death had marked the patient as a victim. His work on earth was done—the Master had need of him for a higher service. The last struggle, the last sigh, was over, and our beloved brother slept sweetly in Jesus. His lifeless remains were borne to the church, of which he had been the faithful and cherished pastor, where, in the midst of sorrow-stricken friends, and a weeping congregation, appropriate exercises were held, conducted by Rev. W. A. Passavant, D. D., Rev. H. W. Roth, and the clergymen of the various Christian denominations of Greensburg. Thence they were conveyed to their final resting place, in obedience to his wishes, to Franklin County, and placed beside those of his revered and sainted parents, where they will quietly repose, until the resurrection of the just. The occasion was still further improved by religious services, in which Rev. W. F. Eyster and Rev. S. McHenry participated.

Mr. Garver was married June 3rd, 1858, to Emma Virginia, daughter of Thomas B. Miller, of Bedford, Pa., who, with three children, mourns in sadness over the premature loss which she has sustained.

"In the genial unbendings of Mr. Garver's social life,"

says Dr. Krauth, "in the rich outflowing of the treasures of his thoughtful mind, which had been cultivated by careful study, and ripened by observant travel, in the unction of his fervent piety, in the unpretending goodness of his heart, and the amiable grace of his manners, there was a charm, not to be resisted." "He was," says Dr. Valentine, "a consistent, faithful Christian. His piety was the outgrowth of a principle. He was always anxious to do good, to accomplish something for Christ and his Church." His religious character exercised an influence over his whole conduct, and showed itself in a life of earnest devotion and active obedience. It was at the beginning of his College course, and during a special season of religious interest, that he was brought under deep conviction, and seemed remarkably drawn by the Holy Spirit. He was greatly distressed in regard to his spiritual condition, but the cloud, under the teachings of the Comforter, was dissipated. He experienced a change in his views and feelings, and became permanently interested in the salvation of his soul. He consecrated himself, unreservedly, to the supreme love and service of the Triune God—the Father, the Son, and the Holy Ghost—whose name and seal had been placed upon him, in early infancy, in the ordinance of Baptism. From this period, his piety was never called into question. Through life, in his public, as well as private, character, this high-toned Christian principle was always apparent. He was thoughtful. Serious subjects engaged his attention. After his death, in the copy of the Bible, which he used in his daily devotions, were found at the 23rd Psalm, written in lead pencil, the following words: "Oft have I shuddered at the thought of the cold tomb, and oft have I dreaded the dark shadows of the valley of death; oft have I tried to know whence came its gloom, but ah! its gloom is no terror to me now, for it is but the shade cast by the trees of Paradise on the other side." During his last illness, he was in a most delightful frame of mind; the sustaining and all-controlling power of religion was especially manifest. Even in the delirium of fever, when reason, for a season, was dethroned, his mind was absorbed with those topics, which in health had engaged his attention and afforded him the greatest satisfaction. At such times he would sing and pray and preach, incessantly, and, during his lucid moments, would speak calmly and hopefully of his approaching end. In his sick



chamber he permitted no levity. Frivolous conversation seemed to distress him. It was a gratification to have the Scriptures read to him, and a volume entitled, "The Mind of Jesus;" and to have sung his favorite hymn, "Blessed Jesus! Thou hast loved us." To a brother in the ministry, who, as he sat by his side, inquired in reference to the ground of his hope, he replied with a heavenly smile, "The just shall live by faith." Two brethren of another branch of the Christian Church, called to see him, a short time before his death. Recognizing them, he solemnly said: "Be faithful to your high trust!" One of them inquiring, "Whether he expected to recover?" he answered, "No! I am dying!" The brother again asked, "If he felt prepared to die?" "Yes!" was his prompt reply, "Jesus is precious." "Good-bye! I hope to meet you in a better world," were his dying utterances, as he recognized, for the last time, and tenderly and lovingly clasped the hand of her who sustained to him the nearest of all earthly relations.

In the pulpit, Mr. Garver was earnest, ardent, and, at times, very impressive. His sermons contained thought, and were often quite original, full of illustration, suggestive and instructive.\* His views, on all subjects, were clearly avowed and fearlessly maintained. He was a man of positive opinions, firm in his convictions, and unshaken in his resolutions. When a position was once carefully and deliberately taken, he did not hesitate to give utterance to his sentiments, no matter whether popular or unpopular, he boldly defended them, in the face of all opposition. He was no timorous time-server. He never courted the popular favor. Loyalty to his country he regarded as a virtue, and treason, a crime. He was thus, sometimes, brought into collision with persons who opposed the war—whose views were in sympathy with the Rebellion. He was a man of large humanity, and looked upon slavery as an evil of great magnitude. He loved his Church. It was the Church of his fathers, the Church of his choice. He loved its Confessions, its scriptural doc-

\* Mr. Garver wrote frequently for our Church papers. Two of his discourses were published: the one, "Our Country in the Light of History," delivered before the Alumni Association of Pennsylvania College, September, 1861: the other, "The Sudden Death of Henry Trauger McMillan," delivered in the Lutheran Church at Greensburg, Pa., October, 1864.

trines, and its time-honored usages. Yet he possessed a most catholic spirit; he was entirely free from every thing like a sectarian feeling. He loved good men of every name, and was ready to co-operate with them in deeds of charity and love. He was a man of enlarged mind and liberal heart,

"Bound to no party, to no sect confined;  
The world his home, his brethren all mankind."

But of the character of Mr. Garver, it seems scarcely necessary further to speak, unless it be to vindicate our own appreciation of one for whom we cherished the highest regard. We knew him long and intimately. We remember him as a boy, his bright countenance and the enthusiastic zeal with which he applied himself to his studies. It seems but as yesterday, that in the recitation room he so eagerly received instruction, and so promptly gave the result of his careful preparations. The last time we saw him, only a few weeks before his death, on the occasion of our *College Commencement*, he was in perfect health, buoyant in spirit, in the vigor of manhood, and full of energy and hope. We distinctly recall his erect form, his sprightly appearance, his warm-hearted address, his playful manner. "You rarely," said he, as he stood in the Hall, by the side of Rev. Drs. Sprague and Schneck, both of whom, with himself, towered in stature above every one else, "have three guests, at the same time, so pre-eminent-ly tall!" Either of the two, having almost reached his three-score and ten, one would naturally have supposed, would pass away more quickly than the young and active pastor, who had not yet commemorated the anniversary of his thirty-fifth birth-day. How we were saddened and startled by the unexpected intelligence of his death. But thy work, dear Brother, on earth was done, thy mission accomplished! Over thy grave we will drop a tributary tear, not for thy sake, for thou hast found thy rest among the many mansions of the blessed. Thou art not dead; thy name shall still live in the thanksgivings, in the warm affections, of those whom thou didst direct to the cross, who became, through thy instrumentality, the freedmen of the Lord!

The true index of a man's character, is his life. As we survey the interesting and useful career of our departed friend, the various positions of difficulty and responsibility



which he occupied, and the influence which he exercised, we cannot fail to entertain a high appreciation of his character, and to cherish an affectionate regard for his memory. He has left the Church the legacy of a rich example, in the purity of his life and his devotion to his Christian calling.

## LXVIII.

## WILLIAM HENRY HARRISON, D.D.

“Some there are, whose names will live  
Not in the memories, but the hearts of men,  
Because those hearts they comforted and raised;  
And when they saw God’s images cast down,  
Lifted them up again, and blew the dust  
From the worn features and disfigured limb.”

William Henry Harrison was born January 12th, 1819, about nine miles north of Frederick, near Lewistown, Maryland. His parents, Zephaniah and Mary Harrison, soon after removed to Frederick. They were members of the Evangelical Lutheran Church, and faithfully instructed their son in the principles of Christianity; they early imbued his mind with a love for the truth. When six years old, he was sent to the Parochial School. Thence he was transferred to the Academy, where he successfully pursued his studies, till he was twelve years of age. He then turned his attention to mechanical labor, and was distinguished for his fidelity and industry, and his excellent workmanship. He received his first instructions in Luther’s Catechism, from Rev. Dr. D. F. Schaeffer, at the time pastor of the Church, and subsequently attended another course of instruction, under his successor, the Rev. Dr. Harkey. When eighteen years of age, he made a public profession of his faith. Thoughtful by nature and seriously impressed with a sense of his obligations, he felt that it was his duty to become a minister of the gospel. Encouraged in his determination by his Pastor, he enters upon a course of Preparatory study for the work in Pennsylvania College, in the Spring of 1838, and was graduated with the *Valedictory* of his class, at the *Commencement* in 1843. During his connection with the College, he was conscientious and faithful in the discharge of every obliga-

tion Study was a pleasure, duty a delight. He early developed a taste for critical research, and whilst others were often engaged in recreation and amusement, he was in his room, busily engaged in the investigation of some question of interest, and in the acquisition of knowledge. His exemplary deportment, his prompt obedience to authority, his rigid observance of rule the maintenance of his Christian integrity and his constant efforts to advance the cause of the Redeemer, it is admitted by teacher and pupil, were never surpassed. The one thing, perhaps, in which he excelled all others was the moral influence which he exercised over his companions. His very presence, even when he kept silent, was felt. It was an element of power. Many through his instrumentality were led to a saving acquaintance with the truth, as it is in Jesus. He availed himself of every opportunity to do good. From early spring till late in the autumn, he would often walk from ten to fifteen miles on the Lord's Day for the purpose of organizing or superintending Sabbath Schools. For several years, while a student, he superintended the African Sunday School. He made it his business regularly to visit the scholars at their own homes, and earnestly to press upon their attention the claims of the gospel. His labors in this direction are still kindly remembered. He was also frequently found in the Prison and the Alms-House, conversing with the inmates in reference to their spiritual condition, and directing them to the Saviour of sinners, the friend of humanity. Whilst engaged in the prosecution of his studies he was compelled to struggle with pecuniary difficulties. His means were limited, but he preferred to depend upon his own exertions rather than receive the benefactions, usually offered by the Church to candidates for the ministry. He possessed resolution and energy, and the difficulties, which he encountered, were readily overcome. His vacations were devoted to agencies, by which he was enabled not only to replenish his exhausted treasury, but to disseminate, in the service of the American Tract Society, a Christian literature. The revenue, derived from this source together with some trifling assistance which he received from his friends, sustained him during his whole course. He triumphed over every obstacle which lay in his path. He formed habits of self-reliance, of industry and of economy in time and money,



which proved of great value to him during his ministry. Disciplined in such a school, he had learned to practice self-denial, to make sacrifices for the good of others. Rigid experience had taught, him to sympathize with those who were contending with similar trials, to give practical counsel and generous relief to young men who were struggling with the difficulties of life. His usefulness in the future was by this part of his education, no doubt, greatly increased.

Immediately after his graduation at College, he commenced his theological studies in the Seminary at Gettysburg. The same features, so marked during his College course, characterized his career in the Seminary. To aid in his support during this period he taught several hours every week in the "*Oakridge Academy*," a private school in Gettysburg, at the time, under the control of Prof. Herman Haupt. He completed his studies in the fall of 1845, and at once received from the Synod of Maryland licensure to preach the gospel. Deeply interested in the education of young men for the ministry of reconciliation, in obedience to the urgent wishes of the Executive Committee, he now consents to become the General Agent of the Parent Education Society of the Lutheran Church. He is, at the same time, elected Assistant Professor of the Ancient Languages in Pennsylvania College. It was designed that he should labor six months of the year in each service; in the summer, it was proposed that he should travel and present the cause of Beneficiary Education to the churches, and in the winter conduct the correspondence of the Society and teach an hour or two a day, in the College. He resigned both of these positions in the Spring of 1846, as he thought he could be more efficient and useful in the pastoral work, in which he felt that the Providence of God intended him to labor. Having received a unanimous call to the First English Lutheran Church, of Cincinnati, he accepted the invitation. Here his whole ministerial life, a period of twenty-one years, was spent, and, although comparatively a young man, he was, when he died, the senior pastor of the city. Our church, when he took charge of it, was yet in its infancy. It was a mission church, and its few members were scattered through the city. To build up a congregation, in the midst of so many large and influential churches of other Christian denominations, was no easy task. It was a work of more than

ordinary magnitude. But through the patient, laborious and efficient efforts of Dr. Harrison, the church steadily and successfully advanced. During his ministry, about five hundred were received into the communion of the church. From a small beginning, the church increased; it became large and influential. But to realize fully the results of his laborious and faithful efforts, we must watch the developments of the future, when the precious seed sown, accompanied with his fervent prayers, shall be brought to maturity. His labors were unwearied and abundant. He was emphatically a working man. Every Sunday, in addition to the two sermons he regularly preached, he usually taught a large Bible class, and twice addressed his Sabbath Schools, while, during the week, he went from house to house with the consolations of religion. In the chamber of the sick, among the children of affliction, the sorrowing and the fallen, he was found, speaking words of encouragement to the desponding, whispering comfort to the distressed, and directing the inquirer to the only source of true safety. Wherever he could be useful, the light of his countenance, beaming with friendly, affectionate interest, was seen, the voice of his kind, sympathizing nature was heard. He was regarded by all, as a model pastor, devoted to his mission, and exhausting his time and strength in the great work, to which he was called. During the visitation of the Cholera in Cincinnati, his toilsome labors were witnessed, not only in his own congregation, but among members of other denominations. By day and by night, like an angel of mercy, amid scenes of suffering and bereavement, he was engaged in personal ministrations to the physical and spiritual wants of his fellow-men. His warm heart vibrated to every note of sorrow and distress that reached his ears. His life was sacrificed to the cause of humanity and religion.

A strong element in Dr. Harrison's pastoral success was the deep interest he manifested in the young, and his high appreciation of Sabbath-School instruction. He cultivated the most friendly relations with the pastors of the German churches. This gave him access to the youth of German Lutheran families, whose children could speak and read English. From this source he gathered many into his Sunday School, who subsequently became active and efficient members of his church. Much of this mate-



rial would have been lost, had it not been for his personal effort. "He carefully watched," says Professor Diehl, "the opening buds of promise in the youth of his congregation, and whenever he discovered any evidence of adaptedness to the work of the ministry, he called the attention of its possessor to the sacred office, and pressed upon him the serious consideration of its claims. By so doing he was instrumental in introducing from his congregation eight young men into the ranks of the ministry." He was interested in every effort, designed to promote the intellectual and moral welfare of the young. For twenty-one years he served as a Director of Wittenberg College, Springfield, Ohio, and was never, during this period, absent from any of the meetings, participating actively in the transaction of its business, and conscientiously discharging any duty required of him. He was, also, for many years, President of the Board, and from the beginning was a member of the Committee to examine the Senior Class, preparatory to graduation. "So prompt was he," writes one of the Professors, "in the performance of this duty, that we always felt sure, that whoever else might fail to come, Dr. Harrison would certainly be present." With equal alacrity and earnestness, he devoted himself to the advancement and elevation of the Public Schools of Cincinnati, and, for ten years, was a member of the Board of Commissioners. His influence here was most salutary. He inspired confidence, his power was always felt. He was esteemed for his sound judgment, practical wisdom and high moral worth, and, by his courteous, frank manners, his mild and conciliatory temper, secured the warm regard of the Commissioners, the teachers and the pupils. He was a public man, disposed to identify himself with all the moral and religious movements of the city. He was a prominent member of the Association of Evangelical Ministers of Cincinnati and for years served in the capacity of Secretary. He sought and he found opportunities to do good. He never lost sight of his individualism, and a thousand avenues for personal activity in the service of his Redeemer opened before him. The constant inquiry with him was, "Lord what wilt thou have me to do?" and the prompt response came, "Whatsoever thy hand findeth to do, do it with thy might." His natural energies were sanctified and strengthened by the grace of God and the indwelling of the Holy Spirit, and all his labors were be-

gun, continued and ended in faith, with humble reliance upon an almighty arm, and the exclusion of all thought of human merit.

His influence in the Church was very great. He was, three times, elected President of the Miami Synod with which he was connected, and for fifteen years was a member of the Committee for the examination of candidates for Licensure and Ordination. He took a very decided interest in the benevolent enterprises of the Church; he was the warm friend of every effort connected with its purity and growth. He was for a long time a member of the Executive Committee on the *African Mission*, and gave to it his cordial sympathy and earnest support. He was very devoted in his attachment to the General Synod and, during a period of twenty-one years, never absented himself from any of its conventions. From his first connections with his District Synod, he was, with a single exception, and that when he was constitutionally ineligible, elected as a delegate. His doctrinal views were those of the General Synod. He opposed the "Definite Platform" of 1856. His course on the floor of Synod was always conservative. He enjoyed the confidence of brethren of all parties, of every school of opinion. When they differed from him, they trusted his honesty. No man in Synod was ever regarded with deeper affection, no one when he rose to speak was heard with more careful attention. He had no love for personal controversy. He did not object to the discussion of truth, but where there was no vital principle involved, he thought it was better to allow men to differ; that time was too precious, and life too momentous to be spent in disputing points, in reference to which men differed in the time of the Reformation, and which have never yet been satisfactorily settled. He always discriminated between the essentials and the accessories of religion, between the certain and the probable, and exercised the largest share of charity towards those who were opposed to him in sentiment.

Dr. Harrison was a man of sound judgment, and possessed a ready discernment of what was fitting to time and circumstances. He was one of the most modest and unassuming of men. This characteristic impressed itself upon everything that he said or did, in public or private. Nothing of self, nothing that was petty or personal controlled his actions. He loved every thing that was pure



and noble and good. He despised, with all the intensity of his earnest nature, every thing that was mean, and hated all that was wrong. His course was straight-forward—his path, the shortest distance between two points. He was a man of high-toned honor, of great spiritual power. His piety gave a hue and glow to all his movements, and modified every thought. His Christian character was one of marked consistency, his sterling integrity commended him to the respect and the affections of the world. In all his conduct, he beautifully illustrated the principles by which he professed to be guided. By his example,

“He allured to brighter worlds, and led the way.”

His life was beyond reproach. Perhaps, no one was ever more free from envy, ill-will, from malice, and so abounding in things just and lovely, and of good report. He had never learned to utter harsh or bitter words—the law of kindness dwelt continually upon his lips. “His candor, humility and unaffected piety,” says Dr. Conrad, “endear-ed him to his immediate friends and parishioners, and his catholic spirit won for him the confidence and esteem of the ministers and members of all denominations. He was an Israelite, indeed, in whom there was no guile.” The cordiality of his intercourse was proverbial. He earnestly labored to unite Christians of every name. He introduced no sectarian fire upon the sacred altar, but poured upon it the sweet incense of love, prayer and gratitude. He sympathized with the whole brotherhood of those who rejoice in one Lord, one faith, one baptism, one God and Father of our Lord and Saviour, Jesus Christ. He was emphatically a devout man, fearing God, and full of the Holy Ghost. He seemed to be influenced in his work by no other motive than the desire to glorify his Master, in the salvation of souls.

“He was,” says Dr. Diehl, “a good scholar, a sound theologian, and, in the pulpit, clear, practical, instructive and experimental. His mind was of a deep, philosophical vein, and if he would have given himself up to authorship in this direction, he would have become distinguished.” He never, however, introduced these abstract speculations into the pulpit. His preaching was marked by simplicity of thought, an earnest and impassioned unction, and, above all, by a deep solemnity and melting tenderness. His holy life, his fervent prayers, his devout, earnest teachings, his

apostolic labors, will never be forgotten. The Church will not let his name die. Wittenberg College conferred upon him the honorary degree of D. D., at its *Commencement*, in 1861.

On the 3rd of November, 1866, in the 49th year of his age, Dr. Harrison died of Asiatic Cholera, during the prevalence of the epidemic in Cincinnati. On the last day of the preceding month, he followed to the grave a valued friend, a prominent member of his congregation, who had fallen a victim to the same terrible disease. The next day he was himself prostrated, gradually growing weaker, lingering between life and death, till the evening of the 3rd, when he passed away so gently, that those who watched by his side scarcely knew whether he slept, or was dead. From the beginning he was impressed with the idea, that he would not recover, yet he was calm and resigned to the will of his heavenly Father. He uttered no murmur. His thoughts wandered to the sufferings of Jesus. The expressions that fell from his lips indicated the state of his mind, in view of his approaching dissolution. "I am," said he "but a poor worm of the dust, but I have tried to serve my blessed Master." His dying counsels he communicated to his family, and commended them to the guardian care of the orphans' God and the widow's friend. "Now there remains," he adds, "for me, but one thing more;" he then repeated the lines of that beautiful hymn:

"Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high!"

The only words uttered by him after this were, "Come Lord Jesus, come quickly!"

As the tidings of his death spread, the whole city was overwhelmed by the unexpected blow. Universal and profound was the impression of sadness which the bereavement produced in the community. The people mourned on every side, as they felt that one of the excellent of the earth had been removed. As friend met friend on the street, or in the mart of business, they stopped to mingle their tears and sympathies in the common grief. Special meetings of associations were called, addresses delivered and resolutions adopted. The funeral ceremonies



were of a very imposing character. The body was taken to the church, which was filled to its utmost capacity. The pews, the aisles and the vestibule were crowded, while many were unable to press their way through the immense throng, within the doors of the large edifice. The pulpit and the chancel were occupied with most of the ministers, belonging to the various Christian denominations of the city. An appropriate hymn was sung, impressive selections from the Scriptures were read, and a simple and tender prayer was offered. There was no formal sermon, but brief and touching addresses were delivered by five of the ministers present, Rev. Drs. Aydelott, Hoyt, McCarne, Neinde and Storrs, each one representing a different branch—the Episcopal, Baptist, Presbyterian, Methodist and Congregational—of the Christian Church. “The speakers,” says Professor Diehl, “were men who had been intimately, and some of them, for a long time, associated with him in the work of their common Master. They spoke of the many marked excellencies of his character, his singleness of purpose and aim—his purity and holiness of life—his frankness and cordiality—his zeal and self-denial—his firmness in defending his own views, and his respect and charity for those who differed from him in opinion—the faithfulness, and yet kindness, of his reproofs—his sterling integrity—his hearty co-operation in everything pertaining to the intellectual and moral elevation of man—giving a special prominence to his fraternal spirit, his brotherly love and kindness, his whole-hearted sympathy with all who love the Lord Jesus Christ.” “Besides the various hacks,” remarks the *Christian Herald*, “there were scores of private carriages leading to the Church, showing how many were expecting to join in the procession to the Cemetery. As we gazed upon that scene, we thought that it is a noble and blessed thing after all, to be a Christian pastor. We have seen rich men borne to their burial, through the streets of Cincinnati. The pageant was imposing, but it was bought with a price, while the love, which drew such crowds around our brother’s coffin is priceless. The memory he has left is worth more to his stricken household than millions of dollars, and great, we doubt not, is his reward in heaven.” “He was beloved,” says the Cincinnati Presbyter, “by all Christian people, for his genial and affectionate nature.” “He was a man,” adds the *Western Christian Advocate*, “that you must love. Not only the

people of his charge, and the members of his Sunday School, but hundreds of others, with no Church relations, will most keenly and deeply deplore his death." The death of such a man not only invests his memory with peculiar tenderness and reverence, but hallows and ennobles the work, with whose interests he was so closely identified.

Dr. Harrison was married, November 24th, 1846, to Sarah A., eldest daughter of the late Dr. Benjamin Winwood, of Springfield, Ohio. He was the father of ten children. Eight of these, six sons and two daughters, with the widowed mother, remain to lament their irreparable loss, in the death of one who was the light of his household, and the joy of his friends.

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## ARTICLE VI.

### THE EVIDENCES OF A FUTURE STATE, AS SEEN IN THE ANALOGIES OF NATURE.

By Rev. ALLEN TRAVER, A. M. Corfu, N. Y.

SOME doctrines are brought home to our hearts and consciences, and conviction in their reality is secured, in view of universal belief. The conviction of the race, as a whole, is the testimony of nature, and on this we can act with safety. The doctrine of the immortality of the soul has always found a response in the human heart. However remote nations may have been from intercourse with those who had knowledge of the teachings of the Old Testament, all nations have had germs of truth, in respect to the immortality of the soul. Ideas on this subject have been found co-extensive with the history of thought and reflection. Pagan systems of philosophy generally imply notions of a future existence, if they do not express it. In their speculations on this and kindred topics, connected with the soul, they have presented some proud evidences of their intellectual strength, conclusions which claim our admiration. They did not indeed solve the question, How can man be just with God, nor did they lift the veil of



futurity and dissipate its gloom. They did not attain any just and definite views of the soul in another life, or settle beyond question, truths concerning immortality. Yet they did much to meet, in the right direction, the unquenchable aspirations of the mind. They accomplished all that could reasonably have been expected, when viewed from the limited struggles of unaided reason. Still their apprehensions of the future were involved in uncertainty, and conjecture. But in the teachings of the New Testament, as they contain the utterances of Christ and the apostles, the fact of immortality and of the resurrection of the body, is settled beyond question. And not only is it declared, that the soul continues after it leaves the body, in virtue of its spiritual nature, but that it will live in another body, formed in part from the one, which passes under the domain of death. The body itself is to live again. The soul is to be re-united with it. The tabernacle of clay, which undergoes the process of dissolution, is itself to be recomposed in an incorruptible form and, in some sense, identical with the present earthly body; and the soul and body united shall again constitute the same person. The Scriptures are very explicit in their declarations of this transformation. We are assured that those, whose lives are continued up to the period of the general resurrection from the grave, will pass through a process of change, without the ordinary form of dissolution, and their bodies will be changed into those glorious ones, which will be the eternal habitation of the soul. This sublime and mysterious doctrine of revelation receives strong confirmation from the analogies of nature. To this discussion we now proceed.

1. The ideas of succession, and of positive forces, joined with negative states, suggest this doctrine, or the conception that it may prove truthful. The spiritual nature of man is so constituted, that we are subject to suggested trains of thought. Outward objects appeal to inward energies, and awaken them to newness of life, and our observations of nature suggest some unexperienced fact in the spiritual realm in the future. An outward object, moving us through the medium of the senses, is the occasion of a new series of thoughts and principles, which strive within the spirit and create new experiences and originate new views. The column draped in black, the shrouded hall, the tolling bell, the muffled drum-beat, reversed arms, the

sombre train and the broken shaft, are arbitrary and conventional indications of death. But the facts of nature are more naturally suggestive, and their succession is less significant of specific facts, than of comprehensive principles. Each night, succeeding the joyous day, is an emblem of death, and each new morning is a type of the resurrection. And as, after the darkest and most dismal and tempestuous night, there dawns a morning of joy and light, may it not be possible, or probable, nay, absolutely certain, that there is fixed in the divine purposes and reserved for man, the enjoyment of a bright and endless day, after the twilight of earth, the darker cavern of death, and the night of the grave? All men are inclined to believe in a future state, and this idea of succession suggested and handed down by the sages of antiquity, Socrates or Plato, is the lowest form of the argument for a future life, drawn from analogy. It is the initiatory step, the introductory thought, and the opening paragraph, to a subject of wide scope, replete with cheering and consoling truth.

It is a popular representation, that night is the emblem of death, and in all countries, civilized, savage, and Christian, its tranquil sleep, is regarded as typical of the repose and silence of death and the grave. One is a dim indication of the other, and in a figurative sense they may be deemed as twin brothers walking, unseen among men, hand in hand, a friendly pair. As the day declines and night approaches, we frequently watch the parting beams of the sun, as they purple the uplands, or light up the forests with a brilliant glow, but leave dark and lengthening shadows in the valleys. As time flows on, and we pass from the dimness of twilight, to the darkness of night, the mind, set free from the pursuits of the world, raises the question, as a speculation of the intellect, may not the soul and body, after the night of death, experience a bright and glorious resurrection morning? While there is not much stress laid on this argument we regard it as the lowest form, or initiatory step in an argument, derived from the analogies of nature as they are found around us.

If silence, another negative attribute of nature, should possess the creation, the world on which we dwell, how painful would be the fact, how doubly painful would it become, and terrible the reality. Suppose there should not be heard the hum of insect wings, that no bird should sing to us, no leaf move in the air, and no current stir about or



above us in the atmosphere, that motion should cease and the pulsations of life should never more be experienced, how fearful and unendurable would be the state! If natural death should reign and existence perish from the earth, and man become as if he had not existed, could we bear the conception of the experience, with unimpaired mental powers? There are agencies at work in nature, which have a tendency to destroy all living things, every animate and inanimate object. The vegetable kingdom dies annually by a law of its own. Were there no recuperation or germ powers at work to restore it, it would cease. The same is true of all other objects. And there are agents and forces actually engaged, which, by an irresistible force, bring us nearer to death every hour. The force of gravitation draws us to the dust, and the agents, that work in our system, operate for their destruction. But there are certain negative states which suggest the return of those which are positive, and the continuation of the positive in the universe perpetually. We instinctively reject the idea of perpetual silence in the universe; the heart recoils from the conception.

Suppose that the heat of the sun should cease, that this luminary should burn out and the earth cool, and air and water give out their caloric, and a chill be felt, and the winds howl across the freezing earth, that scanty vegetation on the wild moor, and the rich tropical plants, nurtured with careful hands, turn pale and die as it grows colder and colder, and beasts become wild and frantic with fear and pain, and men grope about and perish from cold; that the vital blood of man be congealed and the pulsations of human hearts grow feebler and feebler, till they cease; that the solid globe, with all the attendant orbs of the solar system, become cold, frozen masses of ice, and swing silently in their orbits! If the gentle, the soft and silent light should cease to return, the cries of a horror stricken world would fill the earth with terror! We instinctively reject this negative state.

Man observes the material panorama, that surrounds him, with dim expectation, hoping to gain hints of hitherto inexperienced realities. Enclosed in a prison of clay, with a few senses that serve him as gateways of truth and observation, these analogies light up in his bosom a realizing sense, or an expectation of what may be reached in the future, by the spiritual eye or ear. Moved by these

hints, he alone can travel, in thought, over the ruins and desolations of earth, and cast an inquiring glance beyond the present world, by which he is surrounded, and conceive of the world which is to be the theatre of future activity. A more difficult achievement for man is, in the exercise of faith, to observe the most appalling of all facts, the decay and dissolution of his race and his person, to contemplate the truth, that there is a time, not remote, when his animate body, every part of which, so sensitive and dear to himself, shall fall to pieces; when that life, by which now he is so thoroughly pervaded, shall take its departure, and leave, cold and abandoned, all that is visible to the senses of this moving, acting, and thinking creature; when all our members shall be reduced to a mass of putrefaction, and we not cherish the faintest hope that the soul shall live and dwell in a body, prepared for it.

That death will ensue, we all know; that the body will turn to dust, is a fact, but that this shall continue, and that there shall be no life, no resurrection, is a naked negative conception, which man instinctively rejects, and from which he turns with horror. We cannot rest in the conviction that there will be nothing marked in the future, that there will be no higher plain on which man shall step, and where human nature shall expatiate and enlarge. Now, we are so constituted that we do not believe in an eternal blank, and we cannot rest in the conviction that darkness, silence, cold, and especially death, will be universal experience or state—that negation is the only future. If it may be regarded as an aspersion of the character of God, that he should dwell alone with no created thing to manifest his glory and nature; it would be equally irreverent to suppose that he will so order the arrangements of his creation, that that which now exists, as animate, shall cease to be, or become mere dead matter. May not this law be illustrated in the spiritual arrangements, ordained of God for the development and the perfection of the race? May it not be his fixed plan and purpose, that while the soul endures, from age to age, and expands, that the tenement shall change, as it does from year to year, loosing particles and receiving others, till, finally, after death, it will be clothed with a princely form, made of the most refined and perfect materials?

2. There are types and foreshadowings and ample indi-



cations, and there is a wise range of evidence of it, in the process of nature around us. Each spring nature revives from the decay and death of winter; and presents to us, in the revivication of the natural world, a glorious type of man's resurrection. A mind, deeply imbued with the doctrines of revelation, and which delights to trace the hand of the Great Author of all things, in his word and works, perceives, in the developing process of this interesting season, a grand and noble image of a future state, connected with a body renewed and re-created from the materials of the earth. The trees put on, every year, the appearance of death. They drop their verdant covering and stretch their naked arms to the cold winds and the severe blasts of the sweeping, devastating tornado. But there are constant forces there, which will again renew their verdure. In secret and darkness, they are working these new springs of life, which will burst forth at the appointed season, in one universal ocean of beauty and loveliness. The principle of vegetable life causes the sap to ascend to the branches and clothes them afresh in vernal beauty. The seed, scattered on the ground, shoots into life and beauty a new plant. In the reviving and the reanimating world, in the universal bursting forth of vegetable life from seeming death, as in the springing grass, the budding vines, and the bursting flowers, we see a faint type of the dead awaking to a new life, and we discover therein the liveliest material emblems of the resurrection. It is almost as wonderful and inexplicable, as the sudden reconstruction of the long dissolved and mouldering body. We behold, from year to year, the most beautiful and stately vegetable form, springing up from minute and apparently dead seeds and germs. Some flourish in rank and wild luxuriance, not endowed with fruit-bearing power; others produce blossoms and precious fruit. Can we think it incredible, that in the revolving cycle of Providence, an eternal spring shall arrive, not for inanimate nature, but for man, in which immortal forms shall spring from the dust and the ashes of the tomb? Before man rises to eternal life, he must pass through the winter of the grave. He must lie down in corruption, before he can rise in incorruption. As the plant, shorn of its beauty and ripened fruit, withers and disappears from the face of the ground, to spring up in renewed loveliness, at the appointed season, so the sons of men grow old and sink into the

grave. But at the appointed time, in God's own order, they will rise again, clothed with immortality, in that day when the secrets of all hearts shall be revealed. Our race numbers about twelve hundred millions. Allowing eighteen inches in breadth, for each person, this number would fill both sides of a table, stretched six times around our globe, making a distance of one hundred and fifty thousand miles. And these, God's rational creatures, are all bountifully fed every day and year, by his Infinite Power in nature, working a resurrection of the dry, hard seed, sown in the bosom of the friendly earth.

The seed germinates and comes up, not, indeed, the one we sowed or planted, for that perished and was resolved into its original elements. Yet here it is, another body, as diverse, as the one we sowed, as are any two individuals, or as the natural is diverse from the spiritual. It is the same in a general, yet in a particular sense, it is not the same. It is the same in kind and nature, yet not the same in form and particle. It was deposited a dead body, it is raised a living one. While this is a mysterious doctrine, it is not more so than the one in nature. The child, who died in our arms, and was then put away out of our sight into the ground, to mingle with its original dust, shall come up in the spring time, in immortal beauty, to bloom forever in the Paradise of God. These facts are stated in the Scriptures. They are illustrated in the wide field of nature. The doctrine is, that the soul is to live in another state, that the body is to rise, re-embodied, from the ashes of the present body.

3. And still more clearly is this doctrine illustrated in the insect realm. The gay butterfly springs from the dust and ashes of the caterpillar. We all know the story of the winged-insect with its three lives, as caterpillar, chrysalis and butterfly. We speak of its three lives, but we must not forget, that they make after all but one life, and that the caterpillar is as truly the same being with the future butterfly, as the child is the same with the future man. The old significance of the word metamorphosis—the fabled transformation of one individual into another, in which so much of the imagination and poetical culture of the ancients found expression, still clings to us; and where the different phases of the same life assume such different external forms, we are apt to overlook the fact that it is one single, continuous life. To a naturalist, metamorpho-



sis is simply growth ; and in that sense the different stages of development in animals, that undergo their successive changes within the egg, are as much metamorphosis as the successive phases of life in those animals that complete their development, after they are hatched. But the butterfly, in its most imperfect, earliest condition, is worm-like, the body consisting of thirteen uniform rings ; but where it has completed this stage of its existence, it passes into the chrysalis state, during which the body has two regions, the front rings being soldered together to form the head and chest, while the hind joints remain distinct ; and it is only when it bursts from its chrysalis envelope, as a complete winged-insect, that it has three distinct regions of the body. Do not the different periods of growth in this highest order explain the relation of all the orders to each other ? The earliest condition of an animal cannot be its highest condition ; it does not pass from a more perfect, to a less perfect state of existence. We infer from analogy that man is not, and cannot be, complete in this stage of his being ; but that he must stretch along with the spiral, circling sweep of centuries and finally attain a richer maturity than is now his lot. It is a well known fact that the Greek name for butterfly is *ψυχή*. This same word is the name for the soul. Now as the butterfly is a transformation of the caterpillar, the technical name of which is *larva*, and which name means literally a *mask*, used because in the caterpillar is the disguised future butterfly ; for one of the wonderful revelations of the microscope, is that the larva contains a distinct butterfly, only undeveloped, and that it has organs suited to the two distinct stages, or forms of life, which they assume. When the insect closes this stage of life, it issues into a higher one, the elements of which were contained, unseen by the naked eye, in the larva, or mask. May not man's state be similar, and the future usher us into a new experience, not only with full and mature power of soul, but with a new body, raised from the particles and parts of the old which corrupted in the grave, or was scattered and consumed ?

4. Having deduced the argument from analogy, from the world of matter and negation, and from the changes of certain insects and their metamorphosis, we proceed to the world of mind, and to rational intelligencies and to creatures guided by instinct, and seek for the indications of a future state by a comparison of the facts relating to

the two generic, mental and instinctive, differences between man and animals when considered in connection with the extent, to which each accomplishes its purpose, which is such as to render the doctrine of the immortality of the soul and of the resurrection of the body, highly probable. Animals evidently do their work, act out their destiny and complete their mission in this world. The insect, whose existence is measured by a single day, equally with the one whose life is of the length of the summer, has by the arrangements of God in nature, done all that it has capacity to do. It has a certain measure of instinctive power and life. This capacity, whatever may be its nature and whatever its degree, it fills in a short period. A life of a few years carries it through the whole circle, and the moving cycle of its experience. During this time, it gains all the knowledge it ever will. There nature is brought to perfection, and it is capable of no more. As it grows in years, we behold not a single mark, indicating growth in wisdom, or in the acquisition of knowledge. It simply repeats the past, but does not enlarge the boundaries of truth. There is no increase of joy, or diminution of sorrow, from the increase of capacity to the time when the physical organization fails.

Care for its offspring in the irrational creation continues only for a few months. It then ceases to recognize its young. While they are defenceless they care for them, but their instinctive love ceases, when the period of helplessness is passed. With a fierce spirit and with most unnatural courage, the doe in the forest stands at bay, to protect her fawn. Her naturally soft, pensive eyes, now, blaze with anger, or distill great tears of agony, wrung from the heart, as the lightning's blast rends the tortured oak. But should both mother and fawn escape the threatened death, when the fawn is full-grown, and strong, the heroic mother will scarcely be able to distinguish the toss of his antlers, bounding from rock to rock, from those of any other gay young buck of the forest.

How distinctly the reverse with man. The affection of the parent does not cease, when the age of manhood has been reached. When we no longer depend on our fond parents, our attachments survive. Much toil will be borne, much suffering will be endured for the good of those they love. And when death closes over their loved forms,



how frequently we hear the heart-felt exclamation, "Would to God, my child, I had died for thee!"

Deep and pungent is the grief, when little children are called to a better world. But it is the testimony of those who know, that severe as are the pangs of grief when the tender bud, the half-opened flower, is torn from the parent stem by the ruthless hand of death, that those who die in the maturity of manhood and strength, carry with them a far larger share of the fond parent's heart. The affections of our nature are instinctive, yet they are subject in a measure to the control of the will. They are never more intense and active than when death approaches. Then every cherished name of the living and of the departed passes through the memory; the last expiring strength of dissolving nature is expended in words, in tokens of love and consolation for those who remain. If these affections are to slumber forever in the grave, to sink from existence into annihilation, why are they suffered to grow, mature and live with such freshness, till the very moment of death? We regard this as the indication of a new dawn beyond the earth, as the pledge of nature's light of immortality.

These same indications are seen in man's capacity for intellectual and moral growth and progress, when contrasted with their want in the animal creation. Here the distinction between man and animals may be strikingly drawn. Animals spend but little time in acquiring. They know by the power of a keen instinct, and they know very readily. They acquire that which is to be used in the fleeting present, and never lay up stores of truth or principles for the future solution of problems, which may arise under new forms of experience. The entire brute creation possesses certain attributes which are common to human nature, but they are the lowest forms of attributes, and bear no resemblance to the consciousness and the reason of man. The first manifestations of human life, are instinctive. Animals live according to their instincts, and at this common point they approach the nearest to human action. Of reason, consciousness, and conscience, they seem destitute. The honey bee builds a structure of great simplicity, regularity, and economy of space. The beaver chooses the very best location on a stream for constructing a dam, and then places trees in it, with such precision and skill, that it outlasts the work of the best human engineers. These instincts exhibit a wide range of action and contrivance.

Often they approach so near to reason, that materialistic naturalists advocate the theory, that there is no essential distinction between man and beast. But brutes do not survey and consider the past. They cannot inspect their own work and are wholly incapable of making any progress. They do not add adjusting forces and instruments to machinery which is imperfect. On man's soul was written the divine mandate, Subdue and have dominion,—Subdue and use it. With this nature man goes forth and improves as long as he lives. Innate capacity is developed, and the mind grows in power and compass. The creature of instinct fills the place designed for it, and its part in life is acted without any mental growth. Hence we can believe that it is forever dead, and in the grave of everlasting silence. But man dies incomplete. Those of rare intellectual endowments, and moral excellence, die before their powers are matured. Those loved for their virtues and admired for their talents, fall before the destroyer, in the first, or early, flush of manhood. If there is no resurrection of the body, if there is no immortality for the soul, what an immense waste is there of undeveloped capacity, of power for progress never used; of elements susceptible of the greatest improvement and enlarged growth, which scarcely begin to grow, before life is cut short. How many who promised much, but the grave closed over them, and there were only unfulfilled hopes. There was a beautiful bud, but no flower or fruit. When the time arrived for reaping the rich rewards of the closest mental and practical training, and while friends were exulting in the expectation of the fullest realization of their hopes, the destroyer came. One day, crowned with the academic wreath, but in a few short weeks, months, or years, and the laurel is entwined with the cypress, and the votary of truth and goodness exchanges the vestments of distinction for the habiliments of the grave. Death comes in like a sudden eclipse, and the light of a full orb and rising mind is quenched on the earth, sinks from our sight, but, as we reason, to shine in another horizon. The character, which began its growth and expansion here, is developing elsewhere, and the work which was intercepted on earth, is still going on. As a broken marble shaft is sometimes more suggestive of living, but unseen, truth, and appeals more eloquently to the heart, than a structure completed, so there is enough to show the beauty of the



artist's conception. There is enough wanting to make it seem reasonable and necessary, that there is a future for the life, in which that conception shall be unfolded. Inclined as we are from our earthly standpoint to exclaim, alas! alas! such a death is instinct with the hope and intuition of immortality. It seems evident that death's doings are confined to the ruin of the body. There are unwritten and unuttered prophecies in the soul of another and a higher sphere, into which the spirit, emancipated from the body by death, and saved from the power and peril of sin by a new life in Christ, shall rise and dwell, and mature more and more, without an end, in the circling ages of eternity. Again, on the part of man, there seems to be an innate tendency to acquire that which cannot be turned into use here. Our life and pursuits, if directed wisely, if spent in the cause of holiness and in submission to the will of the Supreme Ruler and Disposer, seems not so much like living, as laying up treasures and materials for a better life. The philosophers of antiquity, felt that this was an argument for the immortality of the soul, which could not be vanquished. Hence they came to the conclusion that man must necessarily live again. And this argument is enhanced from the fact that while animals acquire all for which they have capacity, man's attainments when compared with the amount, yet unlearned, is only as a grain of sand, compared with the bulk of the entire globe. This is especially worthy of consideration, because curiosity grows and mind enlarges from that, on which it feeds. And only as the soul is nurtured with truth, does it grow.

As the physical powers give way and the senses and the apprehensive organs are blunted by their natural wear and consumption, and fail to respond to that which speaks from the outward world, the soul may mature its rich attainments and cultivate a cheerful and a sympathizing spirit. The moral nature may still gain strength. The virtues may brighten and the graces be refined, the natural temper mellowed, and the spiritual vision may grow more vivid and penetrating. His outward communion with men may be prevented, and he may dwell remote from human society and in moral and intellectual solitude. Unsympathizing persons may dwell around, and minister crumbs with miserly hand, and yet the recipient, holding no pleasant converse with man from the decay of sense,

may be filled with great thoughts and lofty conceptions. Heavenly feelings may rise in his breast. Alone, and in silence, the image seen in a glass darkly, the shadow and type of what will be in the future, may be finished in the secret chambers of the soul. Is not this nourishing a hidden life, an under current of being, which never rises from the depths below, to the surface? If there is no resurrection, what becomes of this hidden current, this mysterious life, this noblest portion of man's acquisition and experience? Is it absorbed by the waste, and lost in the rubbish of folly, in the desert of our earthly pilgrimage? Or is it exhaled and dispersed, like the odor of a flower, that has faded, or as the morning cloud and early dew? On the other hand, rather does not this hidden and most curious life keep its flow across the river of death, separate and clearly distinct, and spring up an immortal life, clothed with the never-fading garments of holiness, girt about with the robe of righteousness, and crowned with the olive of peace. If man ceases to exist, if there be no resurrection of the body, is not this fruitless attainment, this laying up of treasure for the grave, all waste and folly? If thus all ceases to be, is not the labor bestowed, and the toil endured, all in vain? It seems probable, therefore, from this and other connected facts, that our existence, in a somewhat varied form, will continue and our bodily nature be renewed.

In the universe of God, there seems to be nothing made, which was made, without some specific object, some worthy end in view. There is not an atom, or an insect, or a grain of sand created, without some end, worthy the Creator. If there is no future and enduring being of spirit and a spiritual body, all our toils and results would be in vain, and we would be an exception, and an anomaly.

Again, there are fears of annihilation. There are hopes of immortality. There are quenchless desires in human nature, which can only be realized in the future, which is beyond the measure of this life. There are undefined longings for immortality, and these are regarded as the endowments of a God of benevolence. We cannot reconcile it with the harmony of his works, and the power, wisdom and goodness of his character to suppose that they were given to end only in inevitable disappointment. If we place before ourselves in conception a combination of all that is beautiful and true and good in the universe,



which can delight the human soul, regale the senses and stimulate the creative functions of man, the innumerable aptitudes which operate pleasantly and beneficially on our thinking nature, and give it ages on ages for enjoyment, and yet fix to it all a limit, we have infused into this cup of life the wormwood and gall which embitter our joy. The desires of the soul pass beyond these bounds, and roll along into the vast eternity. That which is merely a human limitation cannot fill it. We maintain that infinite benevolence has not awakened these desires, only to quench them in endless night, after the day-dreams of life, the experience of three score years and ten. Consider the existence of the soul, and its central germs, as its individuality, its personality, its life and experience here on earth, its evident spiritual nurture, its faculties, its relations and its laws, its tender affections, its high aspirations, its glowing imagination, with powers of intellect, and its moral and spiritual sense, its capacity to know and to judge, to love and admire, to serve and enjoy all that is good in the character and manifestations of its Maker, and there will be a cogent and most powerful deduction for man's immortality. What God designed us for, can be read in the original elements of our nature. And revelation, which covers the whole ground of human action, brings forward the key-stone of the grand arch, the doctrine of the resurrection, which challenges the confidence and admiration of all intelligent, rational beings, and raises the pæan of victory to Him who loved us and gave himself for us.

Thus far I have considered the argument from the analogies of negative states, indicating positive and eternal realities in the human sphere and experience; from the fact that the gay butterfly springs from the dust and ashes of the caterpillar; from the analogy of the revival of nature in each spring season, from the decay, the death and the torpor of winter; and from the marked principle, that while animals die complete in all respects, and man dies complete in no one, we may reasonably infer his perfection hereafter.

The work of redemption is not complete while death holds the sleeping dust in its cold embrace. And the gospel teaches us that there are ample provisions made for the frail body, as well as the soul. According to the apostle's great argument, the entire gospel would prove a

failure, if those dear forms, that we lay in the dust with many tears, were to remain there in an endless succession of time. Hence the evidence for the resurrection of the body rests on as firm a basis, as that for the soul's immortality. In view of this, we may retire from the open grave of our friends and relatives, and from the grave of the stranger in the land, if not with joy, yet with chastened sorrow and with a serene trust, as though an angel were present, invisible to mortal eye, and hovered over their dust, as a faithful guardian, and watched the treasure left behind. Our little children, beautiful in life and health, apparently lose little of their beauty in death. Their features are sweet and serene. Life left them still attractive. Death committed no ravages on their fair brow. The traces of the spirit still linger, after that spirit has winged its way to the world of bliss, and felt the breath of heaven, and listened to the song of the seraphim. It is a bitter thought, that all that beauty must fade, and that the form that has tasted death, must also moulder in the grave. We feel a difficulty in being reconciled to this inexorable decree of Omnipotence. We inquire why those little forms of almost angelic beauty are subject to a law so sad? But God does not despise this material beauty.

Seeing a continual resurrection in nature, and seeing this law illustrated in all her operations, is it not probable that though a man die, yet shall he live again and be created with a spiritual body? Shall not every true child of God enjoy a bright morning after the night of the grave? Shall there not spring up a new body, from the dust, as the butterfly rises from the ashes of the chrysalis? Shall we not be clothed with a spiritual body, that we may perfect ourselves in the light of the supreme glory, and fill the measure of our capacity? Shall there not be another existence and another body, that we may use all that we here acquired, by spiritual toil, and bring to maturity the fruits of religion, the seeds of which were sown on the earth. That which is sown in corruption, shall it not be raised in incorruption? That which is sown in dishonor, shall it not be raised in glory? That which is sown in weakness, shall it not be raised in power? That which is sown a natural body, shall it not be raised a spiritual body? Why should it seem a thing incredible with you that God should raise the dead?



## ARTICLE VII.

## THEOLOGICAL INQUIRY.\*

By WILLIAM B. SPRAGUE, D.D., Albany, N. Y.

RELIGION and Learning may be regarded as performing a joint ministration of blessing to the world. The one is, indeed, the greater power, the other the less, still they are the legitimate patrons and keepers of each other. While religion throws around learning a brighter radiance, and imparts to her a purer and more healthful energy, she, in turn, accepts learning as an auxiliary to the accomplishment of her own heavenly mission. A more beautiful illustration of this thought can scarcely be imagined than is presented by a Religious Society, in the midst of an Institution of Learning, diffusing its hallowed influence over the varied intellectual machinery with which it comes in contact, while, from that very machinery, it is constantly receiving fresh impulses in aid of its own immediate objects. Such a Society I have the honor to address this evening. And I cannot but think you have done well to assign to your anniversary exercises a portion of the Sabbath; for while there is nothing in them to dishonor the day, may it not be reasonably hoped that the sacredness of the season will fall as a benign influence upon your spirits, and will help to deepen your sense of obligation to carry out with fidelity the great purposes which your Association contemplates?

In my ignorance of the design of this Society, beyond what is revealed by its name, I have felt somewhat embarrassed in the selection of a theme upon which to address you; and that I may be sure to keep within the range of appropriate thought, I shall take as my subject almost the very letter of your designation, namely, "*The Society for Religious Inquiry.*" As this, of course, includes primarily Theological Inquiry, I shall, for the sake of greater definiteness, confine myself to that.

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Possibly it may occur to some that this subject is of limited application, having a direct bearing only upon those who intend to devote themselves to the Christian ministry. That this class are more immediately interested in it, must certainly be acknowledged, for not only is the study of Theology their appropriate preparation for the ministry, but it is to constitute, in an important sense, their life work—it is to produce the atmosphere in which they are to have not only their spiritual but professional being. But there are none upon whose regards this subject does not urge its claims: for it has to do with man as man; as sinful and accountable, as mortal, and yet immortal; and in it are bound up the elements of his illumination, his regeneration, his final and full perfection. Let your profession, or condition in life, or relations to society, be what they may, you can never reach a point, or occupy a position, at which the great truths which Theology teaches, will not be of infinitely greater moment to you than any thing else that can occupy your thoughts. Assuming that your views of the importance of this subject harmonize with my own, I will endeavor, in what I am now to say, to aid you, as far as I can, to a successful prosecution of this work of Theological Inquiry.

And the first question that arises is, *Of whom*, or *Of what*, are you to inquire; for while inquiry implies ignorance on your part, it implies a measure of intelligence, forming the ability to answer, on the part of the power interrogated. That power is nothing less than the God of infinite truth. It *must* be so, for the subjects to be inquired about have their foundation in the depths of his perfections; and all other utterances than his own concerning them must needs be fabulous. Let us pause then at the different points, at which this gracious, glorious Being gives forth his sublime teachings.

The first of God's deliverances to the world comes through the constitution of Nature and Providence, and is commonly called *Natural Religion*.

At the head of these Divine manifestations stands the creating act—the making of something out of nothing. And then comes the character of the work accomplished; its magnitude, its grandeur, its variety, its harmony, far surpassing our higher conceptions. Witness the sun, moon and stars, always looking down upon us in their



glory, to illumine and cheer the day, and relieve the darkness of the night. Witness the earth, smiling with beauty, or laden with luxuriance; the air now surcharged with fragrance, now the vehicle of entrancing melody, and always the element essential to human life; the ocean, bearing hosts of men and women, and countless millions of earthly treasure, upon its wild and majestic surges. Witness the changes of the seasons—how regular, how commodious, how grateful! Look at the constitution of man's own nature; at the wonderful frame-work of his body, at the yet more wonderful mechanism of his spirit, and the perfect adaptation of the one to the other. And when you have surveyed every thing that comes within the range of unaided vision, or of consciousness, place yourself under the guidance of Astronomy, and traverse some of the high places of immensity, and pause at one world after another, till you find yourself upon a train that gives no promise of an end; and then reflect that all these worlds and systems of worlds are evidently moving in beautiful harmony, and forming one perfectly ordered and magnificent whole. The more closely you study the works of nature,—no matter in what department, and I may add the movements of Providence also,—the more suggestive will you find them of those grand truths which constitute the basis of all theological science.

Now, let us for a moment, stand beside these great teachers, these divinely appointed oracles, the representatives of God Himself, above, beneath within, and see how far their revelations will carry us towards a settlement of the great principles of truth and duty. As to the question whether there *be* a God,—the affirmative answer to that is found in the fact that any thing besides God exists—for nothing exists that has not been created; and creation necessarily implies an infinite First Cause. As to the attributes of God, they shine out upon his works, some with greater, others with less distinctness. His omnipotence is demonstrated, to the utmost limit of our conceptions, first by the fact of creation, then by the boundless extent and variety of the beings and things created, and finally by the preservation and direction of the universal system. His goodness and wisdom are more than shadowed forth in the susceptibilities of enjoyment incorporated in our very nature; in the numerous sources of enjoyment which are open to us in connection with the arrange-

ments of both creation and Providence; in the general harmony that exists between the world without and the world within us; and in the capabilities, with which we are endowed, of exercising a benevolent ministration towards each other. But then there are problems looking in another direction, that Reason is not adequate to solve; and some indeed, from which *Revelation* has not lifted the darkness;—particularly that which relates to the introduction, and wide diffusion, and terrible ravages, of moral evil. To the Divine justice and holiness the voice of the soul itself renders an unmistakable testimony, in its clear recognition of the difference between right and wrong, and the honest verdict which it passes upon its own inward exercises; and this involves also at least an undefined sense of future retribution; and this of course includes the doctrine of future existence. But the utterances of Reason on these several points are at best partial and embarrassed, and leave even the well-disposed mind to battle with its own doubts. Over against the soul's high susceptibilities and longings after immortality, from which Reason might naturally enough gather some hope of a continued existence, is to be set stern, inexorable death, performing an office, which, to the senses at least, seems final; and with the multitude the verdict of the senses will prevail against the higher, though less palpable, suggestions of Reason. And, finally, there is obscurely revealed, by the inward light, the standard of duty—the same voice, that proclaims the justice and holiness of God, proclaims this also; while yet its teachings are too indefinite to be applied to all the details of human action.

It is worthy of remark here that there is a mighty difference between what might be learned of religious truth, from the silent deliverances of Nature and Providence, by a mind in full harmony with the divine requirements, and by one whose vision has been obscured by the power of sinful habits. What may be expected in the latter case is sufficiently apparent from the history of the whole heathen world. Truths which we, living in the light of the gospel, are able to reduce clearly from the visible operations of the natural or moral world, are scarcely dreamed of by those, who have no higher light than comes from these operations, to guide them. When we speak of Natural Religion, we speak of that system of truth which it comes within the scope of unperverted reason to develop,



independently of any supernatural revelation—not the result which has actually been reached wherever Reason has been thrown altogether upon her own resources.

But we are prepared now to advance into a region of brighter light—not indeed to sit at the feet of another teacher, but to take from the same teacher, God, lessons of clearer and broader import. But the question, which here urges itself upon us, is, Whether that which claims to be, really is, an authentic revelation from God; for even a doubt on this point would effectually disqualify us from becoming learners in the school of Christ. Happily there is no ground for any such doubt—the evidence of the Divine authority of the Scriptures of both the Old and the New Testaments, is so extended, so varied, so incontrovertible, that it cannot fail to be accepted by any mind that is open to the light. The Bible, though it comes to us in a single volume, it took a long succession of ages to produce; and during that whole period, the light was all the time growing brighter; the revelations were becoming fuller and clearer and more minute; and the beginning, when compared with the end, seemed as the morning dawn to the brightness of noonday.

The office of Revelation may be regarded as twofold—to give greater clearness and amplitude to the truths of Natural Religion, and to deliver another set of truths, accommodated to the most pressing exigencies of our nature, which the highest human reason had never even approached.

I say, then, Revelation has illustrated more amply that system which we find engraven in outline upon the works and ways of God that come within our observation, and especially upon the constitution of our own nature. Here the attributes of God are not only proclaimed but illustrated by manifold facts of the deepest significance—all his natural and all his moral attributes,—his omnipotence and omnipresence and omniscience and immutability, his infinite justice, holiness, goodness, mercy, wisdom and faithfulness, are all so luminously and impressively displayed, that whoever would remain unconvinced, must actually bar the doors of his understanding. So, too, whatever darkness had previously hung over the future is here dissipated—man's immortal existence is a pronounced fact; and as much probably is revealed in respect to the manner of it, as the present immature state of his faculties

would enable him to comprehend. The rule of human duty also is presented in its application not only to all the details of the outward life, but even to the most hidden movements of the soul; and with this is identified the great doctrine of human responsibility as it is to be realized in the rewards and punishments of the world to come. In short there is not a truth upon which Nature and Reason have shed a ray of light, that is not fully illuminated by this light from above, and brought out in its just proportions and relations.

But Revelation has only partly fulfilled her mission when she has confirmed and amplified the truths of natural Religion—she has another and still higher office to perform,—that of putting us in possession of a new set of truths, from which the veil had never before been withdrawn, but which yet are of vital importance to our immortal well being. Man, if not altogether heedless of the operations of his own spirit, must be conscious that, as a sinner, he stands in fearful relations to the Divine justice, and that unless those relations can be changed, the threatened punishment cannot be averted. So also he must be sensible that he is the subject of a moral malady, which, if left to itself, must inevitably work out a terrible death. The sinner takes counsel of the world within as to the possibility of escaping the threatened doom; but the response seems cheerless and forbidding. He asks the sun and the moon and all those bright orbs that people immensity, and then passes to the constitution of the moral world and inquires of *that*, whether a sinful being can be changed into a holy one; whether a violated law can maintain its honors in any other way than by the execution of the penalty which it has ordained; and in each case nothing comes back to inspire the shadow of a hope,—unless, indeed, it be founded in the fact that the same mercy that protracts the sinner's *life*, may possibly devise some way of saving his *soul*. But amidst all the darkness that clouds his prospects, under the best teachings of nature, there stands out before him, in letters of light, that great truth, that "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." Here the problem,—How God can be just, and yet the justifier of the ungodly, is solved. Here is made the most ample provision for lifting away the burden that oppressed the guilty con-



science; for striking at the root of that moral malady which was itself the germ of an eternal death; for bringing light from the third heavens down into the dark valley, and delivering to the soul a passport to immortal glory which will be recognized and honored on the connecting points between the two worlds. And superadded to all this is the provision for the resurrection of the body and the restoration of the union between it and the soul by which it had been inhabited; thereby securing complete identity, notwithstanding the transition from earth to Heaven. While this is to be reckoned as part of the grand result of the mediation of Christ, it may be considered as identified more immediately with his personal triumph over the grave; for he rose as the grand representative of his people.

Thus I have defined very imperfectly the range of thought, which Theology presents to the devout inquirer. I have only glanced at the leading topics, as my design has been rather to put you upon a glorious track, than to point out to you all the treasures which you will find in following it. Possibly it may occur to you that, inasmuch as revealed religion is partly a republication of the religion of nature, in a more luminous and extended form, therefore you can afford to dispense with all the teaching that is outside of Revelation. But herein you certainly mistake. There are certain great principles of Natural Religion, such as the existence of a God, and the fact that there is an essential difference between right and wrong, which you are obliged to receive as a preparation for your examining the inspired word; and let me say, you study the Bible to the greatest advantage, when you study it in connection with the teachings of Nature, and see how the one is illustrated and confirmed by the other. Be it so, that *every thing* is bound up in Christianity,—that here is the only light in which we can walk far, or securely—yet God has given *no* light that is to be reckoned as a supernumerary—whatever source of knowledge *he* has opened to us, we are bound to avail ourselves of, always remembering that whatever will not endure the test of his own Revelation, cannot be accepted as of Divine authority.

Let me next suggest a few thoughts in regard to the *spirit* with which our theological inquiries should be prosecuted. Certainly this work should be performed with *profound reverence*.

For how can it be otherwise, when it brings us in direct contact with infinite wisdom and truth and purity? We are seeking light from the Fountain of all light; from the Being who made and upholds the world; who presides in the administration of Providence; and who breathed his spirit upon prophets and apostles, thus constituting them infallible in their deliverances to the world. And then the truths concerning which we inquire are in their very nature sacred—they relate to the being and character of the High and Holy One; to objects and interests that cast into the shade every thing earthly; and especially to our own immortal well being, in connection with the mediatorial economy of the Son of God. These truths, moreover, have been revealed to the world through a prolonged divine agency, and in some of them have been embodied that most momentous of all facts, the death of the Lord Jesus. They are the themes which, above any other, have given direction to the contemplations of the saints, during their pilgrimage, in all ages; and which they have carried with them to heaven, to study in that brighter light that shines from the eternal throne—nay, they are the themes which call forth the most intense and admiring regards of angels. Surely, then, we may never approach them but in the spirit of deepest reverence; he who directs his thoughts towards them in a careless and undevout frame of feeling, will not only fail of accomplishing any good object by his inquiries, but will actually provoke God, under cover of attempting to honor him.

Let me say, in the next place, our Theological Inquiries are to be pursued with a *child-like docility*. When we place ourselves under the guidance of mere *human teachers*, we do not feel bound to receive implicitly all that they may communicate; we do not consider that we infringe upon their rights or reflect upon their dignity, if, in our own minds at least, we sometimes question the correctness of their positions and repose in different conclusions from those to which they would conduct us. And the reason is, that they are fallible like ourselves; they may indeed have had a higher intellectual training, and may have actually reached a point of culture far exceeding our own; and yet, because they share the common imperfection of humanity, their judgments may be fairly reviewed, and sometimes, no doubt, they will require to be reversed. But far otherwise is it in the case to which I refer; here we



sit at the feet of a Teacher in the highest sense infallible—for in him dwells all the fulness of the Godhead bodily. What we have to do then, in taking lessons from this Fountain of truth, is to bring ourselves into the most teachable of all attitudes, and receive each divine announcement without even secretly admitting the *possibility* of error or mistake. We may, indeed, scrutinize the claims of the Bible to be a divine revelation as closely as we will, the more closely, the better, but that point once settled we have nothing to do but to ascertain the true meaning of the record, and to open our minds and hearts for its reception. Possibly we may find that which is little in harmony with our own previous judgments, or that which involves mysteries unfathomable by any human mind; but in either case, in any case, we are to accept the Revelation just as freely and as fully as if there were nothing in it to transcend our comprehension.

Equally important is it that this work should be prosecuted with *persevering earnestness*. No great and good object is ever accomplished without well directed and vigorous effort—not even in any department of human learning are high attainments ever made, independently of the due application of the faculties—and surely this remark applies, with greatly increased force, to the study of those subjects of incomparably higher interest which theology includes. There may indeed be some very general knowledge of these subjects acquired without much pains-taking; in every religious community the very atmosphere is more or less impregnated with the letter as well as the spirit of evangelical truth; and one can scarcely live in such a community without becoming more or less conversant with some of the forms of Christian doctrine. But familiarity with words and phrases, while their import is scarcely understood, is something quite different from those clear, well arranged, well digested views, which are gained only as the result of deep and earnest contemplation. In order to their attainment it is essential that the mind should be brought to act in view of the importance of the object; that the several faculties should be awakened, each to its appropriate exercise; and that, from time to time, there should be some definite result, as the starting point on a new course of inquiry. And this leads me to say that there must not only be earnestness, but that earnestness that endures; instead of waning and dying, it must be

constantly waxing stronger, under its own exercise. Meanwhile, all the helps that are within reach, should be vigorously and carefully applied, either in stimulating the faculties or directing them to their appropriate ends. Such a course cannot fail to bring into the mind rich and constantly increasing stores of theological knowledge.

Let me say again, that I do not lose sight of the fact that a large portion of even *educated* Christian men pass their lives in other professions and employments than that of the ministry. Of course it is not to be expected that the measures of *their* devotion to Theological Inquiries should come up to that of those, by whom such inquiries are pursued as part of professional duty—still I maintain that it devolves upon every Christian, especially every one who belongs to a “Society of Religious Inquiry,” to labor steadily, diligently, perseveringly, according to the facilities that God has given him, to build himself up in the faith once delivered to the saints.

I only add, under this branch of my subject, that all our efforts for the attainment of theological knowledge should be put forth in a spirit of deep *dependence* on God’s all-sufficient grace. We are indeed to realize our dependence on God in everything, remembering that without his crowning blessing, nothing to which we address ourselves can, ever prosper. And to nothing does this apply more strikingly than to the investigation of divine truth. We need the Spirit’s *quickening* influence that our minds may be invigorated for the work. We need his *guiding* influence, that we may be led into legitimate processes of thought, and finally to right conclusions. We need his *guarding* influence, that we may not be left to stray away from his commandments in a professed endeavor to find them. We need his *illuminating* influence, that the truth may not be in us merely as matter for the intellect to act upon, but may fall as a truly spiritual light upon the soul. Let us not attempt to move a step forward in this work, except as the path is opened for us, and we are led along in it, by a gracious hand. Let us, amidst our most earnest inquiries, often breathe forth the prayer, “Open *thou* our eyes, and we shall behold wondrous things out of thy law;” and in answer to this prayer, we may expect that our minds will become more and more the deposi-



tories of that truth, which is the power of God unto salvation.

Another point that seems legitimately involved in my general subject, is the *dangers* that pertain to Theological Inquiry. The fact that there is so much that is *praiseworthy* in the object contemplated, is no security against danger; for there is no object so good but that it may be pursued in a wrong way, or may be perverted to unworthy purposes. I will present three distinct sources of danger, against which the inquirer after divine truth should be upon his guard.

I say then, in the first place, there is danger that he will stumble at what are commonly called the *mysteries of the Bible*. Human reason naturally aspires to the knowledge of things beyond its grasp; and hence sometimes it rejects particular truths because they involve other truths which it cannot comprehend; and sometimes it gathers, amidst the darkness in which it plants itself, an argument for the rejection of the whole system of which the mystery in question forms a part. If I mistake not, a little reflection will at least suggest a doubt whether the common statement that the Bible demands our faith in mysteries is not to be received with some qualification. For just think what constitutes a mystery—a mystery is something not yet revealed; and, of course, until it is revealed, it cannot be a legitimate object of faith. As an example, take the doctrine of divine and human agency in the work of man's moral renovation. What is the revealed truth here that we are required to believe; and what the mystery, of which we must necessarily remain in ignorance? The *truth* is, that while man works out his salvation, God works within him both to will and to do; and this truth is authenticated, not only by the clearest deliverances in God's word, but to some extent by our own consciousness also; so that we have the highest possible reasons for receiving it. The *mystery* lies in the manner in which this result is accomplished; in the point of contact between the human and the divine; in the commingling of man's free agency with God's efficient agency—at this point the highest human reason stands confounded—and of course there can be no faith where there is no revelation. And in all cases the obligation to faith terminates where the revelation terminates. The true state of the case then would seem to be this, that though we are required

to believe truths which *involve* mysteries, inasmuch as these truths are matter of divine revelation, yet the mysteries *involved* are *not* objects of faith; nay it is impossible that they should be, because they are yet among the unrevealed secrets of Omniscience.

I say then, if you would prosecute your Theological Inquiries successfully, take heed that the so called mysteries of the Bible do not prove a rock of offence to you. While you make haste to be wise up to the full measure of what is written, be careful that you never attempt to be wise *above* that which is written. Endeavor in every case to ascertain the limit of the Revelation, and there wait patiently and reverently, till you can prosecute your investigations in the brighter light of Heaven.

Closely connected with the danger already noticed is another—I mean that of obscuring the glory of revealed truth by a doubtful and dreamy *philosophy*. I would not indeed deny to true philosophy her legitimate office in the department of Theology—let her labor as earnestly as she will in developing and establishing the great principles of right, and in illustrating the harmony of these principles and tracing their connection with each other; but let her not presume to interfere by her speculations with any of the well authenticated teachings of God; nor yet to gather a dense mist around that which *he* has left in bright sun-light, thus carrying doubts, and even absolute scepticism, into minds not fortified against such insidious influences. You have only to look into the Theological Literature of Germany, and I regret to be obliged to add, into some works that dishonor the literature of our own country, to see how Philosophy has preyed upon Christianity till she has reduced her to the merest skéleton. There are systems still baptized with the Christian name that scarcely bear a distinctive feature of the religion of Jesus; and in such achievements as these, proud, false Philosophy recognizes some of her greatest triumphs. But rest assured that is not true Philosophy that ventures to invade even remotely the territories of revealed truth. If any thing bearing this venerable name asks you to adopt any article into your creed, not in full harmony with the law and the testimony, you may be certain that it is an enemy that is tempting you.

Yet another danger that besets the path of the theological inquirer, is that of contemplating divine truth out of



*its legitimate proportions.* It is true, that God has not revealed his truth to us in the form of a *system*—that would have been inconsistent with the progressive type it assumed, as well as with the general economy of the Divine Providence. But there is system in it, the highest degree of system, notwithstanding. To the contemplative mind, its truths all arrange themselves in beautiful proportions, each holding its own place, and each ministering to the force of every other and the harmony of the whole. Hence it follows that the system, in order to accomplish the end for which it is designed, must be accepted in all the variety of its parts, and in the relations they severally bear to each other. But who needs be told that human nature sometimes shows itself averse to the labor of adjustment; that men have their hobbies in religion, as well as every thing else; and that by reason of this tendency, Christianity is often made to appear as a one-sided thing, and thus is bereft of its power to meet many of the necessities of our condition. To adduce but a single example, and that a case, to which I have already referred in another connection—there are those who dwell so exclusively upon the grace of God in the conversion and sanctification of men, that the doctrine of moral agency is completely overlooked; and man becomes nothing better than a mere piece of inert mechanism, moved by divine impulse; while, on the other hand, there are not a few who so disproportionately exalt the human faculties as to exclude altogether the need of any divine interposition. It is quite possible that both these classes may assent theoretically to the entire proposition that recognizes the necessity of both a divine and human agency; and yet the views of each are so concentrated upon one side, to the exclusion of the other, as to have all the effect of positive error. In all your inquiries after God's truth, be careful that you repose in nothing as truth that is inconsistent with any other part of revelation. The system must be contemplated, not only in the separate elements that go to constitute it, but also as a whole, after it is thus constituted; and nothing can be accepted as a legitimate part that goes to disturb the general harmony.

It only remains to notice, very briefly, the *ends* which Theological Inquiry, when properly conducted, is fitted to accomplish. These ends have respect to our intellectuall

and moral improvement, and our consequent happiness and usefulness.

It is the nature of earnest thought to quicken and enlarge the faculties which it brings into exercise. The study of any department of science produces its effect, not merely in adding to the stock of knowledge, but in increasing the power of intellectual action, and facilitating the mind's grasp of any subjects, that come within its range. And of no branch of study is this more true than Theology. The truths which it presents to our contemplation have respect, primarily, to the Being who gave us our faculties, and who, through the very constitution of our nature, has indicated his will that we should subject them, as far as we can, to careful culture. It is impossible that these truths should be studied in their mutual relations, especially that the study of them should be incorporated into the habits of the daily life, but that the mind will be all the time gathering to itself fresh power, while its rich and enduring treasures of thought are proportionally enlarged. And as the illuminating influence of these truths comes into the intellect, there is reason to hope that their sanctifying influence may penetrate the heart, thus bringing about a well-proportioned growth of the whole inner man. These are the very truths which God's Holy Spirit uses in carrying forward his life-giving and transforming work; and as the intellectual, in the order of nature, has the precedence of the moral, so in proportion as the truth is lodged in the mind, have we reason to hope that it will exalt and purify the moral nature, and exert, also, a controlling influence upon the life.

And need I say that, in the train of these blessed effects upon the character, will follow a proportionate degree of happiness and usefulness? For it cannot be but that the union of a mind thoroughly furnished with God's truth, with a heart deeply imbued with its living power, must be the pledge of the highest enjoyment known to mortals; and that enjoyment is the harbinger of something infinitely brighter and richer, in the world to come. I fully believe that many an individual receives the impress of the Divine image, and goes up through the heavenly portals, whose knowledge of divine truth scarcely reaches beyond the cardinal doctrine of redemption by the blood of Christ; but we surely cannot doubt, that he who has made large attainments in divine knowledge, and has acquired a cor-



responding conformity to the divine will, will be proportionally exalted in the world of glory. And such a one, too, will be a model of Christian usefulness. Wherever he moves, the spirit of the Bible, the spirit of an enlightened, earnest, active piety will hang upon his footsteps and brighten his course; and there is good reason to hope that, when he stands in the Judgment to receive his final recompense, he will meet large numbers, who, through his influence, had been guided to heaven.

To the members of the Society, by whose request I am performing this service, I beg to offer my hearty congratulations in view of the combined advantages here secured to them for both intellectual and Christian culture. First of all, your lot is cast in one of the brightest, loveliest spots in creation; where nature, by her beauties and her bounties, is constantly appealing to your gratitude as well as delivering lessons of truth and wisdom. Then the Institution, in which your training is going forward, is honored, not only by the high endowments of those who are now more immediately charged with its interests, but through the memories of other illustrious men, who, after having labored faithfully and efficiently here, have fallen asleep. And while your intellectual interests are thus carefully provided for in the general economy of the Institution, neither is your moral and spiritual well-being overlooked; and part of the provision for this branch of your education lies in the existence of this very Society, which I have come hither to address. And now what remains but that, with these high advantages, you go forward to proportionally high attainments in knowledge and virtue. Let diligence, in the culture of the mind, be accompanied with equal diligence in the culture of the heart; and let each form an invigorating and healthful ministration to the other. Be fellow-helpers, especially in regard to all the objects and interests which your Society contemplates, that thus you may impress yourselves, in a benign and elevating influence, upon one another's characters, while you make provision for a goodly representation of yourselves in the characters of those who come after you. Remember that your mission in the world, is to do good; that the training, through which you are now being carried, is designed to qualify you for doing good; and that each day of your College life tells upon the grand result. May God grant that a glorious future may open upon you,

which shall associate itself with your grateful remembrances of this Institution, and be crowned with the benedictions of many, whom you shall have guided to heaven!

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## ARTICLE VIII.

### THE AUTHORSHIP OF THE AUGSBURG CONFESSION.

By Rev. J. H. W. STUCKENBERG, A. M. Indianapolis, Indiana.

ON the 21st of January, 1530, the Emperor, Charles V, issued a proclamation from Bologna, appointing the 8th of April as the day for the assembling of the Diet, at Augsburg. This date was afterwards changed to the 1st of May, though the first meeting of the Diet did not take place till the 20th of June. The object of the Diet was, to provide means for prosecuting the war against the Turks, and also to consider the religious questions of the day, with a view of restoring peace and unity to the church. This proclamation was received by the Elector of Saxony, on the 11th of March. On the 14th he sent a copy of it to Luther, Jonas, Bugenhagen and Melanchthon, with the request that, as the Diet was to take the place of a general council, or national assembly, they should draw up articles on those doctrines and practices, on which there was any dispute, so that they might know definitely what course to pursue in the discussion of the religious questions before the Diet. As the Elector expected the Diet to meet very soon, he requested them to prepare the articles immediately and bring them to him at Torgau on the 21st. These articles are commonly called the Torgau articles, because they were presented to the Elector at that place. As these articles\* have long been lost, there has been much dispute as to their real nature. Many supposed that they were the Schwabach articles, called the Torgau articles, because the same were there presented to the Elector. But this is not the case. As the Schwabach articles were, however, used by the theologians in preparing the Torgau

\*Forsteman lately discovered some articles which are supposed to be those, presented at Torgau, though it is not certain that they are.



articles, and also in preparing the Augsburg Confession, it will be well here to consider their origin.

The Landgrave Philip of Hessa, being desirous of uniting all the Protestants, succeeded in bringing about a conference between the Wittenberg theologians and Zwingli and some of his adherents at Marburg in October, 1529. After violent disputes, which served rather to widen the breach, the Landgrave requested Luther to draw up articles, showing on what points the Lutherans and Zwinglians agreed. Fifteen articles were drawn up which, after some slight alterations, suggested by the Zwinglians, were signed by the theologians of both parties. These are commonly called the Marburg articles.

Whilst the Landgrave was thus attempting to unite the Protestants among themselves, the Elector of Saxony and the Margrave of Brandenburg met in Schleiz to consider the best means of forming a union between the Protestants to protect themselves against any attacks that might be made by the Papists. As their object was to protect the doctrines of the Gospel, it was decided not to admit any one into the proposed union who did not agree with them in doctrine. Luther and the other Wittenberg theologians were accordingly requested to prepare articles of faith, which were to form the doctrinal basis of the union and which were to be presented at the convention to be held in Schwabach in Oct. 1529. The Marburg articles had just been prepared, but as the Zwinglians could adopt them as well as the Lutherans, they would not do for the proposed union, from which the Zwinglians were to be excluded. Still they were used by the theologians in preparing the articles for the Schwabach convention. All in them that looked like concessions to the Zwinglians was rejected, and such additions were made, as the occasion, for which they were intended, seemed to demand. Seventeen articles were thus prepared which were presented (though not adopted) at Schwabach. They are commonly called the Schwabach articles.

Some one obtained these articles and published them, contrary to the desire of Luther. Some three or four of the Catholic theologians at Augsburg during the Diet republished the articles with notes, attributing them to Luther, as his Confession prepared for the Diet. Luther, therefore, published the articles with a Preface, in which he denies that they were intended for the Diet, and that he

was their only author, though he says that he helped to prepare them\*.

Whilst there is considerable difference between some of the articles of the Augsburg Confession and those of Schwabach, there is so much similarity, that the latter evidently exercised much influence in the formation of the former, and must be regarded as one of the principal works, lying at the basis of the Augsburg Confession.

The Elector's request to the Wittenberg theologians to prepare articles for the Diet, would not have been complied with, if they had merely presented him the Schwabach Articles at Torgau. They, therefore, prepared new articles† both in the doctrines and practices which they had adopted, and presented the same to the Elector at Torgau. These articles satisfied the Elector, and the intention was to present them to the Diet.

On the 3rd of April the Elector left Torgau for Augsburg, taking with him Luther, Spalatin, Jonas and Melanchthon. On the journey Melanchthon prepared a Preface to the Torgau articles which was finished by the time they reached Coburg. Luther was left at this city, while the rest continued their journey and arrived in Augsburg on the 2nd of May.

The Emperor did not come to Augsburg as soon as was expected, and the Diet did not open till the 20th of June, seven weeks after the arrival of the Elector. The original intention of presenting the Torgau Articles to the Diet was, therefore, changed, and new Articles were prepared which were afterwards called the Augsburg Confession.

It is not so difficult to determine what works were used in preparing the Confession. The Schwabach and Torgau Articles were the principal documents used. The various Protestant princes had requested their theologians to prepare articles for the Diet, and all these articles were considered in preparing the Confession, after it was decided by the Princes to present but one Confession, and not a separate one by each Prince.

The question of the authorship of the Augsburg Confession is not so easily decided. It is well worth while to

\*“*War ist's dass ich solche Artickel hab stellen helfen (denn sie sind nit von mir allein gestellet).*”

†This is evident from a letter of the Elector to Luther, dated May 11th 1530.



investigate the matter thoroughly, because the most erroneous views on the subject prevail very extensively. But how can the question of the authorship be decided? Surely not by citing the views of modern writers on the subject, but by going back to the very times, when the Confession was prepared. The greatest authorities on this subject are the letters and other documents, written by Luther, Melanchthon, the Elector of Saxony, Spalatin and others during the Diet at Augsburg. These are the documents, therefore, which must be used in deciding this question; and they are so abundant and clear, that their careful examination leaves no doubt on the subject.

It is natural to suppose that Luther's part in the great Reformation was such as to entitle him to, take a very prominent part in preparing the Confessions of the church, especially the greatest of all, the Augsburg Confession. And it is very common in Europe and in this country to represent the Confession as chiefly Luther's work; or as if it had been prepared by Melanchthon with the constant advice and assistance of Luther; or as if Luther had, at least, expressed his hearty approval of the Confession before it was presented to the Diet. Ruckert \*mentions the fact that in 1854 the *Lutherstiftung* in Leipsig published the Confession with this title-page: *Dr. Martin Luther's Augsburgische Confession*. "Dr. Guericke in his *Symbolik* states that the Confession was prepared by Melanchthon with the constant advice of Luther. E. F. Leopold in Herzog's *Encyclop*, Artikel "Augsb. Conf." states that Luther approved the Confession before it was presented to the Diet. Similar views prevail extensively in this country. Dr. Schmucker (*Lutheran Manual* p. 25) and Dr. Krauth (*Evangelical Review*, Jan. 1867 p. 63) both think that the Confession received Luther's approval before being presented to the Diet. In the "Lutheran and Missionary" of Feb. 14, a correspondent, who thinks himself capable of writing a detailed history of the Augsburg Confession, speaks of that Confession as set forth by Luther and his associates. And one of the Editors of the "*Lutheran Observer*," March 1st, speaks of "Luther and his noble compeers in the Reformation" as giving "their testi-

Ruekert: "*Luther's Verhaeltniss Zum Augsburgischen Bekenntniss*"—an excellent pamphlet of 33 pages, giving, from documents written during the Diet, the true relation sustained by Luther to the Augsburg Confession.

mony to the truth in the Augsburg Confession." Many other evidences of the extensive prevalence of such views might be given; but these are sufficient. We hope it will not be regarded presumptuous if, in spite of these authorities, we declare that these views have no historical basis whatever. Luther can in no sense be regarded as the author of the Confession; he gave no advice whatever on any article of the Confession; he did not see the Confession, and consequently could not give it his approval, before the Confession was presented to the Diet. It is, therefore, wrong to ascribe the work, or any part of it to Luther.

The work of preparing the Confession was committed to Melanchthon. He, however, performed it with the constant advice and assistance of the other Protestant theologians at Augsburg, who carefully examined and discussed every article.\* But the counsellors of the Princes also had a hand in its preparation. This fact is stated by Schnepf, one of the theologians of the Prince of Hesse†, and the delegates of the city of Nurnberg in their reports state that the old Chancellor Dr. Bruck, at one time had the document and was arranging some parts of it. The Confession must, therefore, be regarded as the work of the Protestant theologians at Augsburg and the counsellors of the Princes; but so prominent was the part taken by Melanchthon in its preparation, that it was generally regarded as his work. Luther himself speaks of it as Melanchthon's work; and Melanchthon afterwards treated it just as he did the other works, of which he was exclusively the author.

Luther at first supposed that the Torgau articles were to be presented to the Diet, and for some time knew nothing about the new Confession Melanchthon was preparing at Augsburg. The first intimation he had of this was from a letter written to him by the Elector of Saxony on the 11th of May. The document, as it then was, was sent to Luther with the request to review it and write on the margin any alterations which he might desire to have made. The Elector also requests Luther to send it back immediately. Melanchthon sent a letter to Luther at the same time, in which he says: "Our Apology will be sent

\*Fifteen Protestant theologians were present at Augsburg.

†*Cyprian Historie d. Augsb. Confess* p. 66.



to you; it is however rather a Confession. For the Emperor has no time to hear long discussions. I have, however, said what I thought it most useful and necessary to teach. With this object in view I have embraced nearly all the articles of faith; for Eck has disseminated quite poisonous and fiendish calumnies respecting us, which I desired to refute. You will judge of the whole document according to your spirit." This is an important letter, as it shows that the original plan of presenting an Apology, or defence of their doctrines, was abandoned, and that the document gradually assumed the form of a Confession; but even when finished it was not strictly a Confession, but rather a Confession and Apology combined. It was however, during its preparation, generally called an Apology; and even after it was presented, Luther still called it that.

The Elector's letter to Luther rather surprises us. It is evident that Luther was to have no opportunity for extensive alterations, or suggestions. These were to be only in the shape of marginal notes. And then but little time was given him to consider so important a document, as he was requested to send it back immediately. As might be expected, Luther's reply\* was very brief: "I have read Master Philip's Apology, which pleases me very well, and I do not know how to improve or alter it; nor would this be proper, as I cannot step so gently, nor so silently. May Christ our Lord give his assistance, that it may produce much and great fruit, which we hope and pray, Amen." This letter contains all Luther's advice and assistance in preparing the Augsburg Confession. And the draft of the Apology or Confession, sent him May 11th, was the only one he saw, until after the Confession was read six weeks later.

But those who are so anxious to make it appear that Luther had more to do with the preparation of the Confession than was really the case, assert that on the 11th of May, the Confession was already finished; and as he approved the document sent him then, he, of course, approved the Confession, before it was presented. But this is a mistake. The six weeks were spent in diligent work, in altering the Confession. There is the most conclusive proof, that it was not even materially finished at that time, as some assert. For after this time Melancthon states

\*Dated May 15.

repeatedly in his letters that he altered it daily. On the 22nd of May, he wrote to Luther. "In the Apology we alter much every day. The article on vows, which was rather meagre, I have taken out, and in its place I have put a more explicit exposition. At present I am arranging the article concerning the power of the keys. I desire you to look through the articles of faith; if you find no fault in them, we will draw up the rest; for some things must always be changed in them, so that they may be accommodated to the occasions." This letter and the articles of faith Luther never received\*; but it is evident that May 22nd, the Confession could not have been the same as May 11th, for had this been the case, Melanchthon would not have desired to know whether Luther would find any fault with its doctrinal articles, as he already knew his views of the draft of May 11th.

Just after the Confession was read Melanchthon sent a copy of it to Luther and wrote to Veit Diedrich, who was with Luther, that he should like to know Luther's opinion of the Confession.† This, of course, proves to a demonstration that Luther could not have given his approval of the Confession, before it was read.

Melanchthon evidently wanted Luther's advice. He even wanted to go to Luther, if the Elector would allow it;‡ but the Elector did not allow it. And the letter of May 22nd, in which he asks for Luther's views, was not permitted to reach Luther. Strange that Melanchthon, who earnestly desired Luther's advice, was not able to get it, nor his assistance. But this was not Luther's fault.

Another thing is very strange. Luther sent many letters from Coburg to Augsburg, during the preparation of the Confession, some of them full of encouragement and humor; but, excepting the few words of May 15th, the Confession is never mentioned by him, just as if it was a matter that did not at all concern, or interest him. But this is not all. From the date of the letter of the Elector, May 11th, till after the reading of the Confession, Luther received no word from Augsburg respecting the Confession. To this must be added the fact that between May 10th and June 19th, Melanchthon wrote at least three letters to Lu-

\*See Ruckert p. 24.

†Cyprian p. 69.

‡See Melanchthon's letter to Luther—May 4th.



ther,\* none of which he received. But why did these letters fail to reach Luther? The letters to Coburg were generally sent by the Elector's messengers. The messengers came to Coburg, but they brought Luther no letters. In a letter to Spalatin, dated June 30th, Luther states that four messengers came to Coburg, none of whom had any letters for him. Nor did Melanchthon know what became of his letters, as he says, in a letter to Veit Diedrich, June 23rd: "*Nescio, qui fiat, ut non sint perlatæ.*" Ruckert thinks they must have been kept in Augsburg, so as to keep them from Luther; and this is the only way to account for the fact that he never received them.

The fact that Luther was thus kept in profound ignorance of what was going on in Augsburg, filled him with the most violent wrath, as is indicated by the letters, written by him at this time, and also by Melanchthon's letters.† He was so angry, that he wanted to hear no excuses for the silence of his friends at Augsburg, and Melanchthon requested Diedrich to read to Luther, even against his will, a letter which he sent him. Melanchthon was afraid to speak to Bruck about Luther's displeasure, as he himself acknowledges in one of his letters. "And might not now the place be discovered where Melanchthon's letters were kept? The Electoral messengers were to have delivered them, but they never received them. Melanchthon does not know what became of them; he does not venture to mention to Bruck his grief about Luther's wrath. May nothing be inferred from this? And what excuses may those have been, which Luther did not want to receive from the Prince Electoral,‡ on which account he tore the letter he had written for him," (for the Prince Electoral.)§

The only legitimate conclusion that can be drawn from this investigation, is so very different from what I expected when I commenced it, and so contrary to what I wished it might be, that I hesitated to adopt it. I have, again and again, examined the documents that are decisive on the point, and have always come to the same conclusion. Historical truth should be more powerful than our own

\*Ruckert, p. 19.

† See Melanchthon's letters to Luther, dated June 26th and 27th.

‡ "*Principi juniori, ut petis, scripseram, sed laceravi rursus litteras, ne moverem isti ingenio cogitationes, et tum excusationes audirem, quas nollem.*"

§ Ruckert, p. 30.

preconceived notions, however much they may be cherished. If from the documents which are decisive in this matter, any other conclusion can be drawn, none will welcome it more heartily than the writer of this article. But I think that all who investigate those documents, will find this to be their testimony: Luther was intentionally excluded from participating in preparing the Augsburg Confession, which afterwards became the great symbol of the Church which bears his name. That he was excluded from taking any part in this work, has already been proved; that it was done intentionally, is also evident. Had the intention been to secure Luther's active co-operation in the matter, it would have been very easy. Coburg was three or four days' journey from Augsburg. The Elector's messengers frequently passed from city to city, so that Luther might have been consulted, had this been found desirable. The time spent in Augsburg, in preparing the Confession, was from May 2nd till June 24th, over seven weeks, surely time enough to have given Luther more information, respecting the progress of the work, than he received; time enough to have sent him more drafts of the work as it progressed; time enough to have given him an opportunity to weigh the matter more fully than he could possibly do, during the short time he was allowed to see the draft of May 11th. And surely, if his advice and assistance had really been desired, the greatest of all the Reformers ought to have had an opportunity to do more than make mere marginal notes on the draft, sent him.

The fact that Luther was intentionally prevented from taking any part in preparing the Confession, is beyond question. If any one doubts it, let him but study the facts and letters of those times, and his doubts will vanish. This fact explains so much that is otherwise unaccountable. It gives us the reason why Melancthon was not permitted to go to Luther and consult him on the Confession, as he desired to do; why his letters were prevented from reaching Luther; why Luther heard nothing of the Confession from May 11th, until after its presentation; why he never mentions it in his letters, while less important matters are repeatedly mentioned; it explains Luther's wrath, which was occasioned by the effort to exclude him from the knowledge and participation in the great work at Augsburg; and this explains Luther's sharp reply to



Melanchthon's letter of June 27th. In this letter Melanchthon tries to appease Luther, by attempting to show that Luther's influence was felt by him, while preparing the Confession. He says: "Your advice and consolation have never been more needed than at present, since, in the most critical matters, we have hitherto followed you as our leader." Luther was still feeling too keenly the treatment he had received, to be appeased by such words. He had taken no active part in preparing the Confession, and therefore he refused to be regarded as its author on account of his silent influence. Luther's reply, June 30th, is, as follows: "I do not like that part of your letter in which you say that you have followed my authority in this matter. I will be called nothing, will command nothing, nor will I be called the author."

Luther himself knew very well that he was to take no active part in the great work to be done at Augsburg, and hence wrote to Link, in Nurnberg, May 8th: "*Non ignoro me prorsus inutilem esse in hac profectione.*"

The reason for excluding Luther may easily be discovered. The aim was to restore peace to the distracted Church; but every one knew that Luther was not adapted to that work. His method of stating the truth was too harsh for that occasion; and, therefore, the work was committed to the mild Melanchthon. Had Luther prepared the Confession, he would have placed in bolder relief the differences between the Papists and the Protestants. The Confession, in fact, conceded too much to the Papists to please him. Those who denounce this opinion as unlutheran, will have to unlutheranize Luther himself; for this was his own opinion of the Confession. After the Confession was presented, Melanchthon wrote to Luther, asking how much could be conceded to the Papists, for the sake of peace? Luther replied that, in his opinion, too much had already been conceded. "*Accepi Apologiam vestram, et miror quid velis, ubi petis, quid et quantum sit cedendum pontificibus. Pro mea persona plus satis cessum est in ista Apologia, quam si recusent nihil video, quam amplius cedere possim, nisi videro eorum rationes et scripturas clariores, quam hactenus vidi.*"\*

On the 22nd of June the Emperor ordered the Protestants to have their Confession ready by the 24th. They

\* This letter is dated June 30th.

requested one day more time, in order to finish the Confession, but this was refused. Melanchthon, therefore, worked at it incessantly to finish it. The Emperor wanted it presented on the 24th, without being read; but at the repeated and urgent request of the Protestants, he agreed to have it read. But as it was already late on the 24th, when he gave this decision, he appointed the next day for its reading. On the 25th of June, therefore, the German copy was read before the Diet, and both the German and Latin copies were presented to the Emperor.

On the 26th of June, Melanchthon sent Luther a copy of the Augsburg Confession, which was the first one he saw. The Confession was not sent to him to get his advice or opinion, but merely for him to read. In the letter, accompanying the Confession, Melanchthon says: "We have presented our Apology to the Emperor, which we herewith send for you to read."

As some may desire to examine the proofs of the statements made in this article, we will give the dates and authors of some of the most important letters.

Melanchthon desires to visit Luther, if the Elector *will allow* it. Letter to Luther, May 4th.

Luther feels that his assistance is not wanted in Augsburg. Letter to Link, May 8th.

The Apology becomes more like a Confession of faith. Melanchthon to Luther, May 10th.

The draft of May 11th, sent to Luther, with request to send it back immediately, and to make all suggestions on the margin. The Elector to Luther, May 11th.

Luther's answer to the Elector's letter, approving the Apology (which he thought would be presented in that form), but stating that it was milder than he could have made it. May 15th.

May 22nd, Melanchthon to Luther, stating that the Apology was changed much every day (same statement, in a letter to Camerarius, dated June 26th), desires Luther's views on the doctrinal articles, and states that the articles on abuses had to be adapted to the occasions, as they presented themselves. Letter and articles, not received by Luther.

Luther fails to receive letters from Augsburg. Luther to Melanchthon, June 7th; to Caspar von Tentleben, June



19th; to Jonas, June 25th; Melanchthon to Luther, June 27th.

Luther's wrath on account of the treatment received. Luther's letters in June, and those of Veit Diedrich. Melanchthon to Luther, June 26th and 27th.

First copy of the Confession, sent to Luther, the day after it was read. Melanchthon to Luther June 26th.

Melanchthon wants to know, how much can be conceded to the Papists, and Luther's reply, that too much has already been conceded to them in the Confession. Melanchthon to Luther, June 27th. Luther's reply, June 30th.

Some other letters of Luther, Melanchthon, Veit Diedrich, Spalatin and others, written during the Diet, also, throw some light on the subjects discussed.

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## ARTICLE IX.

### PRAYER.

By E. W. HUTTER, D. D., Philadelphia.

IN the routine of Christian obligation, there is confessedly none, that can justly challenge comparison with that of PRAYER. However important *other* duties, *this* duty always occupies the foreground. This is the method, established in the beneficent economy of the all-wise Creator, for the bestowment of his most distinguished benefits and blessings. Prayer is hence indissolubly interwoven, alike with the Divine glory, and with man's best interests, in time and in eternity. Luther, in one of those sententious utterances, for which he was so justly distinguished, describes prayer as the Jacob's ladder, on whose ascending rounds the Christian climbs from earth to heaven, enters the Holy of Holies, and out of the inexhaustible fulness of God takes grace and strength, to help in every time of need. In the Christian system, indeed, there is laid upon prayer the utmost conceivable stress, and to engage in it, with the concentrated fervor of the heart's fondest and best affections, every possible encouragement is afforded to the Believer. Aye, so essential is prayer

deemed to a consistent and holy life here, and to a well-founded hope of a blissful immortality hereafter, that every one of the Sacred Writers insists on it as a religious *duty*, resulting from man's most imperious moral and physical necessities. The only difficulty we have ever experienced in urging prayer, in our pulpit-exhortations, has been, to portray its inappreciable benefits with sufficient vividness. Cowper said of the great cause of Human Freedom, that he "prized it, in his soul's just estimation, *above all price*." So we regard prayer. No combination of figures can compute its value. It challenges the descriptive energies of language to portray. It is not a *duty* merely—it is among man's most invaluable and exalted *privileges*.

The constituent elements of true and acceptable prayer are not always understood. We pray to God, it is true, but never acceptably, until *from* God we receive the will and the ability to pray. Hence many pray, who understand not "*how to pray*," nor "*what things to pray for*," never having been taught, either by John, or by Christ. "They ask," says St. James, "and receive not, *because they ask amiss*." The prayer of our Lord's disciples, therefore, to be *instructed* in the nature and methods of prayer, was founded upon no misconception of its character. They had seen the Baptist, Christ's illustrious Forerunner, pray, and had heard him repeatedly discourse upon the topic to his disciples. When the Messiah himself appeared—he, whose shoe-latchets the Baptist confessed himself unworthy to unloose—they saw *him*, also, set the example, heard him, also, inculcate prayer as a duty. The gifts and the graces of this most valuable and important attainment, they were, hence, themselves ambitious to possess. They longed for them with a holy covetousness. They felt intensely provoked, first by the prayers of the Baptist, then by the prayers of Christ, to a laudable imitation. And soon an occasion arises, when this desire to be instructed in the Divine science of prayer, reaches its climax. "It came to pass," says the Evangelist, (not by chance, of course, but in God's all-directing providence,) "that Jesus was *praying* in a certain place." The disciples see him, doubtless on bended knee, with uplifted face, directing the orisons of his humility heavenward. They witness his fervor. They hear his melting, burning words. They look and listen. They are riveted, as by a magic spell, to



the spot. But even these learners do all things in season, "decently and in order." They do not interrupt, or disturb, the praying God-Man. They wait until he has "ceased." But then, inspired by the solemn scene, they approach Christ, just as he has come, fresh and glowing, from the Throne of the heavenly grace, with the request: "Lord, TEACH US to pray, as John, also, taught his disciples"—itself the most needful and suggestive petition in the power of man to utter. And their prayer is granted. Christ *does* instruct them "*how to pray*," and "*what things to pray for*," filling their hearts with the quickening power of the Holy Ghost, and their mouths with acceptable words. The result of the first lesson was, that sublime and most comprehensive of all prayers, known by way of contradistinction from all others, as "The Lord's Prayer."

And now, we enter upon the inquiry, fraught alike with profit and instruction: *What are the constituent elements of true and acceptable prayer?* And, in the prosecution of this inquiry, we propose to consider:

I. *When* are we to pray? As to the appropriate season for prayer, the Saviour and his holy apostles, by their example and teachings, have happily relieved us of all difficulty. The command of Christ is, that "men ought *always* to pray, and not to faint." The apostle enjoins: "*Pray without ceasing*." In these recommendations Christ and the apostle exhibited their perfect knowledge, not only of the mechanism of man's moral nature, but of the various external causes, which influence and control it. They well knew, that so deep-rooted is man's native depravity—so constant and potent the temptations that beset him—so unceasing and untiring the efforts of the arch adversary of souls to mislead and ruin him—that, to withstand these, demands constant and unremitting correspondence with God. Hence the injunction, never to cease in the diligent and persevering exercise of prayer. Besides, there is that in man's moral economy, which imperiously *demand*s unremitting devotion. Prayer is the food, the aliment, the life, of the soul. It is the Christian's "meat and drink"—his "vital breath"—so that the genial sunshine, and the refreshing rain, air, light, food, and repose, are not more essential, (made so by the laws of nature,) to the maintenance of the physical life, than is prayer necessary, (made so by the laws of grace,) to the preservation of the spiritual life.

By this we do not mean to affirm, of course, that the Christian is required to spend his entire time in the *formal* act of devotion—that his knee must be always bent, and his hand be always lifted up, in prayer, to the neglect of other duties and employments. Such a sentiment would be preposterous. Our meaning is, that the *habit* of prayer dare not cease. We neither eat, nor sleep, continually, but the habit of eating and sleeping we can only relinquish, at the cost of life. God does not cause it to rain, nor to shine, continually. Drought and darkness intervene. But the appointed succession of sunshine and shower must continue, or men and beasts would perish. So in the economy of prayer. The duties of life—of commerce, of business—we are to discharge—but the duty of *prayer* we cannot omit, except at the cost of our spiritual being. The moment, therefore, the Christian ceases to pray, that moment, *because of such cessation*, he ceases to be a Christian, forasmuch as the nourishment, by which his spiritual graces subsist, are no longer received into the soul.

The command to pray “always” and “without ceasing,” of course, does not preclude the obligation to the observance of stated *seasons* of devotion. David engaged in the formal act of communion with his God three times a day, morning, noon, and evening. Daniel did the same, under highly adverse circumstances. Christ himself had his appointed seasons of prayer. And, we presume, there are few experimental professors, if any, without such stated times, for seeking the face and favor of God. When these are set apart, no secular encroachments should be permitted to interfere with them. The hour of prayer should be punctually observed. Nor should even an unfavorable frame of mind superinduce neglect. The indisposition to pray, itself furnishes one of the strongest arguments in favor of engaging in prayer. When the mind is overcast with doubts, faith weak, the heart hard, Satan and the world busy, and the whole man is sunk in the slough of indifference, if not of despondency and despair—that, indeed, of all seasons, is the most appropriate for coming to the Mercy-Seat, that our condition may be changed—that God may remove our doubts, dispel our fears, strengthen our faith, soften our hearts, and quicken us with might and power in the inner man. Besides, if the *letter* of our seasons of our devotion be neglected, the *spirit* itself soon



vanishes. But, whilst appointed seasons for prayer are indispensable, there are, also, constantly recurring *special* seasons, which call for special supplication. Such are: Extraordinary providences, deep afflictions, strong temptations, bitter persecutions, general spiritual declension, abounding wickedness, &c. Then should not only individual believers pray, with increased fervor and frequency, but Zion herself should arise, *en masse*, and unite in supplications, loud and earnest, that the windows of heaven may be opened, and copious showers of grace may be dispensed, causing the streams of salvation to flow and overflow, like the periodical emptyings out of the river Nile. "When they *in trouble* did turn, and sought the Lord, he was found of them." "God is my refuge, a present help *in trouble*." "The Lord is good, a stronghold in the day of trouble." "Come unto me, all ye that *labor* and are *heavy-laden*, and I will give you rest." This, indeed, is the gracious and benevolent design of affliction, to drive us to the Mercy-Seat, and wo unto him, that *despises* the chastening of the Lord. Hence St. James says: "Is any among you *afflicted*? let him pray."

II. *Where* to pray?—is the next point of inquiry. To which we answer, As God is confined to no conceivable limits, but is "*everywhere* present, beholding the evil and the good," "unto whom all desires are known"—we can conceive of no spot or place, on the habitable globe, from which the voice of prayer may not, and ought not, ascend. Paul does not restrict prayer to any locality, as is evident from his declaration to Timothy: "I will, therefore, that men pray *everywhere*." Isaac prayed in the open field, and was, doubtless, greatly assisted in his devotions by the beauties of nature. Jacob offered up a prayer on the highway, surrounded by his servants and flocks, in view of the dreaded revenge of his brother Esau, and a model prayer it was. No learned theologian could indite a better. Peter prayed upon the house-top, as if to bring heaven as near as possible. Paul and his companions, on sailing from the port of Tyre, with their wives and children, knelt in prayer on the rugged sea-shore. Not dashing waves, nor howling winds—not the hard ground, nor the impatience of sailors and passengers—furnished any obstacles to the outpouring of their desires before God. Paul and Silas prayed at midnight in prison. The Jews had laid an arrest on their preaching, but not bolts, nor bars, not stocks, nor dungeons, could hinder their pray-

ing. But here, as in every other condition of life, high above them all, towers the god-like form of Jesus of Nazareth. His favorite prayer-room was the lofty and towering mountain. There, near to that heaven, whose resplendent glories, for our sakes, he had abandoned—there, far removed from the hum of the busy multitude, beyond the ken of persecuting Jew and benighted Gentile—there, high up, in his own native element, his temples fanned by the unfettered winds of heaven—did the incarnate Son of God frequently repair, to pour out his soul before the Father in prayer—at the Fountain of Strength, to gather strength for the awful conflicts that awaited him. Some men fly to the mountains, to escape the hand of justice. Others seek their solitude, to concoct schemes of mischief. Others, with better motives, scale their dizzy heights to revel in the delights of nature—the Geologist, to examine the strata of the rock—the Mineralogist, to collect specimens of curious stone for his cabinet—the Botanist, to gather plants, and shrubs, and flowers. But a higher motive than any of these animated our blessed and divine Lord. He went apart into the mountains *to pray*.

We discover, then, that the advice of the apostle, that we pray “*everywhere*,” is both possible and practicable. The merchant may pray in his counting-house—the attorney in his office—the mechanic at his work-bench—the farmer, behind his plough—the operative, amidst the clatter of wheels in the factory—the soldier, in the camp, or amidst the terrible din of battle—the mariner, tossed to and fro on stormy and tempestuous billows. All, all, can pray, and are commanded to pray, “*always*,” and “*everywhere*.” And by such the words of Paley are delightfully realized.

“The world, thenceforth, becomes a living temple,  
And life itself one continued act of adoration.”

Far be it from us, however, even so much as to *hint* approval of the conduct of the Pharisees, whose practice it was, to stand upon the street-corners, and there utter long prayers, “to be *seen* of men.” The Saviour said of such: “They *have* their reward.” Seeking no higher end, than that of being regarded pious by their fellow-men, if they attained that, which was problematical, they *had* the empty bauble, o which they aspired. But we can pray unobserved by mortal ken, at noon-day, on the highway, in the



crowded thoroughfare, by secret ejaculation, by a groan, by a sigh, by the uprising of the ardent longings of the soul—all which prayers the God of grace and truth will hear and interpret. Hannah, when she was sorrowful in spirit, poured out her soul before the Lord, and yet she uttered not an audible word. The Scriptures tell us: “Her lips moved, *but her voice was not heard.*” It was not heard on earth, but it was heard in heaven. It did not penetrate mortal ears, but it did come up into the ear of the Lord of Sabaoth, and draw down blessings on the head of the petitioner. And this was the kind of prayer Paul speaks of, when he says: “Likewise the Spirit, also, helpeth our infirmities, for we know not what we should pray for, as we ought, but the Spirit itself maketh intercession with groanings, *which cannot be uttered.*”

Let us not, however, lightly esteem the places, specially set apart to prayer, by acts of holy consecration. Such a Bethel-spot is the *closet*, so urgently enjoined by the Master: “Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which seeth in secret, and thy Father, which seeth in secret, shall reward thee openly.” How solemn, how becoming, the place. Alone in your quiet, peaceful chamber, secluded from all human agitations, in communion with the Framers of unnumbered worlds! Here there is no motive for dissimulation, none for straining after eloquent words, with which to win the admiration of the brethren. We question, whether any hypocrite ever seeks the solitude of the closet, for the place to him is invested with a silent awe, which cannot fail to strike terror to his soul. And there is the *Sanctuary*, the house of prayer and praise, which a pious Christian liberality has reared and segregated from all ordinary or profane uses, so as to leave the minds of the worshippers undistracted by associations at variance with the sacredness of worship. Here the Lord has recorded his transcendent and excellent name. Upon Zion’s walls he has written “*Holiness unto the Lord,*” and here he has engaged to meet with his believing people. How amiable its tabernacles! How delightfully refreshing its sacred courts! Surely, the prayers, that thence ascend, he accepts as grateful incense. And there is the *Family Altar*, around which parents and children, servants and guests, simultaneuously bend the knee in supplicatory praises to him, who is the Parent of us all—the Father of

Lights, with whom there is neither variableness, nor shadow of turning. Jointly do we receive our blessings. It becomes us jointly to acknowledge them. And there is the *Social Prayer Meeting*, held either in the church, or in the private dwelling, during the week, or on the Sabbath! Hallowed and blest are its influences! Confessedly great, too, have been the beneficent results of the memorable *Union Prayer Meetings*, that have been held, in these latter days, in nearly all the cities and towns of our country—among which those held at Fulton Hall, in the City of New York, and at Jayne's Hall, in the City of Philadelphia, have been the most marvellous. Here we have seen denominational differences and distinctions laid as a sacrifice on a common altar. Here we have seen, hundreds, often thousands, moved by a Divine impulse, supplicating God's mercy on the churches, and on an apostate and sin-stricken race. Led by a Brainerd, or a Kennard, or a Stuart, the prayer, it was most evident, was not, as is too often the case, the prayer of ONE man alone, but the prayer of ALL present—who, being of one heart, and one mind, have united with their leader, seizing upon and appropriating his successive utterances as *their own*, and thus, by combination and spiritual affinity, causing *his* prayer to become a mighty unity in plurality, a mighty plurality in unity. Issuing full and fresh from *one man's* surcharged spirit, the devotional stream of adoration and supplication, as it were, has *distributed* itself abroad over the mighty assemblage of believing worshippers, in innumerable rills, multiplying and swelling in their course, until they have constituted such a confluence of supplication, as has poured itself in rolling clouds of incense into the golden censer in the hands of the great Intercessor before the Throne. Truly, these great Union Prayer-Meetings have been among the "heavenly places in Christ Jesus," spoken of by the Apostle, and the Church cannot too ardently pray and long for their return.

I. *How to pray?*—is the next point of inquiry. To which we answer: The chief and essential element of acceptable prayer, without controversy, is *Sincerity*. For, if this be wanting, all prayer, however beautifully conceived, or felicitously expressed, is but a combination of words, mechanically uttered—sound, without substance—a shell, without a kernel—"sounding brass and tinkling cymbal."



How well David comprehended this, when he said: "If I regard iniquity in mine heart, God will *not hear me*." One of the bitterest indictments which God, by the mouth of his prophet Isaiah, wrote against Israel was, that they drew nigh unto him with their *mouths*, and professed to honor him with their *lips*, but were content to keep their *hearts* far from him. How widely different the supplications of Paul, whereof he affirms (Romans, 10: 1): Brethren, *my heart's desire and prayer* to God for Israel is, that they might be saved." Note here the order of cause and effect. First, the "*heart's desire*"—then, the prayer. The prayer was the offspring of the heart's desire. The Scriptures, indeed, on their every page, demand sincerity as an indispensable element of acceptable prayer, and reprobate its absence as an abomination unto the Lord. And how could it be otherwise, since the Being supplicated is the fountain of justice, holiness, and truth, who looks not upon the outward appearance, but upon the heart, and abhors the sacrifice, in which the heart is not engaged?

What is prayer, indeed, but the breath of faith, the pulse of the regenerate heart, the direct and necessary outgoing and emanation of the quickened spirit. Let the soul be effectually touched by Divine grace, and immediately it lives, however feebly, and, living spiritually, it must and will breathe out its heavenward desires, and this soul-breathing is the very essence of prayer.

Another element of acceptable prayer, and this results, in a great degree, from the sincerity of the petitioner, is *Earnestness*. The more ardent our desires, in reference to any object, the more vehement will be our pursuit of it. "*Strive* to enter in at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able." "The Kingdom of heaven suffereth *violence*, and the violent take it *by force*." "Seek ye *first* the kingdom of heaven, and its righteousness"—first, of course, in the order of time, and first, also, in the intensity of endeavor. And closely allied to this is a holy and unremitting *Perseverance*. The whole tenor of God's word, indeed, is opposed to coldness, formality, listlessness, in prayer. Jacob exclaimed: "I will not let thee go, *except thou bless me*." Said the Saviour to his disciples, whilst discoursing on this very topic of prayer, and the words constitute part of his response to their request to be instructed in prayer:

“Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves, for a friend of mine in his journey is come unto me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet, *because of his importunity*, he will rise, and give him as many as he needeth.” Not to her faith alone, but also to her *perseverance* did the Canaanitish woman owe the healing of her daughter. The more the multitude rebuked the two blind men, sitting by the wayside, and commanded them to “hold their peace,” they cried the more, saying, “Have mercy on us, O Lord, thou son of David,” until the Lord stood still, and had compassion on them, and their eyes were opened. In the affairs of this life, how earnest are we all, how importunate, how persevering! In quest of the corruptible things of earth, men compass sea and land, climb mountains and precipices, penetrate climates laden with poison and pestilence. If they have favors to ask of earthly rulers, they deem no importunity too great. But, when asked to aspire to the unutterable and inconceivable felicities laid up for Christ’s followers in heaven, then they strive for them, if at all, with such a cold and listless unconcern. as to afford irrefragable demonstration, that they are asking amiss, it may be with criminal mental reservation. And yet this is diametrically at variance with the requirements of the Divine law.

The last essential element of acceptable prayer we shall name, is, that it be offered *in faith*, and *in the name of the Lord Jesus Christ*—for, if this be wanting whatever other elements of acceptance it may possess, it is offered in vain. “All things are of God, who hath reconciled us to himself *by Jesus Christ*.” “God was *in Christ*, reconciling the world unto himself, not imputing their trespasses unto them.” “Whatsoever ye do, in word or deed, *do all in the name of the Lord Jesus*, giving thanks to God and the Father *by Him*.” “No man cometh unto the Father *but by me*.” “Whatsoever ye shall ask *in my name* he will give it to you.” “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him, *but let him ask in faith*, nothing wavering, for he that wavereth is like a wave of



the sea, driven with the wind and tossed, for let not *that* man think that *he* shall receive any thing from the Lord."

"There is one God, and one Mediator between God and men, *the man Christ Jesus*." We occasionally hear prayers, even in this Christian land, from which the holy name of Jesus is excluded. They are purposely so framed as to accomodate them to Jew, Mohammedan, or Pagan. To such a prayer, however artistically prepared, and sonorously repeated, we have never yet said: "*Amen*"—and, by God's help, we never will.

The last point we shall discuss, is.

IV. *For what things to pray?*—The subject-matter of prayer will always, in the very nature of things, be regulated by the sense of want, which animates the petitioner. That, which we most ardently feel our need of, we will be morally certain most vehemently to supplicate for. As no father gives his son a stone, when he sues for bread, nor a scorpion, when he pleads for a fish—so no son will entreat for a stone, when he feels his need of bread, nor for a scorpion, when his heart desires a fish. The heart, therefore, as a general standard, furnishes its own rules. But, as the heart, by reason of the apostacy, is evil and corrupt, the abode of sinful and depraved passions—"deceitful above all things and desperately wicked"—it needs to be illumined and sanctified by the Holy Spirit, that it may *know*, "for what things to pray." "The Spirit, also, helpeth our infirmities, for we know not *what to pray for* as we ought." "Praying always with all prayer and supplication *in the Spirit*." "Praying in the *Holy Ghost*."

It is, unquestionably, proper to pray for *temporal* benefits. Abraham prayed for the health of Abimelech and family. Hannah prayed to be blessed with offspring. David prayed to be delivered from the hand of Saul, and to be protected in his old age. John prayed for the health and prosperity of Gaius. But, above and beyond all these, is the authority of Christ himself, who has commanded us to pray: "Give us this day our daily bread." In the same "Lord's Prayer," however, be it observed, are contained *six* petitions for spiritual blessings, and only *one* for temporal. The, former, therefore, in the moral esteem of the Lord Jehovah, have an immeasurable preponderance, and should, also, have in ours. As the soul is of such inconceivably higher value than the body—heaven is so infinitely more desirable than earth—eternal interests are

so inexpressibly more precious than temporal—no Christian heart will fail to bestow on the *former* his paramount desires. It was the Saviour's own injunction: "Seek ye first the *kingdom of God and its righteousness*." Here is an intercessory prayer of Paul in behalf of the Thessalonians: "I pray God, your whole *spirit*, and *soul*, and *body*, be preserved *blameless* unto the coming of our Lord Jesus Christ." The blessings, therefore, for which the Christian should, primarily and unceasingly, supplicate—are: Forgiveness of sin, through the atoning blood of Christ: A daily increase of spiritual light and wisdom: A sensible growth in grace and an advancing holiness of heart and life: An augmented interest in the Gospel scheme of redemption: An increasing tenderness of conscience, and aversion to evil: Preparation for the solemnities of Death and the Judgment, and a progressive meetness for the joys and glories of heaven. If the Christian prays for temporal blessings, they should all be subordinated to these, that are eternal, and to which, in the "race that is set before" him, he should regard the others as mere helps and auxiliaries.

Not for himself only, however, will the Christian pray. That would be a selfish prayer. Self-love the Bible nowhere condemns. That God himself possesses, for he is a jealous God, and will not give his glory to another. But Selfishness is condemned on its every page. "No man liveth unto himself." Hence from the surcharged fulness of his own heart, the Christian's longings go out, in an irrepressible spring-tide, after the happiness and salvation of others. Wherefore Paul exhorts, that "first of all supplications, prayers, intercessions, and giving of thanks, be made for *all men*." And St. James, that we "pray for one another." Paul covets the prayers of the Thessalonians, for himself, and his fellow-apostles, "that the word of the Lord may have free course and be glorified." And he also enjoins, that we offer prayers "for kings, and for all that are in authority." To pray for our rulers is, therefore, an obligation, derived from the plain precepts of the Word of God, nor is it contingent upon our approval, or disapproval, of their measures of public policy, or whether, for the time being, the Government be administered by good or bad men. If they be good men, they need our prayers, that they be sustained in their good courses, and be preserved from the machinations of their



enemies. If they be corrupt and designing, men, then they need prayer, even more, that God will be pleased to reclaim them from the error of their ways, and incline their hearts to that which is good. Wherefore, Christ, also, lays it as a duty upon the Christian's conscience, that he pray for his *enemies*, for "those that despitefully use and persecute" him. It is a comparatively easy task, to invoke the Divine blessing on the heads of our benefactors. The heathen do the same. But it demands the grace, the patience, the mildness, and the forbearance, of the blessed Jesus, to supplicate blessings on those that calumniate, and injure, and persecute, and oppress us. This is foreign to the maxims and usages of the world, which demand "an eye for an eye, and a tooth for a tooth." But we are not to be conformed to this world, but transformed by the renewing of our mind. "The mind that was in Jesus, is to be, also, in us." "If we have not the spirit of Christ, we are none of his."

We close with a few reflections, which we deem germane to the subject under consideration :

I. *Our own conduct* must prove, not to God only, but, likewise, to the world, and to ourselves, whether our prayers are characterized by the foregoing elements of acceptance. We are to be "co-workers together with God," even in the fulfilment of our own supplications, and must not commit the fatal mistake of supposing, that God will grant our petitions, whilst we ourselves are habitually laboring to defeat them. Do we pray to be delivered from the dominion of Satan? Then let us not, as multitudes do, rush voluntarily into his embraces. Do we pray for the Divine direction in seasons of doubt and darkness? Then, when God grants us the light we have supplicated, let us walk in that light, and not substitute for it lights of our own kindling. It is affirmed of one of the Presidents of the United States, (John Tyler,) that, on a certain memorable occasion, he convened his confidential cabinet counsellors, and sought their advice on an important measure of public policy. With one accord, they counselled him in *one* direction, when he, forthwith, pursued the *opposite*, much to their chagrin, and to his own injury. We fear multitudes deal in the same way with their Heavenly Father. They seek his counsel, hoping and expecting, that it will accord with their own prepossessions, but if it proves otherwise, they refuse compliance. Many suppli-

cate God's compassion on the unfortunate, but, even with an abundance of means, contribute little or nothing to their support. They pray *for* the poor, but do not pay *to* the poor. Said an intelligent little Sunday School Scholar, one evening, after family-worship, the father having prayed earnestly for God's blessing to rest on a poor family, living near by: "Papa, I can help God answer that prayer. In our cellar we have piles of bread, and meat, and coal—let me carry a load down to them." The urchin, it is said, was summarily hurried off to bed—but he evidently comprehended the philosophy of prayer better than the father. The young lad, we suspect, had been reading St. James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, *what doth it profit?*" Of Cornelius it is stated, that "his *prayers* and his *alms* came up as a memorial before God." Note, not his prayers alone, nor his alms alone, but the two conjointly, and these constituted a service of God, not lopsided and segmental, but consistent and symmetrical, all its parts fitly joined together.

II. *But, does God, in very deed and truth, hear and answer prayer?* Oh, if on this point, there exists a doubt, then is religion—all religion—a solemn mockery—then are the races of men the victims of the most extensive and horrible delusion, that can be conceived in the wildest of human imaginations. Then would it be well to turn our sanctuaries into places of merchandise, banish from our families our Bibles, cast down our domestic altars, and seek peace and happiness, from other sources, and by other methods. But Christianity is not a cunningly devised fable—not the invention of a crafty and designing priesthood. It is an ineffable and Divine reality—the wisdom and power of God unto salvation, to all them that believe. God *does* hear and answer fervent and believing prayer. Swifter than the rays of light, those bright outspreading wings of the morn—and endowed with more than the royal privilege of exemption from the gravitating force of materialism—the sincere prayer of but a solitary believer mounts on high, passes the empyrean heavens, and comes up before the Throne—where, perfumed with the fragrance of the Saviour's infinite merits, it is graciously accepted, as a sweet-smelling savor—and thence returns, amid the



cycles of a revolving Providence, to enrich and gladden such a solitary, parched and weary spirit, like the refreshing dews on Mount Hermon, or rain upon the new-mown grass, or showers that water the earth.

Hearken to some of the precious promises, so copiously strewn over the volume of inspiration, and which illumine it, even as the stars, the jewelry of the skies, shine and sparkle on the dusky tiara of night: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me, and find me, when ye shall search for me with all your heart." "Before they call I will *answer*, and while they are yet speaking I will hear." "All things whatsoever ye shall ask in prayer, believingly, *ye shall receive.*" "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, *shall reward thee openly.*" "Ask, and it *shall be given* you; seek, and ye *shall find*; knock, and it *shall be opened unto you*; for every one that asketh *receiveth*; and he that seeketh, *findeth*; and to him that knocketh, it *shall be opened.*" "If two of you shall agree on earth, as touching any thing that they shall ask, *it shall be done for them*, of my Father which is in heaven." "Call upon me in the day of trouble, *and I will deliver thee*, and thou shalt glorify me." "If ye, then, being evil, know how to give good gifts unto your children, how much *more* shall your Father, which is in heaven, *give good things to them that ask him.*" Oh, how fraught with delightful encouragement these gracious promises, (but a few culled from a vast multitude,) these tender and melting invitations of our covenant-keeping and unchangeably faithful God, to pour out before him the aspirations of our quickened spirits—promises and invitations, in which myriads of God's believing people find edification and refreshment to their weary souls.

But, if emboldened, on the one hand, by the copious *promises* of our heavenly Father, so, on the other, are we encouraged by the marvellous *fulfilments* of them, recorded in his own inspired historic annals. Hear the sweet singer of Israel, the man "after God's own heart," how *he* testifies to the *fact*, that God hears and answers prayer: "I cried unto the Lord with my voice, and he *heard* me out of his holy hill." "In my distress, I called upon the Lord, and cried unto my God, and he *heard* my voice out

of his temple, and my cry came before him, even into his ears." "O Lord, my God, I cried unto thee, and thou hast healed me." "I sought the Lord, and he *heard* me, and *delivered* me from all my cries." "This poor man cried, and the Lord *heard* him, and saved him out of all his troubles." "I waited patiently for the Lord, and he inclined unto me, and *heard* my cry." "Verily, God *hath heard* me, and *attended* to the voice of my prayer." I cried unto God with my voice, even unto God with my voice, and he *gave ear* unto me." Quotations from the Psalms might be largely multiplied, all conducing to the confirmation of this fundamental scripture truth, that God hears and answers prayer.

In this experience, however, David stands not alone. Moses prayed for the Israelites, and in their behalf the rocks were made to pour out water, the clouds rained bread, the winds brought flesh, rivers and seas were divided, and the sun and the moon were made to stand still in their habitations. Elias prayed earnestly that it might not rain, and by the space of three years and six months the clouds of heaven were hermetically sealed. He prayed again, that it might rain, and they emptied their watery treasures upon the earth. Hezekiah prayed that Israel might be delivered from the Assyrian army, and in one night the angel of the Lord smote an hundred and four score and five thousand. Nehemiah prayed to be permitted to rebuild the temple, and the combined forces of earth and hell essayed in vain to defeat it. Manasseh prayed to be delivered from Babylonian bondage, to which he had been consigned as a punishment for his sins, and with an outstretched arm did the Lord restore him to his Throne in Jerusalem. Jonah prayed to God, whilst in the bowels of the whale, and from the caverns of the Mighty Deep did the hand of the Lord bring him forth. Daniel was a man of prayer, and for his sake God closed the mouths of raging lions. Peter prayed at the bier of Tabitha, and lo! she that was dead, sat up, opened her eyes, and was presented to the astonished by-standers alive. This same Peter lay in prison, by command of Herod, sleeping between two soldiers, bound in chains. The prayers of the church are offered in his behalf, when lo! an angel stands by his side, a light shines into his cell, the manacles fall from his limbs, the iron gate swings of its own accord



upon its rusty hinges, and Peter walks forth a free man—in the Lord. Jesus of Nazareth prays in the stream Jordan, when lo! the heavens open above him, and the Holy Ghost descends in a bodily shape, like unto that of a dove, and rests upon him, and from the shining temples of the upper sanctuary there comes a voice, saying: “Thou art my beloved Son, in whom I am well pleased.” He prays again in the garden of Gethsemane, as he is enduring the terrible load of the wrath of God, inflicted on him, the substitute for the world’s offences, when an angel descends from heaven, and ministers to him. By prayer the Gospel was inaugurated. By prayer it was promulgated. By prayer it exists in the world, and without prayer it is not possible that the heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for his possession. Without prayer, the ranks of God’s ministers would soon be decimated, for fresh accessions to supply the places of those that are taken to their reward in heaven, is made contingent on prayer. “*Pray ye the Lord of the harvest,*” is Christ’s own injunction to his Church, “that he will send forth laborers into his harvest.” Many temporal blessings come unsought. “He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” But the choicest blessings of God, that can possibly challenge human aspiration—viz: those glories, which eye hath not seen, nor ear heard, nor have entered into the heart of man to conceive—are made conditioned on our asking. “Thus saith the Lord God, I will yet for this be *inquired* of, by the house of Israel, to do it for them.” “He that *asketh*, receiveth”—is the promise—leaving the plain inference, that he that asketh *not*, receiveth not.

*Men and Brethren!* Can we doubt that God does, in very deed and truth, hear and answer prayer? If this great fact we should call in question, how could we ever hopefully or intelligently seek his face and favor, or earnestly beseech him for things we feel we *need*, such as the pardon of our sins, and other undeserved mercies? Except for the assured knowledge, not merely of his ability to hear, but of his willingness to answer, the entreaties of the humble suppliant, what encouragement could we ever have, to call upon him for help, even in our seasons of deepest perplexity and peril? Oh, let us not, even in the most secret self-complacency of our souls, so libel the plighted integrity of the Most High. Has God promised,

and shall he not perform? Is he like unto one of us? Is he a man, that he should lie, or the son of man, that he should deceive? Prayer possesses a power like that attributed by the ancient mythologists to a certain King, whose very touch converted the most worthless objects into gold. It is the panacea, the anodyne of woe—the vulnerary, the universal medicine, for life's distresses. It exerts the same power over the human heart, that oil exerts, when poured upon troubled waters, smoothing them into a limpid and glassy expanse. It was the boast of Archimedes, that if he could find a spot, on which to plant his fulcrum, such was its stupendous power, that with it he could move the world out of its orbit. Prayer is a fulcrum, of infinitely greater power, and with a place to rest on—for, planted on the rock Christ, and moved by the arm Faith, it moves heaven itself, nay even Him, who made the heavens and the earth. The time was, when, if a man could say: "I am a Roman citizen"—he had a passport to all the nations of the earth. The time is, when, if a man can say: "I am a Christian," through faith and prayer he holds a "title clear to mansions in the skies."

Nor is it a valid objection to prayer, that the answers to it, recorded in Scripture, were given in an age, when God wrought results by miracle, which he saw to be necessary, during the inauguration-processes of Christianity, but which now is no longer required. But God is not restricted, for the answer of prayer, to special infractions of those material laws, which, observation and experience concur in attesting, are inexorably inflexible. He has *all* agencies under his control, and can, and does, answer prayer, by natural means, without any infringement whatsoever of his established material economy. Some years since, the Steamer *Atlantic*, on which were from four to five hundred passengers, by reason of disabled machinery, was drifted hither and thither, during the space of three weeks, on the billows of the Great Deep. Hour by hour, day by day, did the imperiled and panic-stricken crew apprehend that they should all be consigned to a watery grave. With one accord, they united in supplicating God, for his merciful interposition. And what were their expectations? Were they, that God would extend a visible hand from the heavens, and by mechanical processes repair their disabled machinery? Not one of them was so deficient in intelligence, as to cherish any such vain and foolish hope, for



*that* would have been a miracle. But they did know and understand, that God could temper the winds, and hold the raging sea in check, until some other vessel should heave in sight, for their rescue, or else, by auspicious gales, waft them into a desired haven. The latter was their joyous experience—for, at last, after two weeks' most painful suspense, they were drifted to some friendly island, where they all disembarked, and awaited the sailing of another vessel. Then was repeated, in life's stern and sober realities, the thrilling narrative of the Psalmist: "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifted up the waves thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then *they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet. And so he bringeth them unto their desired haven.*" So it came to pass in the case of the Atlantic—and *who* shall presume to say, that the great calm, that God vouchsafed to those imperiled souls, was not granted to them, in direct answer to the supplications, that were offered to him? Has bloated, blatant, presumptuous Infidelity, so fathomed the counsels of the Almighty, as that it dares to affirm, that between the deliverance granted to those people, and their prayers, there was no manner of connection? Then is Infidelity wiser than we give it credit for.

We repeat it as our deep-rooted persuasion, in which we have been confirmed by numerous most striking proofs, in our own personal experience and observation, that prayer is not a vain thing—but that, when sincerely offered, through faith in Jesus Christ, God does both hear and answer it. Let all, then, habitually, cultivate the spirit and the life of prayer, for all have sinned, all are needy, all need the pardoning and sustaining grace of God, and hence all need to pray. Art thou in the flesh and bloom of youth? Pray. Pray, that God will be pleased to throw around thee the panoply of his protecting guardianship, and enable thee to walk unhurt over the burning ploughshares of this world's manifold temptations. Art

thou aged, feeble, sick, and tottering? Pray. Pray, that God, for Christ's sake, will not remember against thee the sins of thy youth, and that thy declining years may be solaced by the sweet comforts of religion. Art thou rich in this world's goods, above multitudes of thy fellows, so that thine eyes stand out with fatness? Pray. Pray that to thy riches God will be pleased to add a thankful and sympathizing heart, lest pride encompass thee as a garment, and in the vanity of thy mind thou forgettest, "that a man's life consisteth not in the abundance of things which he possesses," and that "unto whomsoever much is given, of him much, also, shall be required." Art thou counted among the poor of this earth, to whom God has denied the wealth he has lavished on others? Pray. Pray that God will be pleased to grant thee a spirit, resigned, submissive, meek, such as animated Jesus, who had not where to lay his head—that thou mayest be contented with such things as thou hast, and that in the sure prospect of attaining to imperishable riches, at the right hand of God on high, thou mayest find ample recompense. When the son starts out from the parental roof, to mingle in life's teeming activities, and to confront the antagonisms that await him, often fiercer than those of Marathon and Waterloo, let him pray—pray, that his heavenly Father will grant him grace and strength to act his part with honor, and maintain a conscience void of offence towards God and man. When the blushing Bride, trembling under the contending emotions of Hope and Fear, Joy and Sorrow, departs with the man of her choice, from beneath the parental roof, let her signalize her departure, not by intemperate mirth and revelry, but by prayer—that God may bless the union of willing hearts, and give both grace so to do and suffer God's holy and righteous will upon the earth, that, at last, with Abraham, and Isaac, and Jacob, they may be permitted to sit down at the Marriage Supper of the Lamb in heaven. Ye fathers, pray. Ye mothers, pray. Ye sons and daughters, pray. Ye ministers, pray. Ye people, pray. Pray always. Pray every where. Pray with fervor, with sincerity, with perseverance, with earnestness, and with faith in Christ—and may He, the Lord of glory, teach you *how* to pray, even with a purer spirit, and for better things, than the Baptist was ever able to teach his disciples.



## ARTICLE X.

HOW GOD CONCURS IN THE WICKED DEEDS OF MEN.  
TRANSLATED FROM GERHARD'S LOCI THEOLOGICI.\*

By Rev. H. E. JACOBS, A. M., of Pennsylvania College.

GOD neither commands, nor desires, nor aids, nor compels men to commit wicked deeds. But, that he may not be considered an indifferent observer, we will distinctly explain the manner, in which Divine Providence concurs in their commission :

1. *By foreknowing.* We, therefore, say that God concurs in wicked deeds, in the first place, by foreknowing them ; or rather by knowing and seeing them. "Nothing can be hid from his eyes, which are brighter than the sun," Ecclesiast. 23 : 19 ; 39 : 19. Nevertheless, as has been observed, this foreknowledge does not absolutely necessitate the commission of wicked deeds.

2. *By sustaining nature.* Divine Providence concurs by sustaining nature ; "for in him we move," Acts 17 : 28. It is astonishing, however, that the long-suffering of God should sustain the members, and preserve strength and motion, even in the performance of those actions, in which he is treated with contempt. But this takes place through the intercession of the Son ; and this goodness of God invites to repentance. For, if we should be destroyed immediately when we sin, we could not return to repentance, Rom. 2 : 4. But if man, according to his impenitent heart, treasures up the wrath of God, he is sustained, so that to the glory of divine justice, God, by means of punishments may show the greatness of his wrath against sin, Ex. 9 : 16.

An accurate distinction, however, must be made, between a motion or deed in itself, and its imperfection, (*actionis vitium*). A deed, as a deed, is not sin ; otherwise all deeds would be sins : but, the imperfection and defect in a deed is sin. But this imperfection or defect, is not

\* *Locus VII. De Providentia*, § LXXXV—CIX. Cotta 4 : 87—102. Preuss, 2 : 29—34.

from a universal, but a proximate cause, namely, the will of man. *Thomas*. 1, 2, q. 79 : Art. 1, says : "The effect of a second cause, inasmuch as it proceeds from that which is subordinate to a first cause, is referred to the first cause ; but the defect of a second cause, inasmuch as it is a deviation from the order of a first cause, is not referred to the first." *Augustine*, in his book *De Perfectione Justitiæ*, illustrates this by the example of lameness, which does not arise from a motive virtue of the soul, but from the dislocation of the limb. *Biel* 1, sent. dist. 47 : 9, subtly distinguishes between the terms *facere malum* and *malum facere* ; but we do not wish to follow him. "Sin, instead of being any work, is rather a defect existing in the works of creatures of God," *Augustine* 14, *De Civitate Dei*, Cap 11. "Hence we should not search so much after its efficient, as after its deficient cause." *Id.* 12 : 7. But since God is the highest and purest being, he can, in no manner fail : hence, to say that he is the cause of sin, is to deny that he is the first and most perfect cause ; for that which produces a defect, fails to cause that in which it is wanting, and, therefore, is neither perfect, nor infinite in virtue.

3. *By permitting.* Divine Providence concurs in wicked deeds by permitting them. For God does not desire sin, and yet he does not prevent it. But, although he may willingly permit sin, nevertheless, his permission and his will have respect to diverse objects. The permission refers to the sin itself ; while the will is occupied with the useful end, which God knows how to bring forth from the sin. With this agrees the argument of *Rupertus Tuitiensis*, *De voluntate Dei*, Cap. 3, viz. : "That it is one thing to will to perform an action, and another thing to will to permit some one else to perform it. Likewise, the opinion which *Lombardus* cites from *Augustine*, *Lib.* 1, sent. dist. 45 and 46, viz. : That permission does not properly imply a negative act of willing. Here we must carefully observe, that Scripture itself gives us this explanation. Rom. 1 : 24 : "God gave them over to a reprobate mind," is explained by Acts 14 : 16 : "Who in times past suffered all nations to walk in their own ways." What is said in Deut. 28 : 28 : "The Lord shall smite thee with madness and blindness and astonishment of heart," is explained by Hosea 4 : 16, 17 : "For Israel slideth back as a backsliding heifer ; now the Lord will feed them as a lamb in a large



place: Ephraim is joined to his idols, let him alone." 2 Thess. 2:11: "God shall send upon them strong delusion, that they should believe a lie," is explained by Azariah, 2 Chron. 15:2: "The Lord is with you, while you be with him; and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you." Likewise what is said in Matt. 6:13: "Lead us not into temptation," is explained by James 1:13, 14: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted, neither tempteth he any man: but every man is tempted, when he is drawn aside of his own lust." But how does God concur? 1 Cor. 10:13: "God is faithful who will not suffer you to be tempted, above that ye are able." Ps. 81:11, 12: "My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their own heart's lust."

To the same effect is the following remark of *Hugo de St. Victor*:

"Providence works in itself, and in what is foreign to itself. It works in itself, by what it does; in what is foreign to itself by what it permits," *De Sacramentis, Pars 2: Cap 19*. *Augustine* in his *Enchir.*, *Cap. 94*, says, Nothing comes to pass unless Omnipotence wills that it come to pass, either by permitting, or by himself performing it.

In this connection, it is also appropriate to mention the seven modes, or rather final causes of the divine permission, which *Damascenus* cites from *Nemesius*. 1. When God sometimes permits troubles to come upon a righteous man, in order that his hidden excellence may be manifested to others, as in the case of Job. 2. When God produces a salutary result through a foolish and shameful action, as when through the shameful death of his Son, he wrought salvation for man. 3. When, in order that a man may not grow haughty, God subjects him to adversity, as in the case of the Apostle Paul, 2 Cor. 12:7. 4. When God permits very great calamities to befall the bodies or the souls of men, for the warning of others, in order that the ruin of those who precede may be an admonition to those who follow. 5. When to show the glory of his name, God permits diseases, or other calamities to befall men, as in the case of the blind man, John 9:3. 6. When God permits men to fall into extremities, in order that the firmness and patience which the sufferers manifest, may be imitated by others; as illustrated by the case of the

Christian martyrs. 7. When God permits men to fall into sin and foolish deeds, in order that their other faults may be corrected.

4. *By abandoning.* Divine Providence concurs in wicked deeds by abandoning. Nevertheless we teach that this mode of concurrence did not exist in the first sin of Adam: because as *Augustine* correctly teaches, "abandonment was not the cause of Adam's sin, but the fall was the cause of abandonment." But in the other sins of men, Divine Providence concurs in this manner. For when man resists the Holy Spirit, and rushes into crime, God abandons him, or withdraws that grace, which had previously been granted. Thus when Saul rejected the word of the Lord (1 Sam. 15:26), "the spirit of the Lord departed from him," (1 Sam. 16:14). Thus in the fifth chapter of Isaiah, the various benefits which God had afforded his vineyard, *i. e.*, his Church, are mentioned. "What could have been done more to my vineyard that I have not done in it," v. 4. But when, instead of grapes, it brought forth wild grapes, God said: "I will take away the hedge thereof" (v. 5), "I will lay it waste, and I will also command the clouds that they rain no more upon it," v. 6. Hence it is that *Suidas*, *Phavorinus* and *Damascenus*, 2 *Orth. Fidei*, Cap. 31, say: In good things, Providence is occupied according to its benevolent purpose; in evil things, according to its permission.

*Theophylact* on Romans illustrates this divine abandonment by the example of a physician, who, on account of the incorrigible intemperance of his patient, ceases to administer the appropriate medicines, and yet is not the cause of his death. *Chrysostom*, in his homily concerning Adam and Eve, uses the figure of a General who, seeing his soldiers, with fool-hardy daring, casting themselves upon the enemy, departs and withdraws himself from them. *Theophylact*, on 1 Romans, gives the example of a commander of a vessel, who permits the skiff to go without a pilot. *Augustine*, *De Natura et Gratia*, Cap. 23, says: "God forces no one to these things, but only abandons those who deserve abandonment." The same author, in his eighty-eighth sermon, Concerning Time, says: "God never abandons man, unless he be first abandoned by man, repeatedly committing grievous sins, and concerning whom the Lord expects nothing better." *Fulgentius*, *Libr. 1, ad*



*Monim.*, *Cap.* 13, says: "He who abandons God, is justly abandoned by God; and as man sins by abandoning God, God, in the exercise of his justice, abandons the sinner."

*Prosper in respons.*, says: "The grace of God does not abandon them, before it is abandoned by them." *Macarius*, in his fourth homily, says: Those who leave God, are abandoned by him.

*Damascenus 2. Orth. Fidei Cap.* 31, quoting from Nemesius, makes abandonment consist of two species. One he calls *οικονομικὴν καὶ παιδευτικὴν*, *dispensative* and *corrective*; since, for the purpose of salvation and correction, and for the praise of his own name, God sometimes abandons the faithful, as Christ complained that he was forsaken, *Ps.* 22 : 1. The other he names *τελείαν καὶ ἀπογνωστικὴν*, which takes place, when God has done all things that are necessary for salvation, and the sinner yet remains incorrigible and incurable, and, therefore, according to the just judgment of God, is abandoned by heavenly grace, as when the Spirit of the Lord departed from Saul, *1 Sam.* 16 : 14; 28 : 16. *Elias Cretensis*, commented upon by Nazianzenus in his *Oratio Secunda de Filio*, gives four modes of abandonment, (of which the former two modes seem rather to be such as should be referred to second causes). The first is for the purpose of trial, as in the cases of Job and Joseph; that thereby the former might become a pillar of patience, and the latter, a pillar of chastity. Another mode is for paternal chastisement, as in the case of the apostle, that he being thereby abased and humbled, might preserve the high degree of grace in which he stood. The third mode is through aversion, as in the case of the Jews, that they, being thereby made contrite, might be turned to patience. Above all these, is that mode of abandonment in the Lord's administration of the affairs of the human race, by which, through that which seems to be abandonment, we being first abandoned and then accepted through the merits of Christ, are saved by his sufferings.

*Hugo de St. Victor*, on *Ps.* 21, says: "According to the declarations of the Lord, he either forsakes, or does not forsake, in the following modes: 1. By exposing to guilt, *Ps.* 37 : 28: "For the Lord loveth judgment, and forsaketh not his saints." 2. By exposing to punishment, *Is.* 54 : 8: "In a little wrath, I hid my face for a moment." 3. By bestowing, or withdrawing, grace, *Is.* 50 : 1: "Where is the bill of your mother's divorcement, whom I have put

away?" 4. By suspending punishments, Ez. 16:42: "So will I make my fury towards thee to rest, and my jealousy shall depart from thee." 5. By delivering to eternal punishment, 1 Chron. 28:9: "If thou forsake him, he will cast thee off forever."

5. *By delivering to Satan.* God concurs in wicked deeds by delivering to Satan. For as a just Judge, God delivers those, who have turned from him, to the Devil, who as the executor of Divine justice impels them to commit various crimes. Thus, what the Lord says in Ezek. 14:9, "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet," is explained by Jer. 14:14, "The prophets prophesy lies in my name, I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you \* \* the deceit of their hearts." But the manner in which God as a just being permits man to be lead astray is shown by 1 Kings 22:20, "The Lord said, who shall persuade Ahab? v. 21. And there came forth a spirit, and stood before the Lord, and said, I will persuade him." v. 22 "I will be a lying spirit in the mouths of all his prophets. And he", (*i. e.*, the Lord) "said thou shalt persuade him, and prevail also." In this manner, God gave the lying spirits into the mouths of the prophets. Thus also what is said in 2 Sam. 24:1, "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel," is explained by 1 Chr. 21:1, "And Satan stood up against Israel, and provoked David to number Israel."

6. *By prescribing limits.* Divine Providence concurs in wicked deeds, by fixing their limits. For often it casts insurmountable obstacles before the wicked, in the midst of a course of impiety and crime. Is, 8:10, "Take counsel together, and it shall come to nought; speak the word and it shall not stand: for God is with us." The history of Job. furnishes a fine illustration of this. Neither Satan, nor his devices can do us any harm, without the permission of God. *Augustine, Lib. 11, de Gen. Cap. 27*, says, "The Devil has the will to tempt (just as the wicked have the will to injure), but neither the performance of the action, nor the mode of its performance is within his power." *Gerson de consol. Theol, lib. 3, pros.* says, "God holds the infernal lion bound, so that he cannot rage as he wishes."



7. *By bringing forth good out of evil.* God concurs in wicked deeds by bringing forth good out of them. A most beautiful example of this is given in Is 10: 5, where the Lord says, "O Assyrian the rod of mine anger." But in the seventh verse he says, "Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy." Afterwards in the twelfth verse, we find these words, "When the Lord hath performed his whole work, I will punish the fruit of the stout heart of the king of Assyria."

Augustine in his *Enchir.*, Cap. 11, says: "Neither does the Omnipotent God, to whom belongs the highest power, since he is supremely good, in any manner permit any evil in his works, except as he is so omnipotent and good, that he brings forth good even out of evil." Likewise in *Epist. 59 ad Paulin. fol 3.*, the same author says, "The purpose of God is exceedingly mysterious, by which he advantageously uses evil for the advancement of good; even in this, displaying the omnipotence of his goodness, because just as it is a characteristic of their wickedness, to make a bad use of his good works, so it is a characteristic of his wisdom, to make a good use of their wicked works."

Clemens Alexandrinus, *Lib. 11, Strom.*, says: "It is the greatest argument in favor of Divine Providence, that, on the one hand, it does not permit a vice which has arisen from a voluntary defection to remain unprofitable and useless, and, on the other, does not permit it to be entirely injurious. For it is the office of Divine wisdom and virtue, and power, not only to perform good deeds, but also especially to use beneficially those things which seem to be evils, so that what is devised by the wicked may lead to some useful and profitable result."

Thus the selling of Joseph, God turned into good. Thus too he used the crucifixion of Christ for the salvation of the human race. On this subject, Leo speaks well in his sixteenth sermon on the Lord's passion. "Very diverse and very contrary was that which in the hatred of the Jews was foreknown, and that which was ordained beforehand concerning the sufferings of Christ. The will to slay did not proceed from the same source whence came the will to die; nor did the atrocity of the crime, and the patience of the Redeemer proceed from the same spirit. For the Lord did not bring upon himself, but permitted the wicked hands of those who raged to do violence to him."

Nor did he by foreknowing what would happen, compel them to act in this manner, although he became incarnate, in order that this might come to pass."

*Why God permits men to sin.* In accordance with what we have said, are the eight reasons which *Damascenus* has given for the purpose of declaring the intention of God in permitting men to sin. 1. In order to display the Divine perfection and excellency, because only God is immutable. 2. To display his wisdom and power, which has both the knowledge and ability to bring forth good out of evil. 3. To display his pity and mercy, in the exercise of which he came to save sinners; to carry our diseases, to bear our wounds, so that there may be no want of a remedy. 4. To display his justice which not only bestows rewards upon the good, but also punishment upon the wicked. 5. That man may appear in a worse condition than other creatures, as God permits them to act from proper motives. 6. That some may acquire praise. "The glory of a just man is that he can transgress, and yet does not," Eccles. 31 : 10. 7. To quicken and purify men by means of evil. 8. To show the order and harmony of the universe, by comparing it with its contrary. *Damascenus* adduces these reasons, and in the same place properly adds that these things are to be understood in reference to the consequent will of God. God sees that man wishes to sin, and therefore permits him : he permits because he knows how to overrule man's wickedness for good.

*How all things work together for good, to the pious.* In this place, we refer to *Gerson, De Consol. Theol.* God most merciful and all-powerful, is to be praised, who not only is not overcome by our wicked deeds, but from them produces good for us. For thus it is said, that all have been concluded (permissively) under sin, in order that he might have mercy on all. Peter sinned ; the effect was that he became humbler, more cautious and more merciful, not by the action of the sin, but through the pity of God. Mary Magdalene sinned ; afterwards she loved more, because she had much forgiven her, and she afforded to others an example of repentance. Paul was a blasphemer ; humbled he confesses that he is not worthy to be called an apostle, but that he is the chief of sinners. *Isidorus* quoting *Gregory* says, God sometimes casts down the hidden pride of the mind, through the manifest ruin of



the flesh. In accordance with the same opinion, *Anselm* writes beautifully in his book, *De Mensuratione Crucis*. "Thy goodness, O God, knows how to use our wicked deeds for a good purpose, often making our faults afford an increase of humility, so that it is true, that seven times a day the righteous man falls and rises again." *Savonarola* Ps. 31, says, Does not the apostle write that all things work together for good to those who love God? And as all things, so even sin itself works in them for good. Does not that calamity by which they are made more humble and cationous, co-operate in them for good? *Dr. Luther* on Genesis 20, says: Not only passive evils which are appointed us, but also the active evils which we ourselves perform, terminate in good. Nevertheless, here we must carefully note, that this takes place not from the nature of the evils themselves, but from the power and goodness of God. *Spinaeus* in his work concerning Providence, speaks in a manner similiar to this: Just as we see fertile fields covered over, and made fertile by manure, a thing which in itself is filthy and offensive, and as from various herbs and drugs, which otherwise are deadly poisons, physicians and druggists obtain the best remedies for diseases; so also our God causes our sins, which in their own nature are deadly, to become beneficial to those who acknowledging the magnitude of their offences are humbled under the hand of God's power, and who learn that through them, they have made themselves displeasing to him, and stand in need of his grace and mercy, by which their sins may be covered, and they be sheltered. *Thom* p. 1: q 19, art. 9, says: "Evil in itself is not ordained for good, but by accident (*per accidens*); for it is brought about in a manner contrary to the intention of the sinner."

*How the permission of God should be understood.* We have above explained seven modes, in which Divine Providence is occupied with the wicked deeds of men; from which it can readily be known what answer should be given to that weak argument, upon which *Beza* (*Pars 2: resp ad colloq.* p. 183) lays so much stress: "If it is said that, if God only permits sin, a denial of a special Divine Providence must follow; by which we conceive either that many things happen, of which God is ignorant, and concerning which, he does not care; or that Satan can devise against the Church whatever he pleases, although he is not able to carry his plans into execution." We reply, that

this divine permission is by no means to be understood, as if, through it Divine Providence is even in the least degree weakened; inasmuch as this is not the permission of one who is ignorant (since God knows the sins of men, and although he has the power to hinder them, yet for wise reasons does not exercise it), nor is it the permission of one who is compelled to act contrary to his own will (for as God forces no one to sin, so also no one compels God; nevertheless as he hates and disapproves of sin, he is most correctly said, and most devoutly believed, not to will it), neither is the permission that of one who does not care, (since God defines the limits of wicked deeds, and from them brings forth good), nor is it the permission of one who opens a free field to Satanic devices (since, unless God previously grant it, Satan can never even plot or act against the Church). *Thom.* p. 1. q. 14, art. 16 says: Although God cannot perform wicked deeds, nevertheless they fall under his practical knowledge, in so far as he permits, or hinders, or ordains. *Dr. Chemnitz*, the learned and incomparable theologian, declares this in these words, *Part 1, Exam. Conc. Triden*, p. 209: "The permission of God is not to be understood in the same manner as the permission of earthly rulers, which have connected with them a will, which either assists or approves of the crime; nor is it to be understood, as if God did not care when men commit crimes; nor is the permission so free and unrestrained that it is not evidently subject to Divine Providence. For although God does not desire, nor aid, nor cause sin, nevertheless he determines its bounds, how far and how long he may permit it, when and where he will check the wicked, hinder their many thoughts and designs, and overturn and bring to nought their endeavors, either for the sake of the Church, or in order that they may be destroyed. For often that wickedness which arises from the evil will of man, and which is inflamed by the Devil, God uses to impose the merited punishments upon those whom he wishes to visit with his just judgment. Even the worst devices and most pernicious attempts of the wicked, God often turns into good for the Church and the pious. Often also sins are the punishment of sins," etc.

*God is not the cause of sin.* But although in the seven modes which we have enumerated, Divine Providence concurs in the wicked deeds of men, nevertheless sin as



such, God neither wishes, nor commands, nor approves, nor assists; much less does he by any immutable decree, force or impel, or necessitate men to sin. "He is not a God who has pleasure in wickedness," Ps. 3: 5. "All that is in the world, the lust of the flesh and the lust of the eye, and the pride of life, is not of the Father, but is of the world," 1 John 2: 16. "All that do unrighteously are an abomination unto the Lord," Deut 25: 16. "All these are things that I hate, saith the Lord," Zech. 8: 12. But God abhors nothing which he has made, Wisdom 11: 24. "God is light and in him is no darkness at all," 1 John 1: 6. But sins are works of darkness, Rom. 13: 12. God is essentially and invariably good, in which sense he is the only good, Mark 10: 18. But such good can in no manner be the cause of evil. Therefore, the sinner cannot say, I have acted by the impulse of the Lord; for "he hath no need of a sinful man," Ecclesiast. 15: 12. "He hath commanded no one to act wickedly, neither hath he given any man license to sin," v. 20. Sophon. 3: 5, "The just Lord does nothing unjust." When Scripture speaks concerning the cause of sin, it refers it to the seduction of the Devil, and the turning of man from God, but nowhere conveys to us the idea of any secret will of God which impels us to sin. John 8: 44, The Devil "when he speaketh a lie, speaketh it of his own." Rom. 5: 19, "By one man's disobedience, many were made sinners." 2 Cor. 11: 3, "The serpent beguiled Eve." 1 John 3: 8, "He that committeth sin is of the Devil." "Through envy of the Devil came death" (and sin) "into the world". But on the contrary, God, the highest and most perfect good, hates and forbids sin. He wishes and with long-suffering waits for the conversion of men. In the death of his Son, he has prepared an antidote against sin; and he finally assigns all impenitent sinners, to eternal punishment. How then can any one have the assurance to say that God desires or forces men to the commission of sin. Surely God is not the author of that, of which he is the avenger. Yea, it has been fitly observed that even the evil of punishment (which properly and accurately speaking is not an evil), although proceeding from God, nevertheless has its first and originative cause, not in God, but in us. The peculiar work of God is to communicate his goodness, to pity and to save. The inflicting of the evil of punishment is his *strange* work, Is. 28: 21.

Well does Barnard, *Serm 5 in dir natali*, say: "He whose peculiar work it is always to pity and to save, is appropriately called the Father of mercies. He exercises his peculiar work in pitying; for he draws from himself, the ground and original source of pity. In judging and condemning us, we in a manner compel him, as otherwise compassion far more than reproof seems to proceed from his heart. The cause and origin of pity proceeds from himself; while that of judging and avenging has its source rather from us. *Gerson, in lib. de remed. pusilan.*, says: According to the very correct opinion of *Chrysostom*, God as it were grieves when on account of his righteousness, he has to condemn men on account of their unrighteousness. Therefore, it is correctly said that even in punishments the mercy of God is displayed. 1. Because his rewards exceed, and his punishments fall short, of what is merited. He always whets the sword of wrath with the oil of mercy. 2. Because "he will not cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men." *Lament. 3: 31, 32, 33.* 3. Because he punishes in order that men being converted may become the participants of his goodness. *Prosper in Epigr. super sent. August.* says: No works of God are without mercy, since he admonishes man both by indulgence and by the scourge. *Augustine, de libero arbitrio* says that the chastisements of God are rather corrective than destructive, as God chastises to correct, and corrects in order to save. *Cyprian* speaks to the same effect, *lib. 4 epist.* 4. But if therefore, the evil of punishment has its first and originative cause in us (for God is not the avenger, unless man first be the sinner. *Lam. 3: 39*: Wherefore doth a living man complain, a man for the punishment of his sins), how much less proper is it to ascribe the evil of guilt to God the highest good, from whom nothing can proceed except what is good.

*Opinion of the Church Fathers concerning the cause of sin.* Hence, the Church Fathers not only in excellent passages, but also in entire treatises teach that God is in no manner the cause of sin. *Basil* wrote an entire dissertation to prove "that God is not the author of sin."

*Chrysostom* on Acts, Homily 23, says: "I would rather



be buried six hundred times, than that God should hear us say that he is the author of our wicked deeds." Art. 13: "If any one be destitute of righteousness or piety, he is carried headlong by his own will, he is drawn by his own desire, he is deceived by his own persuasion. Neither the Father, nor the Son, nor the Holy Ghost is there; nor in such an affair is there any interference of the Divine will, by whose aid we know that many are prevented from sinning, but none are compelled to sin. It cannot be that man can fall into such sins through the agency of him, by whom he arises from them," etc.

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## ARTICLE XI.

### NOTICES OF NEW PUBLICATIONS.

*History of the Christian Church.* By Philip Schaff, D. D. Vols. II & III. From Constantine the Great, to Gregory the Great. New York: C. Scribner & Co. These volumes contain the conclusion of Dr. Schaff's History of Ancient Christianity, the narrative extending from the fourth till the close of the sixth century. The author's reputation, as an ecclesiastical historian, is so well established, that it seems scarcely necessary to repeat the favorable verdict which has been pronounced on his previous labors. The work is the result of the most careful and thorough research, of many years' assiduous and skilful study. The author is master of the subject, and has undoubtedly produced, as far as completed, the best Church History, accessible to American students.

*The History of Christianity,* from the Birth of Christ to the Abolition of Paganism in the Roman Empire. By Henry Hart Milman, D. D. In Three Volumes. New York: W. J. Widdleton. Dr. Milman's History has received the approval of the best critics and ablest scholars; it has occupied a prominent place among works of a similar character. More than twenty years have elapsed since the work first appeared, but the author has given careful attention to later investigations and discussions on the subject, and the present edition contains his various corrections and additions. The work is learned and instructive, and written in an animated style and a catholic spirit.

*The Character of Jesus Portrayed.* A Biblical Essay, with an Appendix. By Dr. Daniel Schenkel, Professor of Theology, Heidelberg. Translated from the Third German Edition. With Introduction and Notes. By W. H. Furness, D. D. In Two volumes. Boston: Little, Brown & Co. This work, when it originally appeared in Germany, produced some excitement, more, perhaps, on account of the previous position of the author, than the intrinsic merits of the matter itself, as it sheds no new light upon the subject which it discusses. It contains only a repetition of theories, advanced by Bauer, Strauss and others, and

with oracular confidence, without any warrant, makes assertions, which have, again and again, been refuted. The additions by the American Editor, are often in opposition to the views of the writer, and we wonder that he devoted the time and labor to the translation of an author, whose opinions, on the most important questions, he is disposed to controvert.

*The New Birth: or the Work of the Holy Spirit.* By Austin Phelps, Professor in Andover Theological Seminary. Boston: Gould & Lincoln. In this interesting volume, written by a thinker, and a writer distinguished for his purity, clearness, and vigor, are discussed the following important topics: (I.) Conversion—its nature; (II.) Regeneration, the Work of God; (III.) Truth, the instrument of Regeneration; (IV.) Responsibility as related to Sovereignty in the New Birth; (V.) The indwelling of the Holy Spirit. Without endorsing every sentiment which the book contains, we are sure, that our ministers, as well as thoughtful Christians in general, will find suggestions in these pages, profitable in their own Christian culture, or in their efforts to win souls to Christ.

*Notes, Critical and Explanatory of the Book of Genesis.* From the Covenant to the Close. By Melancthon W. Jacobus, D. D., Professor of Biblical Literature and Exegesis, in the Theological Seminary, at Alleghany, Pa. New York: Robert Carter & Brothers. We have, several times, spoken of Dr. Jacobus' exegetical labors with favor, and we are glad to commend this additional volume to public attention.

*The Book of Proverbs, in an Amended Version, with an Introduction and Explanatory Notes.* By Joseph Muenscher, D. D. Gambier, O.: "Western Episcopalian Office." This is an interesting monograph, on a most interesting portion of the Sacred Scriptures. The expositions are critical and practical, adapted to the wants of ministers of the Gospel and private Christians. There is a valuable Introduction to the work, which gives a detailed account of the life and productions of the author of Proverbs, and discusses the character of Hebrew Poetry.

*Sermons.* By the late Alexander McClelland, D. D. Edited by R. W. Dickinson, D. D. New York: Robert Carter & Bros. The author of these Sermons was graduated at Union College, and studied Theology at Pittsburg, Pa., and in the city of New York, under the direction of Drs. Anderson and Mason. He was licensed to preach the gospel by the Associate Reformed Presbytery. For seven years he was pastor of the Rutgers street Presbyterian Church, when he accepted a Professorship in Dickinson College. There he remained for some years, and was thence transferred to Rutgers College, N. J., and afterwards to the Theological Seminary, in the department of "Oriental Literature and Biblical Criticism." He died in 1864. The Sermons are very readable, rich in thought and vigorous in style, with a vein of satire and freedom of expression, not, in our judgment, strictly in accordance with the propriety of pulpit decorum.

*The Life of Daniel Dana, D. D.* By Members of his Family. With a sketch of his character. By W. B. Sprague, D. D. Boston: J. E. Tilton & Co. Dr. Dana was regarded as one of the most able, devoted and useful ministers of the period, in which he lived. He was born in 1771, and died in 1859. The volume presents an interesting history of the man, and of many of his cotemporaries. Dr. Sprague's sketch is most gracefully written. It is worthy of the author, and of the subject it is designed to embalm in the affections of the Church.



*Morning by Morning: or Daily Readings for the Family or the Closet.* By C. H. Spurgeon. New York: Sheldon & Co. The reputation of the author, as a successful religious teacher, will insure attention to any production from his pen. The volume is marked by deep evangelical power, expressed in simple, terse language, designed to awaken serious reflection, and to lead the soul to increased devotion in the service of God.

*Charles Wesley*, seen in his finer and less familiar Poems. New York: Hurd & Houghton. In this volume are given some of the author's best, and yet least known, lyrics, without alteration or abridgment, and so arranged as to possess his original interest. The most of the pieces will be new to the reader, but they are generally devotional in spirit and beautiful in expression. Mr. Bird has done his part well, while the publishers have brought out the work in a style of typography and binding, worthy of the enterprising firm.

*Our Little One.* The Little Shoe; Little Feet; Little Footsteps. Boston: Gould & Lincoln. This interesting collection cannot fail to touch the heart of parents and others, whose memory with affectionate interest, cherishes loved ones, that have been already gathered into the heavenly kingdom.

*Homes Without Hands.* Being a description of the Habitations of Animals, classed according to the Principle of Constitution. By Rev. J. G. Wood, M. A., F. L. S. New York: Harper & Bros. This work on Natural History, by an author, so generally and favorably known, contains an amount of interesting and valuable research for the scientific, as well as the general, reader. It unfolds a beautiful and marvelous department in nature, and furnishes rich material for argument, for reflection, and for devotional thought. The arrangement of the author is altogether scientific, and consists of: (1) Those animals that burrow in the ground, the simplest and most natural form of habitation; (2) Those that suspend their homes in the air; (3) Those that are real builders, forming their domicils of mud, stones, sticks and similar materials; (4) Those that make their habitations beneath the surface of the water; (5) Those that live socially in communities; (6) Those that are parasitic upon animals, or plants; (7) Those that build on branches.

*Spanish Papers and other Miscellanies*, hitherto unpublished, or uncollected. By Washington Irving. Arranged and edited by Pierre M. Irving. In Two Volumes. New York: Hurd & Houghton. The contents of these volumes embrace the scattered productions of the author, which were intended to be included in the collective editions of his works. Some of them were published, several years ago, and are out of print, others appear now for the first time. The first volume consists of legends and chronicles, illustrative of the wars between the Spanish and the Moors; the second of biographical sketches, reviews and miscellanies. These volumes are a valuable supplement to editions of Irving's works.

*The Tent on the Beach*, and other Poems. By John Greenleaf Whittier. Boston: Ticknor & Fields. The Tent on the Beach occupies the greater part of the volume, and, by its varied versification and general merits, gives the reader a very good idea of Whittier's powers as a poet. The volume also contains five National Lyrics, some of the noblest connected with our recent struggle and the triumph of vital principles, and eight Occasional Poems, of great beauty. It is a charming volume

full of the deepest instruction, and worthy of the national reputation which the author enjoys.

*The Authorship of Shakespeare.* By Nathaniel Holmes. New York: Hurd & Houghton. Mr. Holmes, with much enthusiasm, maintains the theory previously advanced, that Lord Bacon is the real author of Shakespeare's plays. He carefully compares the lives and the productions of the great philosopher and poet, and from these investigations, endeavors to establish his anomalous position. Whether we accept or reject the writer's conclusions, with regard to the Baconian origin of the plays, we cannot fail to recognize an imposing array of interesting facts, connected with the literature and times of Shakespeare, and to realize the full force of the difficult problem, proposed for solution, how a man, with the limited advantages of the English Dramatist, could have written so much which exhibits a power of intellect and breadth of knowledge, for which the only cotemporary parallel must be sought in the sage of Verulam.

*Six Months at the White House with Abraham Lincoln.* The Story of a Picture. By B. F. Carpenter. New York: Hurd & Houghton. During the six months, spent by the author in painting that masterpiece of art, the "Signing of the Emancipation Proclamation," he was in constant and familiar intercourse with President Lincoln, and took notes of what was daily transpiring. In this volume is reproduced every thing of personal and public interest which he saw and heard, together with a large amount of valuable material, incidents, anecdotes and reminiscences, collected from other sources than the writer's personal observation. The character of our martyred President is portrayed with enthusiasm and affection, and, perhaps, nothing has yet appeared which gives the reader a better idea of the man, the nobility of his nature, his moral worth, sterling good sense and kindness of heart.

*A History of the Gipsies.* With specimens of the Gipsy Language. By Walter Simson. Edited with Preface, Introduction and Notes, and a disquisition on the Past, Present and Future of Gypsydom. By James Simson. New York: M. Doolady. The Gypsies, their race and language, have always excited a more than ordinary interest. The work before us, apparently the result of careful research, is a comprehensive history of this singular people, abounding in marvellous incidents and curious information. It is highly instructive, and there is appended a full and most careful Index, so important in every work.

*Chambers' Encyclopædia:* A Dictionary of Universal Knowledge for the People. Illustrated. Vol. VIII. Philadelphia: J. B. Lippincott & Co. The present volume, consisting of eight hundred and twenty-seven pages, begins with *Puerto Bello*, and concludes with *Sound*. We are glad the work is so rapidly approaching its completion. We have found it most useful for reference, and are pleased to commend it to others.

*A Sequel to Ministering Children.* By Maria Louisa Charlesworth. New York: Robert Carter & Bros. None of Mrs. Charlesworth's works has enjoyed a wider popularity than the Ministering Children, to which this is a sequel. The volume before us connects lessons of Christian usefulness exercised towards the indigent and the unfortunate, with many interesting and touching incidents. It belongs to the better class of religious novels.

*History of the United States Sanitary Commission.* Being the General Report of its Work during the War of the Rebellion. By Charles



J. Stille. Philadelphia: J. B. Lippincott & Co. This is an exceedingly valuable volume. It is not only a general history of the Commission's origin, purposes and methods of operation, a most extraordinary and successful element in mitigating the horrors of the late War, but a most beautiful and just tribute to a good and efficient institution. In the early chapters of the book, is fully developed the idea, which was very prominent in the Commission's work, as distinguished from other agencies, of furnishing relief upon strictly scientific principles, of preventive or precautionary measures, as the best system for alleviating the miseries of war. We witnessed the humane work of Dr. Winslow and other Agents, at Gettysburg, after the battle, among our own brave soldiers, as well as the Rebel wounded, and are glad to add our testimony to the correctness of the record, here presented. Professor Stille has done his part in excellent taste. The plan and execution, are, in every way, worthy of the interesting facts presented. The volume is one of the permanent documents of the War, and we cannot render more effectual service for the vindication and honor of our country, than to extend its circulation.

*The American Conflict: A History of the Great Rebellion in the United States of America, 1863-65.* Its causes, incidents and results: intended to exhibit especially its moral and political phases, with the drift and progress of American opinion respecting human Slavery, from 1776, to the close of the War for the Union. By Horace Greeley. Vol. II. Hartford: O. D. Case & Co. We have already spoken of the first volume which presents a retrospect of the antecedent influences and incidents culminating in the Great Rebellion. The second, gives a full account of the various battles and events, the difficulties and trials, through which the country passed during the War. It is a work of decided merit, and on every page an honest intention is manifested to tell the true story of the rise, progress and overthrow of treason.

*The Posthumous Papers of the Pickwick Club.* By Charles Dickens. Boston: Ticknor & Fields. We have been favored with a copy of this beautiful diamond edition of the Pickwick Papers, printed in clear type, on tinted paper, and bound in green morocco cloth, making a volume that can easily be carried in the pocket. It contains sixteen full-page illustrations, from original drawings by Eytinge, made expressly for this edition. With elegance is, also, united cheapness, so that the writings of this incomparable novelist are placed within the reach of all.

*The Voyage of Life.* Painted by the late Thomas Cole. These beautiful engravings by Smillie from Cole's celebrated paintings, representing Childhood, Youth, Manhood and Old Age, have been kindly placed on our table by the Publisher, Mr L. A. Elliot, of Boston. In their conception and execution they are full of interest, and worthy of the subjects they are designed to portray. The influence of such works is most favorable in developing the tastes, in elevating the character and refining our nature.

*The Apocalypse.* A Series of Special Lectures on the Revelation of Jesus Christ. With Revised Text. By J. A. Seiss, D. D. Philadelphia: Smith, English & Co. This is No. III of these interesting Lectures, and embraces the discourses on the IV and V chapters of the Book of Revelation.

*Sunny Hour Stories. Chincapin Charlie.* By Nellie Eyster. Illustrated by White. Philadelphia. Duffield Ashmead. This instructive story cannot fail to interest the young.

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Few publications of the kind can boast of a greater array of talent than this, and it richly merits the reputation it has won for itself. The present number is peculiarly attractive in the character of its articles. The first is a translation from the German by Rev. J. D. Sevringhaus, of Richmond, Indiana, showing the relation of the Sermon to the Church Year. If this article could be read by all the members of our Church, and particularly by the American portion of her ministry, it would greatly enlighten the generality upon a subject that, for lack of information, they have but little appreciation. Other articles equally as valuable are embraced in this number.—*The Evangelical Lutheran, Charlotte, N. C.*

The *Evangelical Review* for April is at hand, and from the examination which we have been able to give it, we think the number one of more than ordinary interest.—*American Lutheran.*

Of the ten articles that make up the number before us, there are none that fall below mediocrity, and several that are full of matter and point.—*Lutheran Observer.*

*The Evangelical Quarterly Review* contains quite a number of articles of special interest to theological readers. Daniel's Seventy Weeks; The Millenium; Church Discipline; and Prayer, will command attention. "Evidences of a Future State, as seen in the Analogies of Nature," is a fresh and well written dissertation on an old theme. Dr. Sprague's address before one of the New England Societies for Religious Inquiry, delivered last July, is here reproduced. The Authorship of the Augsburg Confession, Reminiscences of Deceased Lutheran Ministers, and The Relation of the Sermon to the Church Year, are the other original articles of this number.—*The Evangelist.*

The articles are well written and full of interest. The excellent character of the Review is well sustained.—*German Reformed Messenger.*

This is the organ of a pious and learned body of men who discuss the great questions of the day, from the point of view of the Lutheran Theology.—*Home Monthly, Nashville, Tenn.*

It is quite a readable and valuable number of the Review.—*Adams Sentinel.*

*The Evangelical Quarterly Review*, for April, fully sustains the Character of the Review.—*Gettysburg Star.*

THE  
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NO. LXXI.

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JULY, 1867.

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ARTICLE I.

CHAUCER.

By Rev. EDSALL FERRIER, A. M., Graeff Professor of the English Language in Pennsylvania College.

Two very gratifying signs of progress in the course of study pursued in our Colleges, are obvious to every one: (a) an increasing appreciation of the value of the Greek and Latin Classics. The conviction is deeper and more unyielding than ever before in the history of Education, that they are indispensable in securing the great end of a College course, power to use the mind. The lessons inculcated by repeated failures of so called practical Schools and Colleges, having for their motto that Sophism, "The boy should study what he will have need to use when he becomes a man," have not been lost on the public mind. It is a hopeful symptom when the plausible though shallow sophistries of "practical Education," are received with so little favor. (b) A second sign is the appearance here and there in our College catalogues of a Professorship of the English Language. It is something comparatively recent, that the study of our own language should occupy a prominent place in a course of College



instruction, and that a co-ordinate department should be established for its critical study, side by side with the Greek and Latin. It is a happy thought to combine the culture, the elegance, the symmetry of the products of the Greek and Roman, with the vital elements of modern thought; to vivify those matchless classic models with the spirit and energy of the modern world. The tendency to disparage the power and capacity of the English Language, as a medium of noble expression, an object of profound and critical study, or as an instrument of linguistic culture, is rapidly disappearing. The spirit of quaint and honest Roger Ascham is rare, when he apologized for writing in English: "As for the Latine and Greeke tongue, everye thinge is so excellentlye done in them, that none can do better. In the Englishe tongue contrary, everye thinge in a manner so meanlye, both for the matter and handelinge, that no man can do worse."

In the year 1356, Sir John Mandeville, that first traveler of liberal culture, gave his books to the world in three languages. That they might reach the ecclesiastics, he wrote in Latin; that they might find their way to the court, he must translate them into French; through the Saxon, they found their way among the people. It was a singular struggle. Sir Walter Scott has given us a vivid picture of the times, in *Ivanhoe*. For more than a century, the conflict was so sharp, that the superficial observer could not declare whether England would ultimately be Norman or Saxon. Were it not so common a matter in history, that language clings with great tenacity to the soil of a conquered people, and the words of home and country still live in the heart and about the family altar; after years of oppression, it would excite our wonder that England did not become Norman, and that to-day we are not using the speech of France, rather than that of Spenser and Shakspeare. "The noble language of Milton and Burke might have remained a rustic dialect, without a literature, a fixed grammar, or a fixed orthography, and been contemptuously abandoned to the boors. No man of English extraction could have risen to eminence except by becoming in speech and habits a Frenchman."

The current of French influence was strong and deep long before William touched English soil as conqueror. Edward the Confessor, the last of the Saxon Kings, was educated in Normandy. English youth were sent to Nor-

man Schools. Norman sentiments and Norman manners were prevalent. The conversation between Lord Chamberland and Lord Sands in Henry 8th, on French influence might be taken as descriptive of times, previous to the conquest:

CHAM.—Is't possible the spells of France should juggle  
Men into such strange mysteries?

SANDS.                                New customs,  
Though they be never so ridiculous  
Nay, let 'em be unmanly, yet are followed.

CHAM.—As far as I see, all the good our English  
Have got by the late voyage, is but merely  
A fit or two of the face ; but they are shew ones ;  
For when they hold 'em, you would swear directly  
Their very noses had been counsellors  
To Pepin or Clotharius, they keep state so.

We have made this brief statement to introduce a name inseparably associated with those times—a name which we cherish with reverent affection; for beyond all controversy, the first great expression of the English mind and heart after the influx of Norman influence was through Chaucer. Because of unflinching loyalty to English manners, all that the Normans brought over was but as the rich ore thrown into the Saxon mint to be wrought and coined, and used for all the purposes of English life. Sir John Mandeville dedicated his book to Edward III, as early as 1356, but it is interesting only as a philological monument, and the earliest example on a large scale of English prose. The “Moral Gower” is vastly inferior to Chaucer in genius, and did not make the change from Latin and French to English until Chaucer had created a taste, and done much to turn the current homeward. Langlande in the Vision of Pier Ploughman gave to his countryman, in their own tongue, an Allegory, kindred in conception to the immortal work of John Bunyan. It is satirical in character, and was aimed at the prevalent corruptions in the Church. His rich humor, his effective blows at old abuses, and the important fact, that in his works he sought to ignore Norman influence and words, gained for him an unbounded popularity among the masses. It was beyond all question a serious attempt to revive the Saxon Literature. Pervaded with a spirit of intense nationality, as much so



as the works of Chaucer and Shakspeare, of fervid loyalty to Saxon manners, while the creed of Piers Ploughman has ninety-five per cent. of Saxon words, the Prologue to the Canterbury Tales has only eighty-four per cent. Thus the work of Langlande can scarcely be regarded as an expression of the English mind, for it ignored an element which infused a nobler life in the degenerate race of Alfred and Athelstan, and rescued the Saxon character and language from utter degradation. In their spirit, language, and in the prominence given to alliteration, the poems of Langlande are Saxon and not English.

In ascertaining the relations of Chaucer to English Literature, we would not forget the labors of John Wicliffe. After he was driven from his chair at Oxford, in the retirement of Lutterworth, he began a translation of the Bible, which had a great influence in forming, and in keeping pure the English Language. His version is the basis of that of Tyndale, and many of the best features of that admirable translation which has become an English Classic, and is circulated among millions who use our speech, were the result of the labors of the Reformer. It has been conjectured that the retired Rector of Lutterworth is the original of that matchless picture of the "poure persone of a town."

"Wide was his parish, and houses far asonder,  
But he ne left nought for no rain ne thunder,  
In sickness and in mischief to visite  
The ferrest in his parish, moche and lite,  
Upon his fete, and in his hand a staf.  
This noble ensample to his shepe he yaf,  
That first he wrought, and afterwards he taught."

Thus we must regard the works of Chaucer as the first great utterance of the English mind and heart. As Wicliffe was the Morning Star of the Reformation, it has been aptly said of Chaucer, that he is,

"The morning star of song, who made  
His music heard below;  
Dan Chaucer, the first warbler, whose sweet breath  
Preluded those melodious bursts, that fill  
The spacious time, of great Elizabeth  
With sounds that echo still."

But Chaucer is not only the first in time, but one of the

great lights of English poetry. It has been said of him by an eminent critic, that he is in his own sphere, what Homer is to Greece, and Dante to Italy.

The relations of Chaucer to the age in which he wrote, give his works additional interest. The poet was a favorite in the magnificent court of Edward III, and his wife Philippa, one of the ladies in attendance on the Queen, was the eldest daughter of Sir Payne Roet, King of arms of Guienne. She must have remained in the Queen's service after their marriage, for as late as Christmas, 1368, she is mentioned as one of the persons of the royal household, who should receive robes. The reign of Edward III, was the last and most brilliant period of chivalry. That institution had now been carried to the height of its development, and was destined soon to disappear before the Protestant Reformation, and a revival of letters which began in the South of Europe. Chaucer was in the army which invaded France in the year 1359, and hence, shared largely in that national pride kindled by the victories of Crecy and Poitiers—victories which did much in obliterating the old lines of separation, and fusing the two elements into one vigorous nationality. The poet may therefore be regarded as "an abstract of the spirit of the times." The features of the intellectual history of that century are prominent in his works.

The productions of Chaucer may be divided into three classes, marked respectively by three great influences of the times. The first class exhibit all the marks of the age of Chivalry. As an illustration, *The Flower and the Leaf* is an allegory in which vain pleasure, virtue and industry are personified in the form of chivalric adventure. A second class bear obvious signs of an influence from the rising Italian literature. In a commission to Italy in 1373, it is supposed that Chaucer made the acquaintance of the most illustrious man of letters in Europe, Petrarch; several of his pieces are modeled after Italian works of acknowledged merit, and that musical stanza of seven lines which he has used with wonderful skill was borrowed from the same source. He speaks of the Italian poet as:

"Francis Petrarch, the laureate poet  
Highte this clerk, whose rhethoricke sweet  
Enlumined all Itaille of poetrie."

A third class of his works embrace those which are



more distinctly English, and were written in his riper years. They exhibit a freedom from many of those romantic forms inspired by the chivalric spirit of the age, a comparative independence of French and Italian influence. Their tone is that of pure English, and their expression that of one who had caught the lofty patriotism of the people. Standing at a middle point between two great periods in European history, his earlier works point backward to Feudalism and Chivalry, his later works forward to Europe as affected by the revival of letters and the Protestant Reformation. Between these periods there was scarcely an interval, for as Dr. Smith has aptly said: "As in the long, bright nights of the Arctic Summer, the glow of the setting sun melts imperceptibly into the redness of the dawning, so do the last brilliant splendors of the feudal institutions, and the chivalric literature transfuse themselves into the glories of that intellectual movement which has given birth to modern art, letters and science." Chaucer was the just and the highest expression of that transition period.

Of the twelve works of Chaucer, the ripest and the most original is the *Canterbury Tales*. It was written when the poet was sixty years of age. The plan may have been suggested by the *Decameron* of Boccaccio, and is singularly happy, in enabling a man of the world, a keen observer of human affairs, and a great genius, to place before us representatives from various classes of English society of the fourteenth century. A company of pilgrims are on the way from London to the Shrine of Thomas à Becket, in the Cathedral at Canterbury. They pass the first night "in Southwark at the Tabard." The host of the Tabard proposes to accompany the party, and to make the journey more agreeable, suggests that each traveller should relate a story, both on the outward and return journey. In this general framework, we have placed a series of tales, with remarks and criticisms, admirably illustrating English life and character. On this plan Dr. Smith remarks: "The plan of Chaucer must be allowed to be infinitely superior to that of Boccaccio, whose ten accomplished young gentlemen and ladies assemble in their luxurious villa to escape from the terrible plague, the magnificent description of which forms the Introduction, and which was then, in sad reality, devastating Florence. Boccaccio's interlocutors being all nearly of the same age and social condition,—for

they are little else but repetitions of the graceful types of Dioneo and Fiammetta,—it was impossible to make their tales correspond to their characters, as Chaucer's do; independently of the shock to the reader's sense of propriety in finding these elegant voluptuaries whiling away, with stories, generally of very doubtful morality, the hours of seclusion, in which they find a cowardly and selfish asylum during a most frightful national calamity."

The plan provides for one hundred and twenty-eight stories, whereas we have, in reality, only twenty-five. Like the *Faery Queen* of Spencer, the great work of Chaucer is incomplete. It stands like a castle of olden time, its walls and its towers partially run up, yet the vast mass of material, the scattered blocks and columns and the rich pieces of ornament indicating that architectural genius had projected it on a grand scale—the very parts exciting the wonder of every age.

Not the least interesting part of the work, is the Prologue, where are sketched in a masterly way, the dress, the manners, the servants, the horses, &c., of each pilgrim. It is a vast and rich gallery of old portraits; and as we look upon their faces in the Prologue, and listen to their stories in the body of the work, the correspondence is so perfect, the language is so perfectly fitted to the character, that the genius of the poet kindles our highest admiration. In the vigor and individuality with which he portrays the several members, he approaches Shakspeare. He is not as lofty as Milton, but in power of Dramatic representation, he is not surpassed by Jonson or Shirley. In the originality of his observations on common life, he equals Montaigne or Swift. His insight into character is that of a man who has mingled freely with the world.

In character painting he is unsurpassed. If his pictures have not the deep coloring, and the sensuous expression of Rubens, in definiteness of outline, in truthfulness, they are like the matchless representations of Hogarth. How vivid, how vigorous, how rich in humor is his description of the Oxford Student:

"A clerk there was of Oxenford also,  
That unto logike hadde long ygo.  
As lene was his hors as is a rake,  
And he was not right fat, I undertake;  
But looked holwe, and thereto soberly.



Full thredbare was his overest courtepy,  
 So he hadde geten him yet no benefice,  
 Ne was nought worldly to have an office.  
 For him was lever han as his beedes hed  
 A twenty bokes, clothed in black or red,  
 Of Aristotle and his philosophie,  
 Than robes riche, or fidel, or sawtrie."

The poet never fails to indulge his humor, sometimes satire, when alluding to the monastic orders :

"His hed was balled, and shone as any glas.  
 And eke his face, as it hadde been anoint.  
 He was lord ful fat, and in good pouch.  
 He was not pale as a forpined ghost.  
 A fat swan loved he best of any rost."

He gives us a full length portrait of a character very common in those days, The Pardonere, or Seller of indulgences.

"His wallet lay beforne him in his lappe  
 Bret-ful of pardon come from Rome al hote.  
 A vois he hadde, as smalle as hath a gote.  
 No berde hadde he, ne never non shoulde have,  
 As smoothe it was as it were newe shave.  
 He had a crois of laton ful of stones,  
 And in a glas, he had pigges bones."

His description of the "good man of religion," the "poor persone of the town" is one of great force and beauty, and several passages in it indicate that the poet could rise above the level of mere narrative and humor, to the "height of even impassioned song." In contrasting him with a faithless shepherd, he says :

"He sette not his benefice to hire,  
 And let his sheep accombred in the mire,  
 And ran unto London, unto Seint Poules,  
 To seken him a chanterie for soules,  
 Or with a brotherhede to be withold ;  
 But dwelt at home, and kepte not his fold,  
 So that the wolf ne made it not miscarie.  
 He was a shepherd and no mercenarie."

Many of the single lines of Chaucer are remarkable for the vigor and distinctness with which they exhibit traits of character. As a single flash of lightening often reveals

the broad landscape, the long withdrawing vale, or the distant mountain, or as the single touch of the artist determines the character of the painting or statue, thus a single stroke from the imagination of a great poet gives us a deeper insight into character, than whole paragraphs. That one line, in which he speaks of the monk as :

“Fat as a whale. and walked like a swan,”

gives us a most suggestive hint of the coarse appearance and licentious manners of the Monkish Orders; and the few lines descriptive of the Nun, “cleped Madam Eglantine,” who

“Sange the service divine  
Entuned in hire nose full swetely.”

can scarcely be equalled.

Chaucer is characterized by a freshness and healthfulness which belong to few poets. His lofty sentiment, his love of nature, his exquisite humor, his English cheerfulness so buoyant, so hearty, his sharp and sometimes bitter satire, his fine and warm sympathies with the sorrows of men, his refined and natural diction, make him one of the most entertaining of writers. He is unshrinking in his representations of the manners and habits of his characters, and as the age in which he lived was marked by great colloquial roughness and coarseness, many passages would shock the more refined taste of the present day. But it is not in the spirit of such writers as flourished in the time of Charles II. No fascinations are thrown around vice, so as to make it attractive, as in the works of Byron, nor is there an agreeable lingering about scenes of impurity, as in Swift and Sterne. His poem is a masculine, vigorous, and accurate delineation of the times in which he lived. Wordsworth says : “If he is a coarse moralist, he is still a great one.”

Many of his images are taken from nature, and his intense love of the outward world spreads a rich coloring over his poetry, and imparts a freshness, which made him such a favorite with Coleridge in his old age. The image of “Freshe May,” with its new herbage, its bright flowers and its singing birds, is continually recurring, and in one passage of twenty lines is repeated no less than five times.



"The season pricketh every gentle heart,  
And maketh him out of his sleep to start,  
And sayeth, 'Arise, and do thine observance.'"

The debt we owe to this Father of English poetry is not a small one. His name should be mentioned with respect, and even veneration, and his works engage the earnest study of every lover of hearty, idiomatic English. He found the language in a state of confusion; in danger of being hopelessly corrupted by an undue predominance of the French; but with a soundness of judgment, and nicety of philological appreciation which has seldom been surpassed, while from a foreign vocabulary he enriched, he remained loyal to the English. So correct was his perception of what should permanently belong to our language, and what it needed, and so groundless is the charge preferred against him of corrupting the language by the introduction of foreign terms, that of the Romance words found in his writings, only one hundred and twenty have become obsolete. This is the more remarkable, when we reflect that the Anglo-Norman was the dialect of the Court, the Parliament, and of judicial tribunals, and that the nobility who held the controlling power were French.

Chaucer likewise harmonized the discordant elements of the language. He illustrated the power of our own English for all the highest purposes of poetry and literature. From the rough materials at his command, he has produced works which stand on the same line with Spenser, Shakspeare, Milton and Wordsworth. He developed at the very beginning, the capabilities of our national speech. At a period when that speech was unpopular, by the greatness of his genius, he rescued it from reproach, and forever rebuked the spirit that would undervalue English authorship.

Chaucer is one of those old English writers which may be used as a most effective instrument of culture. His is one of those great minds which exercise a peculiar educating power. The fact that we need Glossarial and Grammatical help is an advantage of no small value; for, be it remembered, the only door of entrance to the life and spirit of any literature, is through the lowly one of roots and words. We may possibly absorb something by placing ourselves passively under its influence, but we "can never be brought into a close and vital affinity with the

best portion of our own vocabulary, nor with the raciest, heartiest trains of thought," to which the English mind has given utterance. As food does not become nutritious, and give us the sensation of taste, unless decomposed in the mouth, and as the blood-vessels can not saturate the flesh, and perform the great work of life unless indefinitely attenuated, so language can not exercise its true educating influence, unless laboriously studied in its elements. The mental taste is not affected to the deepest, unless the language be decomposed, and the office of large culture is not performed, unless the life be permitted to run through the smaller vessels of individual roots and words.

Study of this nature would be of incalculable value to our language. It would not only exercise an admirable conservative influence, in developing a love for pure English, but would bring into vogue many expressive terms used by the older writers, but which a perverted taste has suffered to become obsolete. "That close and undivided attention which the Greeks, in all ages of their history, devoted to their Homer, contributed, as much as any one thing, to the liberal and expanded feeling so characteristic of Greek literature. The Greek, unlike the Englishman, did not allow the dialect or the poetry of the father of his national literature to become strange or obsolete. His words were, alike, familiar to the educated Greek of the Attic and Alexandrine periods. In the words of Heeren: The dialect of Homer remained the principal one for Epic poetry, and had an important influence on Grecian literature. Amidst all the changes and improvements in the language, it prevented the ancient from becoming antiquated, and secured it a place among the later modes of expression. If the Englishman had been careful to prevent the language and works of the English Homer from becoming obsolete and unknown, the language and literature would have been different from what it now is, by a very important modification. If that stream of sweet, fresh and hearty thought had been kept running, for four centuries past into the great main volume of English thought, there would be more of nature and less of art in it. If that simple, expressive, nervous, and that melodious diction had come along down as a familiar form of the language, the English of the present day would be a higher type of the language than it is."



## ARTICLE II.

## SELF-CONSECRATION, THE CONDITION OF A SUCCESSFUL MINISTRY.

By A. P. PEABODY, D. D. LL. D., Cambridge, Mass.

When our Saviour said, "For their sakes I sanctify myself," he undoubtedly used the words in a sacrificial sense, with reference to his death on the morrow. But they are words that apply equally to the living sacrifice, which he had offered in his whole sinless, obedient and devout humanity. In this last sense they may well be taken as a motto by his ministers, whose fidelity and success depend, more than on all things else, on the degree to which they sanctify themselves.

In developing this thought—which, but for the frequency with which it is ignored in practise, might seem too obvious to need discussion—we would first speak of the consecrated heart as the text of fundamental truth, and thus as determining the type of the doctrines which the minister shall dispense to his flock. On religious subjects men's belief is very little influenced by reasoning, whether abstract or textual. Their spiritual affinities determine their belief, and they reason back from their conclusions, not up to them. They attempt to fasten by a chain of logical argument what they believe to what they know, or else they cull out and piece together from the Scriptures just such sentences and parts of sentences as in their most literal sense correspond with the dogmas of their creed. Thus, on the much-vexed subject of Inspiration, there is not a single theory, from the extreme of naturalism to that of verbal dictation by the Divine Spirit, which may not be defended by *unanswerable* reasoning, that is, by a series of strictly logical deductions from undeniable premises; fallacy consisting in this,—that each theorist reasons from partial premises, assumes a portion of the fundamental facts in the nature, condition and history of man, and ignores the rest; while no mind is capacious enough to grasp all the facts, and to evolve from their

complexity, contrasts and contradictions the simple formula that expresses the mode of God's revelation to man. Thus also, with regard to the probability, that is, the *prove-ability* of miracles, and their worth or worthlessness as evidences of spiritual truth, there is no able writer, who does not, in common phrase, adduce *conclusive* arguments in behalf of the theory he defends; but the basis of these arguments is an isolated portion of the facts appertaining to man, the universe and the Supreme Being. This statement may be exemplified by referring to the "Essays and Reviews" which for a time so earnestly occupied the public mind, and to the several books that were called out in answer to them. Baden Powell, in the "Essays and Reviews," rests on the observed and experienced order of nature, and ignores a Supreme Will independent of that order; the "Tracts for Priests and People" rely for their conclusions on the facts of human consciousness; the "Aids to Faith," on the Divine Sovereignty; the volume under the auspices of the Bishop of Oxford, on the necessities and postulates of the Church,—all valid grounds of argument, all legitimate factors in the truth with regard to miracles, yet neither of them comprehending the whole truth.

But on all subjects of this sort it is safe to assert, *a priori*, that the truth must be found to be in harmony with the attributes of God and the spiritual needs of man. He then who best knows himself, and is in the most intimate communion with his Creator, must of necessity make the nearest approximation to the truth. "The fear of the Lord is wisdom, and the knowledge of the Holy One is understanding." Prayer is the transcendental philosophy, which enters within the veil. Adoration is the key to divine mysteries. The theology of the devout and loving soul must be the closest approach that man can make to the verities of the spiritual universe. The distinction laid down by the highest philosophy of the age between the reasoning and the reason is of prime importance in Theology. Reasoning is the imperfect and defective substitute for intuition. It is the staff by which the blind feel their way among objects which they do not comprehend. The reason, on the other hand, is the candle of the Lord in the soul of man, and cannot mislead. But the reason is developed only in the soul which opens itself freely to the illumining rays that stream in from the



Infinite Light, which suffers not the fogs and mists of worldliness and sensuality to refract its day-beams, or to transmit them through a colored medium. "Blessed are the pure in heart; for they shall see God," and in him shall behold the antecedent necessities and probabilities of his administration, the underlying conditions, the inherent characteristics of spiritual truth. Placed in communion with one whom we cannot but revere as pre-eminently pure in heart, we know that the Bible is in God's purpose what he has found it to be,—that the words and works of Jesus have for us and for all men the mission which they have performed for his soul. He may not be a master of sentences. He may make verbal statements from which I should dissent, or on which I might improve. He may be a lame and poor interpreter of his own heart. He may reason inconclusively about the contents of his faith, and imbed them in logical fallacies. Yet if we can reach his conceptions, we know from them more than we can learn from any other source till we have attained the same elevated standard of character.

It is, therefore, of prime moment that the teacher of men be himself taught of God,—that he be not at the mercy of reasoning on premises which from their very narrowness may legitimately lead to false conclusions, but that in turn the higher reason, the intuitive faculty, hold the queenly place which is hers in every devout soul—that his theology should be that of reverence and awe, of trust and love, of penitence and humility. These graces in the heart alone can secure him against harmful error, and make him a safe guide to his flock. Let him lack either of them, no strength or keenness of intellect can take its place, or rescue him from false conceptions of that Divine economy of salvation, with which he is entrusted for the souls committed to his charge. Where the clerical office is secularized, even the profoundest philosophy gives birth to a shallow and grovelling theology. Where the ark is upborne by holy hands, even grave and deplorable deficiencies in mental culture are far from vitiating the conceptions cherished for the Divine apparatus for the instruction and redemption of mankind.

We would next speak of the office of the devout heart in the interpretation of Scripture. The German expositors lay an intense stress on what they term "the critical feeling" [*das kritische Gefühl*] or critical sense in scrip-



tural exegesis. Under the manipulation of the anti-supernaturalists, this sense is employed in eliminating from the sacred record all that makes it a record of revelation, in detecting alleged interpolations against the evidence of manuscripts and versions, in parcelling out among a diversity of assumed original books that purport to be homogeneous, in reducing narrative to myth, and the loftiest utterances of prophet, apostle and Saviour to unmeaning hyperbole. The principle is perfectly sound; but the critical feeling needed for the interpretation of sacred books is that of profound religious experience,—that of the soul which knows its own native ignorance and feebleness, which has passed through the washing of regeneration, the baptism of the Holy Spirit, and which lives in intimate communion with its God. Such a soul alone is fitted to discern the truth of God in its record,—to deduce the spirit from the letter of the sacred volume,—to apply the analogy of faith, which, if there be a Divine revelation, must pervade and harmonize the ages through which its current flows, and the diversity of forms in which the Divine word has found embodiment. This religious consciousness will often reverse the conclusions of non-religious “critical feeling,” and will find only naturalness and harmony where the merely scholastic interpreter thinks he sees discrepancy or absurdity.

We are reminded of a striking case in point. Certain German critics maintain, on the ground of the “critical feeling,” unsupported by evidence, that the nineteenth Psalm has grown from the accidental juxtaposition and the ignorant welding together of two entirely unlike Psalms. They say that there is no poetical connection between the first part, which relates to the glory of God in the heavens, and the latter part, which has reference to the law of God, and the light it sheds on man’s secret faults and presumptuous sins. But to him who has chastened his own soul before God this Psalm seems entirely homogeneous, and its flow of thought is perfectly natural. The transition which is deemed so abrupt and harsh is not even a transition, but the development of a continuous train of meditation. The glorious order and harmony of the material creation suggest the more exceeding glory of God’s perfect law. The obedient courses of the heavens remind the devout observer of that which alone mars the symmetry of God’s universe,—man’s waywardness and



disobedience. The *line*, the chord, the harp-note, which strikes concordant melodies from bound to bound of the creation, recalls the discordant strains of human passion, lust and violence. Thus nothing can be more natural than the passage from the sublime burst of adoration, "The heavens declare the glory of God," to the exclamation of the contrite soul, "Who can understand his errors? cleanse thou me from secret faults," and the lowly petition, "Let the words of my lips and the meditations of my heart, [like the beautiful order of nature,] be always acceptable in thy sight, O Lord, my Strength and my Redeemer."

If the Scriptures are the record of Divine truth, their wealth can be mined only by an appetency for that truth. The mere unspiritual critic is adequate, indeed, to discuss various readings and questions of grammatical construction,—to detect archaisms, Hebraisms, allusions to soil, climate, customs and manners. But as only a poetical mind can appreciate Homer, Virgil and Milton, so only a devout mind can mount with Isaiah where the seraphim stand before the throne, or enter with full sympathy into the communings and intercessions of that night of love at the pascal supper, or into the agony of prayer in Gethsemane; or pass on with Paul from the broken sepulchre of the risen Christ to the shout of final triumph, "O death, where is thy sting? O grave, where is thy victory?"

From nature and art, from speech and writing, what one gets is determined solely by what he brings. As in a compound solution a new substance seizes upon the element for which it has the attraction of affinity, and leaves the rest, so do the apprehensive, receptive faculties seize each upon materials of its own kind, and ignore all others. This is preeminently true as to the Bible. A linguist or a verbal critic may make it his profound and successful study, and yet have no religious associations with it. With the full record before him, he may resemble those disciples whom Paul found at Ephesus, who did not so much as know "whether there be any Holy Spirit." A logomachist may see in the Scriptures only an armory of missiles in the shape of proof-texts (so-called), and his sole plan and purpose may be to break his antagonist's weapons and to give aim and momentum to his own. But the sincerely devout soul will draw out and assimilate to its own structure whatever there is in the sacred writings



adapted to confirm and nourish piety and charity ; and under the eye and hand of such a reader, all Scripture becomes "profitable for doctrine, reproof, correction and instruction in righteousness." He who carries this preparation to his studies, always finds more and better than he seeks. When he digs for silver; he unearths solid golden ingots ; when for gold, diamonds and rubies flash upon his sight.

We have been much impressed by the illustration of this truth afforded in Bengel's *Gnomon*. Bengel wrote his great work in the very infancy of modern biblical criticism ; yet by the spiritual instinct of a pious heart he entered into the very soul of Scripture, anticipated the profounder reverent criticism of later times, and as a spiritual interpreter had no equal, and has hardly been succeeded by a superior. His meanings have verified themselves under the scrutiny of a more thorough scholarship than was within his reach, simply because his own needs and aspirations correspond so closely with the purpose for which the Divine word was given.

If the Scriptures have the sacred character which the Christian world concedes to them, they were written by men who had a vivid, realizing sense of Divine truth, who attached a deep and solemn signification to their words, and who often meant to suggest much more than the language they employed was capable of conveying literally. Therefore, the superficial, heartless interpreter, however learned, must fall short of the intended significance of Scripture. Profound, recondite meanings are the true meanings. Interpretations derived from a keen insight and a deep experience, which a critic of the mere letter would spurn, are to be received as bearing all the marks of authenticity. In fine, while the outward form of the sacred writings is such as to demand learned expositors, their scope and contents preclude their adequate exegesis without the aid of the religious consciousness ; and he best understands the records of revelation, who bears the closest spiritual kindred to the holy men who wrote as they were divinely moved, and to him, who, foretold, portrayed and commemorated, makes of the many Scriptures one Bible. It is this living principle of interpretation, which no devout lover of holy writ can ignore, that has been travestied and devitalized in the formal, technical law



of the double sense of prophecy maintained by many critics of approved orthodoxy, and in the three-fold sense of Scripture recognized by the followers of Swedenborg. As a law capable of precise numerical statement, it is false; as a principle applicable to devotional writings in general, pre-eminently applicable to the writings of the Hebrew seers and the Christian apostles, it is worthy of all acceptance.

The devout heart, we would next remark, is needed to give its due tone and drift to the preaching of the word. Preaching regarded as a sober rhetorical entertainment, or as a religious commentary on passing events, or as the mere exposition of Christian ethics, demands in the preacher a respectable moral character, but no very high standard of spirituality or devotion. The true purpose of preaching, however, is the creation and nurture of personal piety. In the assembly of worshippers there are those living in willing sin, who need such pungent representation of their guilt and danger as can proceed only from him who has an intense abhorrence of moral evil, and a deeply solemn sense of the powers of the world to come. There are the decently moral, yet utterly non-religious, who can receive the verdict, "One thing thou lackest," only from him whose whole life glows with the hallowing efficacy of what they lack. There are earnest, aspiring, loving, Christian souls that crave direction in the Divine life, words of consolation and encouragement, the holding forth of the amaranthine crown, till its every separate gem and jewel shall reflect the pure light of heaven; and these must have a shepherd who is at home on the Delectable Mountains, and who knows by experience the trials and difficulties of the way that leads to them,—a teacher that can speak to them in a known language, and can draw nigh to them in those emergencies of grief, need and doubt, in which the dearest friends, who are not kindred in their religious sympathies, move as in an outer circle. It is work of one or another of these kinds that should chiefly occupy the Christian pulpit. All else should be incidental and rare. Specific purposes of such work should underlie all preacher. The one ever recurring aim should be the spiritual nurture of the congregation. The minister should be satisfied only when he is assured that he has said to some of his hearers precisely what they need in their existing state of character,—a

rule which we cannot but regard as inherent in the very nature of the clerical office, though there is a great deal of preaching in which it is utterly ignored. But as in inferior arts and sciences only an adept can be a teacher, so and still more must the teacher in the science of God and the art of holy living speak from what he knows, and testify of what he has experienced. All other preaching is mere charlatanry,—a charlatanry which, indeed, is not easily detected and exposed, but which can leave only the most deplorable results in the decline of the religious life, the desertion of Christian ordinances, the growing up of a general heedlessness for sacred things,—often in an external, financial prosperity brought by leaving sin unrebuked, worldiness unchecked, consciences drugged, scepticism and indifferentism rampant. Such a congregation will, as we have intimated, often seem to thrive; for it will be a spiritual Alsatia, where debtors under the Divine law will take refuge from its pursuit, and seek relief from its censure and retribution. The Felixes will resort thither because they will never be made to tremble there; the Gallios, because the minister is of their own body; the Demases, because they are not there reminded of the antagonism between gain and godliness; yea, the very Judases, because their Lord is there given over to open shame. But if spiritual growth be the criterion of success, then must the successful minister preach from the depths of his own experience, and proclaim unweariedly the gospel which he has found precious to his own soul.

We would next speak of the influence which the minister is sacredly bound to exert in behalf of works of reform, of those philanthropic enterprises which are for a season unpopular, of the crusades from time to time undertaken against social and public sins which have a large amount of wealth and influence arrayed in their vindication. In this department of his work the minister's success depends almost wholly on the sincerity and depth of his devotion. If that be shallow and intermittent, his zeal for reform will awaken only opposition and enmity; his own defects of character will effect more against the cause he advocates than his most eloquent championship can effect in its favor; and the old proverb, "Physician, heal thyself," will be thrown back upon him with unrelenting and malicious pertinacity.

It is true with regard to every department of duty, and



emphatically true as to the work of social reform, that what the minister can do will be in proportion to what he is. It takes mass as well as velocity to make momentum. A feather might borrow the speed of lightning without acquiring any appreciable force. The mass of inward life, the quantity of character, is the most influential factor in spiritual momentum, and it would be well for those of the swiftest speed to satisfy themselves that they carry weight enough to make their winged words effective. The stripling, when he first handles a fowling-piece, is more likely to be thrown backward by the rebound than to hit the mark; and many a young marksman in the sacramental host, in loading a piece beyond his strength with too heavy a charge, has accomplished no earthly purpose whatever, except his own utter overthrow by the recalcitration of his gun. We have nothing to say against the spirit of martyrdom in the ministry. Would to Heaven it were increased and multiplied an hundred-fold! But let not a man seek to make a martyr of himself, unless there be in him enough of spiritual life, of mind and heart consecrated to the Saviour, to render his testimony availing, and his offering worthy of the altar on which it is immolated. If a minister, under the garb of a reformer, unseats himself by petulance, by juvenile indiscretions, by a factious spirit, or by assuming with regard to the morals of the community or the country a higher position than he maintains in the relations of private life, the verdict of a true spiritual inquest will be not martyrdom, but self-murder. In general, the minister who will become all that he ought to be, can say and do all that he ought to say and do. If, however, he is remiss in self-culture, but zealous for social reform; indolent in home-duty, but loud and earnest on the anniversary platform; careless of common, daily obligations, but warmly appreciative of remoter claims upon his sympathy; negligent in the government of his own temper, but ready to assume the regulation of the public and national conscience,—it is highly probable that his philanthropic zeal will be made the occasion and pretext, but never the cause, of his loss of place and professional reputation.

Let the minister, first of all, take heed to himself. He is the measure of his own influence. He cannot go beyond that measure in any good word or work. Every personal fault of temper or of life will detract from his

power as a reformer and a philanthropist; every trait of Christian goodness will give added efficacy to whatever he says and does in behalf of the depressed, the benighted, the sin-stricken.

We come now to what is after all the most important, though a vague and undefinable part of a minister's work and duty, that comprehended in the general title of parochial labor. We call this the most important part, while at the same time we regard the preaching of the word as rightfully holding the foremost place among the minister's functions, and while we are fully aware that there are not a few admirable and useful preachers, who lack the readiness and versatility of colloquial powers without which one cannot make himself eminent as a pastor. We thus speak, because, whatever a man's personal gifts or social intercourse with his flock may be, we do not believe that a man can be a good preacher, who is not in heart, in his knowledge of, and sympathy with his flock, a pastor. He may be an eloquent pulpit orator, a learned expositor of Scripture, an able defender of a creed; but he cannot preach the word as sinning, penitent, aspiring, struggling, sorrowing, dying, immortal souls need to have it preached, unless, with the care and love of one who watches for souls, he enters into their spiritual estate, studies the unchanging, yet Protean Gospel in its varied personal applications, analyzes the individual cases that come under his cognizance, and as a true steward of Divine mysteries prepares himself to give to everyone his portion of meat in due season.

We hold in very low esteem the formal, homiletic pastoral visitations, which some ministers feel bound to make. The obtruding of sacred themes and holy words on promiscuous social intercourse is, in a large measure, the casting of pearls, not indeed before swine, but where there is a strong temptation to give them a swinish treatment. Nor is any considerable degree of piety needed for this kind of talk. Sanctimony will answer as well. But for truly religious conversation on common things, for speech always with grace, yet without the set form of godliness, a high standard of spirituality is requisite. Speech always rigidly just and spontaneously kind, prompt to defend the right, slow to condemn, abhorrent of calumny, and slander and gossip, playful without irreverence or frivolity, grave without austerity, instructive without



didactic pretence, ever ready for the word in season, yet shunning the best words out of season,—in fine such speech as ministers grace to the hearers they hardly know when or how, yet know it to be so, because it has given a higher tone to thought and feeling,—this can flow from no artificial premeditation or self-restraint, from no professional tact or training, but only from a living fountain which starts from, and holds its course hard by, the oracles of God. Such, to the exclusion of all else, should be the colloquial intercourse of every faithful minister, and in proportion to his capacity of excelling in this intercourse will be his usefulness from house to house in the homes of his flock; while by mingling with them in this way and spirit, and thus only, is he prepared rightly to divide for them the word of truth in his public ministrations.

Consider, too, the emergencies in which the minister is constantly called to stand between God and his fellow-men. His presence hallows the seasons of budding hope and blossoming joy, that the gladness may be gratitude. He pronounces the nuptial blessing, and sprinkles the consecrating water on the brow of the new-born; and it is less by the words he utters than by the felt presence of a not unworthy ambassador from heaven, that hearts are uplifted, and that solemn thoughts of obligation and of a higher life blend with the plans and visions of earthly prosperity and happiness. He is resorted to as the counsellor and comforter of those who have fallen on the race-ground of gain and ambition, and to whose desponding view the whole future is hopelessly darkened; and who but one whose life is manifestly above the world shall roll back the shadows for them, and show them the triumphant issue of an upright, faithful, God-fearing course, though in the sight of the unwise it seem to fail? His place is by the bed of death, and among the mourners, and who but one to whose inmost consciousness the things that are unseen and eternal are the great, substantial realities of life, shall plume and train the wings of the departing spirit for its flight to the unseen world, and gladden those who shall no more behold their friends on earth with the vision of happy reunions in the everlasting mansions made ready by the Saviour? These are seasons when no perfunctory performance of what is called ministerial duty can be availing, but when there must be the sustaining, elevating presence of one who lives very near

the heart of the Saviour, and who can bring thence the consolations, promises and hopes that the whole universe beside withholds.

Such is the necessity, such are the offices of the devout heart in the Christian ministry ; such the aptness of the Saviour's words, "For their sakes I sanctify myself," as the formula of the minister's life.

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### ARTICLE III.

#### CONFESSIONS OF FAITH.

By F. W. CONRAD, D. D., Philadelphia.

##### I. *Their Names.*

NAMES are the representatives of things. They are sometimes naturally, and at other times arbitrarily, given. An object is arbitrarily designated, when its name does not indicate any of its essential qualities ; it is naturally designated, when its name expresses one of its distinguishing characteristics.

A Confession of faith was called, in the earlier history of the Church, canon, or rule of the Church ; the gospel of the holy apostolic faith ; the treasure of life ; the exposition, definition, treatise, inscription, science, and tower of faith ; and a brief repetition of the chief principles of faith. Each one of these names expresses some characteristic of a confession of faith, and hence they were naturally, and not arbitrarily, used to describe them. In the later history of the Church, they began to be called Confessions, Creeds and Symbols. These names are likewise naturally used, because either their literal meaning or their historic associations, describe one or the other of the characteristics, by which they are distinguished and become known.

According to Webster, Church Confessions are "formularies, in which the articles of faith are comprised." They are written statements of the doctrines of the Christian religion, comprehensive digests of the truths contained in the Bible, presented in a systematic manner. They are



called Confessions of faith, because the doctrines they contain were confessed to be taught in the Scriptures by those who composed them. They are called Creeds, because the truths they exhibit were believed to be drawn from the Word of God by their authors. They are called Symbols, because they became the badge by which all who received them were distinguished from the world and known to each other. During civil wars, in ancient times, a general gave each of his soldiers a sign or symbol by which he could be known among his fellows, and distinguished from all others, rallying under the standard and espousing the cause of rebellion. The confession of faith which the Christian soldier adopts, becomes the sign or symbol by which he becomes known, as belonging to a regular division of the grand army of the Captain of our salvation, and by which he may be distinguished from all others, who support the cause of heresy, and still fight under the leadership of the prince of darkness.

## II. *Their Necessity.*

In the development of the Christian Church, experience has shown, in all ages and lands, that Confessions of faith were indispensably necessary, to preserve soundness of doctrine, purity of practice, and cordial co-operation in advancing the interests of the kingdom of Christ. Accordingly, as soon as such a conviction of their necessity arose in the progress of the Church, and became sufficiently general to be regarded as the voice of God's Providence speaking through experience to the members of the Church, the so-called Apostles' Creed was originated. And, as from her experience the Christian Church learned the necessity of originating confessions of faith in the first ages of her history, so, too, has she learned in the same school, to improve, extend and multiply her symbols in after ages, as her conviction of the inadequacy of her creeds already adopted, became deep and general. And such a conviction would certainly arise if it were found, that the confessional barriers, already existing against the reception of heretics, were not sufficiently high, the confessional authority for the exclusion of schismatics not sufficiently great, and the confessional bond of union for hearty co-operation not sufficiently strong, to secure orthodoxy in doctrine, holiness in practice, unity in faith, and harmony in effort. Under circumstances producing



such convictions, the Apostles' Creed was called forth and modified until it assumed its present form; the Nicene Creed originated afterwards, and the so-called Athanasian Creed succeeded it in a subsequent age. And under a similar conviction of the inadequacy of the Œcumenical Creeds just mentioned, and of their essential perversion by the Romish Church, the Augsburg Confession was called into existence, and became the mother-symbol of Protestantism, and the catholic confession of the Lutheran Church.

Confessions of faith are ordinarily necessary to the organization of a church. A church is composed of a number of believers, associated together for spiritual purposes. It must therefore originate in a religious organization, and such organization must be based upon certain well defined principles, which will constitute the tie which binds its members together. And that which contains these fundamental principles, will constitute the confession of the faith of the church. Let us illustrate this point. Here is an island, inhabited by a number of human beings, with the Bible in their hands. One of them has studied it, been enlightened by it, believed it, and is ready to confess its truth. His apprehension of what the Bible teaches on the great subject of human redemption, will constitute his confession of faith. He then makes his views known to others, and is successful in convincing one of them. He has now an associated believer. His fellow unites with him in promulgating their common opinions. Others are convinced and added to their number. They have now the elements for the formation of a spiritual body, but they have, as yet, no formal and external bond of union. They have an internal and informal one in the agreement of their views concerning the great truths of the Bible, and, for a time, under favorable circumstances, while their membership remained small, they might get along without originating and adopting a written confession of faith. Each one who united with them, would be compelled to make a public profession of his faith; in other words, declare that he received as true, what they held the Scriptures to teach on all the most important doctrines of the Christian religion. This would constitute their unwritten confession of faith, but experience would soon teach them the indispensable necessity of having a written one. Men



would arise among them who would reject some of the truths held by them, and maintain doctrines which they rejected, and others would make application for admission into their organization, whose views and practices would not correspond with theirs. They would consequently be led to prepare a carefully written confession of faith, to maintain purity and unity of doctrine within, and to guard against troublesome intruders from without. And what we can thus conclude must take place, is just what history teaches us has taken place, in the organization and development of the Church of Christ.

Confessions of faith are necessary to true fellowship among the members of the Church. Fellowship means having a thing in common, being at shares with. Among other things in which they are to have fellowship, we mention doctrinal views. They are to share them, have them in common, be agreed in their religious opinions. Now one of the objects of a Church organization, is to give to those who hold the same views of fundamental truth, an opportunity of associating with each other for the attainment of spiritual ends. And in order to secure and maintain such an agreement, some accurate statement of the received views must be made and presented as a test of membership to each applicant for admission into the organization. And this becomes its confession of faith. Thus he who becomes a member of a Church, ascertains whether he can live in fellowship with it, and the members of the Church receive the assurance, that they can live in fellowship with the newly received member. And having true fellowship in their doctrinal views, they will also have true fellowship in spiritual worship, in Christian intercourse and religious experience. And this internal fellowship will induce external harmony and hearty co-operation, in carrying forward all the benevolent enterprises in which the Church is engaged. "Can two walk together except they be agreed?" And how can they be agreed without some standard of agreement? And as a confession of faith constitutes such a standard, and as such agreement is necessary to fellowship, confessions of faith are necessary to true Christian fellowship.

Confessions of faith are also necessary to the peace of the Church. Peace is the opposite of strife, as harmony is the opposite of discord. Strife originates in diversity; peace results from unity or agreement. And, as we have



just seen that Confessions of faith are necessary to secure agreement, it follows that they are necessary to secure and maintain the peace of the Church. Without such a standard, to which the members of the Church might constantly recur, and the principles of which could be constantly presented to them, every individual member would be exposed to all manner of diverging influences; and as these influences would be as various as their individual peculiarities and circumstances, their differences of opinion and practice would become greater and greater, until at last, perhaps, no two could be found who were really agreed, or, as Paul expresses it, "thoroughly joined together in one mind." As their intercourse would be constant, and their intercommunication frequent, occasions for strife and contention would constantly occur, and peace would be impossible. And as confessions of faith are adapted to prevent such differences and consequent contention, and to secure agreement and consequent harmony, they become necessary to the permanent peace of the Church.

And Confessions of faith are also necessary to the progress of the Church. Among the indispensable conditions of Church progress, we may designate organization and harmonious co-operation. Organization lays the foundation, and harmonious co-operation begins the superstructure and perseveres until the work is accomplished. A Scriptural organization is conditional for the existence of a Church; and harmonious co-operation is conditional for its development and ultimate perfection and triumph. But we have seen that Confessions of faith are necessary to the proper organization of a Church; necessary to establish such a fellowship as will secure the hearty co-operation of its members, and such harmony as will prompt them to persevere in it. And as these are the essential elements of progress, Confessions of faith are necessary to secure the permanent progress and ultimate triumph of the Church.

### III. *Their Origin.*

From the nature of confessions of faith, as constituting a systematic statement of the most important truths revealed by God to man, it follows, that neither the mass of mankind in their natural, nor the generality of the members of the Church in their spiritual state, are competent to draw up such ecclesiastical formularies. They must con-



sequently derive their origin, and receive their form, from the minds and hands of those who are properly qualified for the work, naturally, educationally, experimentally and theologically. But, as they must not originate, from the conviction of their necessity entertained by an individual or a small faction, but from the general conviction of the Church, or at least of a majority of her members, so, too, must they not be originated as the expression of the opinions of certain individuals or factions, but as the exhibition of the faith of the Church in general. And although a single individual may compose them, either as the result of his own researches after truth, or as the combined result of the biblical studies of numbers associated with him in the work, nevertheless, must the confession originated, be regarded as the expression of the voice of the Church in general, whose badge of profession, standard of orthodoxy, and symbol of faith it is to become by their individual and united adoption of it. Nor is this all. Not only must such a confession exhibit the faith of the Church in general, but it must be prepared at their call, uttered either by the Providence of God, through the circumstances which surround them, and the experience through which they passed, or else through her ecclesiastical organizations, in a more formal and authoritative way.

These formative principles, as guides for the origination of Confessions of faith, are seen to be true by the insight of reason, and proven to be sound by the history of the Church; and as necessary conditions, they have been met by the authors and adopters of the Œcumenical creeds in ancient, and by those of the Augsburg Confession in modern times. The Apostles' Creed did not originate from the convictions of the individual, who originally composed it, nor from those of the persons, who afterwards added articles to it, nor was it promulgated as the expression merely of their personal opinions. The Nicene creed did not originate from the experience of the five authors to whom it is attributed, nor did it hold forth the sentiments simply of the three hundred and eighteen bishops, who constituted the council which unanimously adopted it. The Athanasian creed did not originate in the conviction of its necessity, entertained by him whose name it still improperly bears, nor was it received as the symbol of the faith of a religious faction; but each one of the Œcumeni-

cal creeds was called forth by the general conviction of their necessity, as awakened in the heart of the Church, and authoratively declared as the confessions of the faith which she held, and according to which she would receive and exclude members. And the Augsburg Confession did not originate in the individual conviction of its necessity as aroused in the mind of Luther and Melancthon, nor was it published as containing the doctrines believed and the heresies rejected, the practices defended and the superstitions exposed, by the princes and theologians who presented it to the Emperor Charles V., but it originated from the general conviction of its necessity, as impressed upon the Churches of the Reformation, by the ordeal through which God led them, and while it was presented and published by their representatives, it was afterwards received by them, as their public confession of the truth, and their open testimony against error.

The Bible is a large book, and contains all the truth necessary for man to know. This truth is of various kinds, doctrinal and practical; symbolical and parabolical; historical and prophetical; substantial and accidental; experimental and confessional. It was recorded by many inspired witnesses, under various circumstances, and in different ages. It is scattered over the entire field of revelation. It is stated in a popular, and not in a strictly scientific, or consistently systematic form. It is oft-repeated, and exhibited in all possible connections. As such, it is delivered to man as his spiritual light and heavenly directory. He is commanded to study, believe, and practice its truth. As a consequence, he is expected to know what the Bible contains, and to be able to answer the question: What does it teach? He cannot answer it, either by repeating the whole Bible, or by referring the inquirer to all the truths embodied in it, and hence he must answer it, by giving a brief, generic and systematic statement of the doctrines, which he has discovered in the Scriptures, and such statement will constitute his confession of faith. Hence as each one, into whose hands the Bible is placed, is required not only to be able to give a reason for the hope that is in him, but likewise to shine as a light to others, by holding forth the Word of life, it becomes indispensable that he should either make a confession of faith for himself, or examine, verify, and adopt one made by some one else.

The Bible, as we have thus described it, is placed in the



hands of mankind, as a perfect and infallible revelation from God. As such, it contains necessarily a complete and consistent system of saving truth. The parts pertaining to this system are, however, scattered over the entire surface of the Scriptures, in disconnected, irregular and separate forms. In order to obtain a knowledge of this system of doctrine, it is necessary that all the parts belonging to it should be discovered, carefully collected, systematically arranged, consistently stated, and thus presented as a whole, containing the substance of the Bible, in a theological form. The requisites, for the accomplishment of this task, are diligent study, adequate knowledge, rigid mental discipline, unprejudiced impartiality, unbending integrity, and experimental piety. But the mass of mankind are destitute of these qualifications, and hence dependent upon others who have acquired them, for the origination of a consistent statement of the truths revealed in the Holy Scriptures. Without the aid of such a statement, it is difficult, if not impossible, for the people to obtain a full and systematic knowledge of what the Bible contains. Hence the wants of mankind in general demand that confessions of faith should be prepared for them by those capable of composing them, and submitted to them for their examination, approval and adoption. And while it is clear that the laity, as a class, have not the theological qualifications necessary to originate confessions of faith, it does not follow from this admission, that they are not qualified to examine confessions of faith made by others, to compare their statements with the declarations of the Bible, and thus to form a correct judgment concerning their truth or falsehood. These qualifications, we maintain, most true Christians do, and all might possess, at least in a sufficient degree, not to err fatally, in seeking and walking in the way of life.

We are told in the Divine Word, that the natural man receiveth not the things of the spirit of God; that they are foolishness unto him; and that he cannot know them, because they are spiritually discerned. The truths contained in the Bible, were given by inspiration of God. And as they could alone be revealed under the guidance of the extraordinary influence of the Holy Ghost, so, too, can they alone be clearly apprehended by the aid of the ordinary influence of the same Spirit. The natural man is destitute of the indwelling of the Spirit of God, and



looks at the truths of the Bible; through the opaque medium of the impaired and perverted reason; and hence, as he has no spiritual insight into their real meaning, he regards them as foolishness, and refuses to receive them by faith; and as his heart is unrenewed, he loves darkness rather than light, and actually hates the truth. And this hatred will manifest itself in various ways, by an entire neglect of it, by wresting a false meaning from it, thus corrupting it, and bringing in damnable heresies, denying even the Lord that bought them. And as natural men are incapacitated to apprehend the spiritual import of the Bible, they are unfit to be impartial and safe judges of its true meaning, in consequence of which, many become its open enemies and its most inveterate opposers. What would become of the Bible if left in their possession? What horrid contortions the truth would suffer in their ruthless hands! What great triumphs error would gain, if they were permitted to have their own way! What a loss the world would suffer, if the friends of the truth were not to raise confessional barriers against them? In these facts, viz., in the extent and character of the Bible as a revelation; in the religious wants of mankind in general; and in the natural blindness of the world, and its efforts to propagate error; we find the imperative necessity of originating confessions of faith, which become checks to the progress of infidelity, and bulwarks of defence to the cause of Christianity.

#### IV. *Their Design.*

In exhibiting the design of confessions of faith, we shall present the subject in both its negative and positive aspects.

Accordingly we remark that confessions of faith are not designed to supersede the Bible, and to become substitutes for it. In support of this position, it will suffice to state, that all orthodox Protestant denominations hold the Bible to be the only infallible rule of faith and practice, which no productions, emanating from any human source, can possibly supercede, and for which no substitute can be found, among all the writings and traditions of men.

Nor are confessions of faith designed to constitute additions to the Bible, and thus to become supplements to it. All evangelical Protestant churches maintain, not only that the holy Scriptures constitute the only infallible rule



of faith and practice; but, further, that they constitute a perfect one. The Bible is not only able to make men wise unto salvation, but it contains all the truth necessary to be known, believed, confessed, and taught, relative to their salvation. If any confession of faith contain anything not revealed in the Scriptures, it is, insofar as this may be the case, not Protestant. And whatever opinions and writings may be put forth as supplements of the Bible, whether originating from the reveries of false prophets, or the pretended revelations of lying spirits, or the traditions of men, must be regarded as spurious and unreliable, exposing all who invent, receive, or propagate the same, to the woe denounced by the Saviour himself, against all who dare to add to the words of the revelation of God.

Neither are confessions of faith designed to be exalted above the Bible, and to become the interpreters of it. All true Protestants not only maintain that the Scriptures are an infallible and perfect rule of faith and practice, but likewise that they constitute the only unerring standard by which the truth of all human opinions and writings is to be tested; the only infallible umpire before which all the disputes between truth and error are alone to be decided. In accordance with the view just presented, Luther says :

“The word of God alone ought ever to remain the only guide and rule in all doctrine to which no human writings should be regarded as equal, but held in subserviency to it.”

Consonant with this is the language of the Form of Concord :

“We believe, teach, and confess, that the Scriptures are the only rule and standard by which all doctrines and teachers are alike to be tried and judged. Other writings, however, of ancient or modern teachers, whatever their reputation may be, shall not be held to be of equal authority with the holy Scriptures, but to be subordinate to them.”

On the contrary, the design of confessions of faith is to show, what those who framed and adopted them believed the Word of God to teach on all the subjects contained in them. They are, consequently, public declarations of the opinions entertained concerning the doctrines of the holy

Scriptures, by those who wrote and subscribed them. Or according to the Preface of the Form of Concord :

“They are only a testimony and explanation of our faith, showing the manner in which, at any time, the holy Scriptures were understood and explained by those who then lived, in respect to articles which had then been controverted in the Church of God ; and also the grounds on which doctrines, which were opposed to the holy Scriptures, had been rejected and condemned.”

Hence the Confession does not set aside the Bible and set up for itself, but it comes to the Bible, and obtains all its contents, and derives all its value from it. It does not depreciate the Bible, by declaring it inadequate as a revelation of truth, and presume to make up its deficiencies by connecting with its own additions ; but it goes to the Bible as a complete revelation, and draws from it all that is necessary to be known, believed and practiced, in order to secure eternal life. It does not dethrone the Bible and usurp authority over it, but it acknowledges supreme dominion, and freely confesses that all the authority it possesses, it has been invested with by the Bible ; and that to claim anything more would necessarily subject it to the charge of being an ecclesiastical pretender, and a theological usurper. It does not arrogate to itself the prerogative of being the interpreter of the Bible, but it subjects itself, for its own interpretation, to the Bible. It does not lead away from the Bible, but it points to it. It does not undermine the Bible, but it supports it. It does not stand in opposition to the Bible, but it offers itself as a co-worker with it. It does not impart its light to the Bible, as the sun does to the moon, but it derives its light from the Bible, as the moon does from the sun. It is a summary of all the contents of the Bible. It is a systematic extract of the most important doctrines of the Bible. It is a mirror reflecting the light of the Bible. It is a lens gathering the rays of truth from the Bible. It is a witness testifying to the record of the Bible. It is an expounder, revealing the received meaning of the Bible. In a word, it is the essence of the Bible, compressed in a human mould—the soul of the Bible, exhibited in an outward body—yea, the standard of the Bible, around which its advocates are summoned to rally, in defence of “the faith once delivered to the saints.”



The relative positions of the Bible and the Creed can, therefore, never be changed; the supremacy of divine revelation cannot be abrogated: the obligation to search the Scriptures, to "prove all things" contained therein, and to "hold fast that which is good," can neither be removed nor modified; and the right of private judgment can never be relinquished, by the adoption of any human Confession, and the assumption of any form of obligation whatever, to teach according to its contents. Any degree of deference, paid to a Confession violative of the principles and obligations just mentioned, becomes Creedology, the idolatry of the human, and the dethronement of the divine Reason, involving the presumption of being "wise above that which is written," and exposing him who is guilty of it, to the woe denounced against those, who add to, or take from, the Word of Life.

#### V. *Their Character.*

We have already seen that Confessions of faith are of great value to the organization, fellowship, peace and progress of the Church. But in order that they may tend to the promotion of these important ends, it is necessary that they should be prepared with great wisdom. If this be disregarded, and they be constituted injudiciously, they will not only fail to attain their legitimate ends, but they will be productive of incalculable injury to the Church. Under the guidance of reason, experience, and Scripture, it is possible to come to a satisfactory conclusion, relative to the proper character of Confessions of faith.

Confessions of faith ought to contain only such truths as are indispensable to be held, in order to secure soundness of doctrine, purity of life, harmony of development, and efficiency of effort. They must, therefore, embrace the essentials of doctrine, the constituents of sacraments, the principles of action, the characteristics of worship, and the elements of government, furnished by the Holy Scriptures for the guidance of the Church. And as Confessions of faith are designed not only to be testimonies in favor of truth, but at the same time, also, witnesses against error, they ought to contain accurate statements of the errors in doctrine, practice, worship and government, standing in direct opposition to the truths embraced in them. And as every truth contained in the Word of God need not be incorporated into Confessions of faith, in order to secur

their end, neither is it necessary to point out every error in them, which those who love darkness rather than light, have originated and promulgated.

The truths confessed and the errors condemned in drawing up Confessions of faith, should be systematically arranged and clearly expressed. But while this is important, it is by no means necessary, that either these truths or their opposite errors should be stated in detail. Every truth admitted into a Confession of faith, as a necessary part of a complete system of saving truth, ought to be presented in its generic, and not in its specific aspects. Whatever is essential to the integrity of a doctrine or principle, must be expressed, while that which is merely accidental may be safely omitted. And the same thing is true in regard to error. As the most prominent and injurious heresies need only to be referred to, so, too, is it unnecessary to enter into all their ramifications, and a general statement of their character is consequently all that is required.

Judged by these criteria, many of the Confessions of faith which have been originated in the history of the Church, are found wanting. Some of them do not contain all the parts, but only a few of the fragments, belonging to a systematic whole. Sometimes their authors have introduced too few topics, and their Confessions are consequently too short; while more frequently, they have introduced too many, and made them too long. Some Confessions are deficient, even in the generic statements of truth, while others are burdened with a multitude of hair-splitting specifications, drawn from the spheres of philosophic speculation and logical deduction, rather than from that of the Bible. The more ancient Confessions are deficient because of their brevity in topic, length and statement, while many of the more modern ones, are defective because of their redundancy in topics, length and statement. Some of them may be called mere theological fragments broken off, in some church convulsion, from the rock of truth; others conform more to the titles of bodies of divinity, than to that of Confessions of faith; others are controversial treatises rather than normal directories, and others still are commentaries, explanatory of Confessions, instead of being Confessions themselves.

The Apostles', Nicene, and Athanasian Creeds do not constitute a complete, systematic statement of saving truth;



the Apology is a theological treatise on the subjects introduced into the Augsburg Confession; the Form of Concord is a controversial discussion on certain disputed topics; Luther's Larger Catechism is a commentary on the Smaller one; and, hence, none of these are conformed to the conditions which we have laid down as the governing principles in the formation of Confessions of faith. And of all the productions contained in the so-called Symbolical Books, the Augsburg Confession comes nearer to the true standard of what a Confession of faith ought to be, than any other; and of the two parts into which it is divided, the doctrinal articles stand pre-eminent in this respect.

Some of the productions which have been clothed with symbolic authority, by some of the Lutheran Churches in Europe and America, were not designed to be Confessions of faith by their authors, hence it is not to be wondered at, that they have not been prepared in the form of Creeds, nor could it reasonably be expected, that they should prove to be adapted to the end, to which they have been providentially devoted, but for the attainment of which, they were not originally designed. Hence instead of being productive of stability in the organization of the Church, they have been productive of instability; instead of promoting the peace of the Church, they have become the originators of strife; instead of securing the true fellowship of the Church, they have severed the hearts of her members by schism; and instead of advancing the spiritual interests of the Church, they have become instrumental in sacrificing them. Form Confessions of faith according to the one extreme presented, and they will be found inadequate to preserve the purity of the Church—form them according to the other extreme, and they will fail to maintain the unity of the Church. With the Apostles' Creed alone as the test of reception and expulsion, heresies could flourish with impunity in the very soil of the Church—with a symbol like the Form of Concord alone, the barriers to the Church would be almost insurmountable, and schisms would spring up like weeds. But with a Confession like that of Augsburg, it is possible to avoid both, the Scylla of laxity, and the Charybdis of rigidity, and to secure for the Church purity in doctrine, unity in faith, consistency in practice, harmony and perpetuity in progress.

VI. *Their Interpretation.*

The interpretation of human language has become a science. It has its well-determined principles, by the application of which, to any word, phrase, document, or book, its meaning may be ascertained. Without a knowledge of the laws of interpretation, it would be difficult, if not impossible, to interpret the Bible itself, and without their guidance, insuperable difficulties will arise in the interpretation of Confessions of faith. Differences of opinion are entertained in regard to the meaning of certain parts of the Augsburg Confession, as well as in regard to the system of truth taught in it, as a whole. The only way in which honest inquirers can ascertain what the meaning of the writers and original subscribers of these symbols was, is by subjecting their language to the rules of the science of interpretation.

It is a rule of interpretation, that the literal and obvious sense of the language used, must be taken as the meaning intended to be conveyed, unless conclusive proof can be adduced, to show that it was employed in a different sense. Accordingly, the terms used must first be examined in the original, and their primary and literal meaning determined. It is taken for granted, that those who used the language under examination, understood its obvious meaning, and intended to express that meaning. If the production has been translated into another language, and the language of the translation does not rigidly conform in meaning to the language of the original, then the testimony of the translation must be ruled out as inadmissible. If it be contended that the literal and primary meaning must be rejected, and a figurative or secondary one given in its stead, the burden of proof lies upon the party setting up such claim.

Another rule of interpretation is, that the meaning of any obscure or doubtful passage, must be explained by those whose meaning is clear and indisputable. In almost all human productions, embracing a number of topics, and entering into their discussion to any considerable extent, such passages are found. And it has not unfrequently been the case, that all the ingenuity of the controversialist has been employed in foisting a meaning upon such obscure passages, and then endeavoring to subordinate the meaning of the clear ones to that, thus perverting the sense intended to be conveyed by the writer.



Another rule of interpretation is, that when the writer himself has explained the meaning of the terms used by him, then that explanation becomes the controlling guide in determining his meaning. It not unfrequently happens that an author, in anticipation of being misunderstood, defines the meaning of his terms when he first uses them, or that he explains in one part of his treatise the language used in another, or that he publishes a new and larger work, as a commentary upon a former and smaller one. In each such case, the definition, explanation, or comment of the writer, becomes conclusive in deciding what he meant.

Another rule of interpretation is, that the ultimate end of the writer must be taken into consideration, in determining the true meaning of any part of his production, concerning the sense of which there may be any dispute. Every author must have some end in view in writing, or, in other words, discuss some leading proposition, or expound some generic theme. What that end is, may be ascertained either from direct statement or general deduction. And as no writer can be expected to use language conveying a meaning inconsistent with, or contrary to, his ultimate end, every passage concerning which there may be a doubt, must be interpreted in harmony with that end, and not in discord with it.

Another rule of interpretation is, that the known opinions of an author, as expressed by him on any subject, or any particular aspect of it, must be taken into consideration in determining what he means, when he finds occasion to refer to such subject or aspect of it again. It is pre-supposed that when a writer ventures to express his sentiments in written language on any important subject, that he has given it sufficient attention to form clear and comprehensive ideas of it, and that he will be able to express them in an intelligible manner. If now a dispute arises in regard to the meaning of the language used by him on any subject, and it can be shown that the meaning contended for conflicts with his known opinions, then such meaning could not have been intended to be conveyed, and that meaning must be adopted which corresponds with his acknowledged opinions. The only way in which the force of this law can be obviated, is by proving that the author had changed his sentiments upon the subject under consideration.

Another rule of interpretation is, that the treatise must be regarded as designed to constitute a consistent whole, and hence wherever a doubt arises relative to the meaning of any part thereof, that doubt can be dispelled, by interpreting the part in such a manner as to make it agree with the whole. Every architect must form a general plan for his building, and every part must be made to correspond with the whole. His genius will be determined by the degree of perfection manifested in his ideal, and his skill by the degree of consistency with which he can make all the parts conform to the whole pattern. And the same thing is true of an author. He designs to present to his readers some subject as a whole, and he aims to make every part which he introduces into it, not only a component but a consistent part of it. If, therefore, it can be shown that a certain meaning given to a part corresponds with every other part, and with the whole, that must be the meaning intended to be conveyed by the author.

Another rule of interpretation is, that the meaning of a Confession is to be determined by its contents. The doctrines deemed necessary to be believed, to secure a Christian character, and church fellowship, are incorporated into the Confession. What it contains is, consequently, Confessional, what it does not contain, cannot therefore, be regarded in the same light. What is in the Confession, and embraced in its subscription, is obligatory, what is out of the Confession, cannot be included in its subscription, and must be regarded as free. To illustrate. The X Article of the Augsburg Confession contains the doctrine of the Real Presence and reception of the body and blood of Christ in the Eucharist, but it does not contain either the mode of Christ's presence, or the manner of his reception. The former is, consequently, confessional, the latter is not—what is fundamental in the doctrine, is embraced in the subscription, what is non-fundamental is excluded from it, the one is obligatory, the other is free.

It cannot be doubted, that an honest and impartial application of these rules of interpretation to all the disputed points in the Augsburg Confession, would enable all candid and unprejudiced inquirers, to come to a satisfactory conclusion concerning the meaning which the Confessors intended to express. The neglect of this has led to differences of opinion, which might have been



avoided, to controversies which ought never to have arisen, and to schisms by which the body of Christ should never have been severed. There is hardly a rule of interpretation which has not been violated, in interpreting the Augsburg Confession. It has been misrepresented, perverted, distorted. Words used in their primary sense, have been interpreted in a secondary sense, and others used in a figurative sense have been interpreted in their literal sense. Passages which have a meaning, clear as noonday have been overshadowed by the clouds, originating in the damps of obscure ones. Explanations of the language used, by the author of such language himself, have been set aside, and explanations of a different character originated and received. Doctrines, in direct conflict with the ultimate end of the Confessors, have been charged upon their Confession. Sentiments which the Reformers never had, and against which they protested, have been ascribed to them. And theological opinions, utterly inconsistent with the entire system of saving truth, which they believed, preached and recorded, have been laid to their charge. If time and space allowed, it would be easy to illustrate each of these points by historic facts, but as both forbid the attempt, we are constrained to leave their practical verification to the intelligent and candid reader.

#### VII. *Their Subscription.*

A confession of faith, when properly prepared, contains a systematic statement of the truths contained in the holy Scriptures, necessary, in the judgment of those who adopt it, to be believed and practiced, in order to secure the favor of God in this life, and in that which is to come. As such it will contain fundamental and non-fundamental doctrines. By fundamental doctrines are meant all those which are so essential to the Christian system of saving truth, that the denial of any one of them would involve the integrity of the whole, and expose him who makes it to damnation. By non-fundamental doctrines are meant such as are not essential to the Christian system, and the denial of any one of which, would not necessarily involve him who did it in eternal ruin. The fundamental doctrines contained in confessions of faith, may also be distinguished by their substance and their accidents. The substance of a doctrine embraces all the aspects of it, which are essential to its integrity; the accidents of it involve only

the aspects, which are not essential to its integrity. These fundamental doctrines, when recorded, may further be regarded according to their letter, or the form in which they are expressed, and also according to their spirit or the idea thus conveyed.

Now, while a Confession of faith may, and perhaps must, contain all these different doctrines, and the various aspects of them just referred to, it does not seem to us to be necessary, that the subscription required from those who are expected to receive the Confession as their theological directory, should embrace all these doctrines in all their aspects. A subscription to the fundamental doctrines of a Confession, is adequate to secure all the ends of church organization, co-operation, and progress. And by such subscription of a Confession, it is by no means to be understood that the Church, in requiring only so much, admits that whatsoever is not included in such a subscription to her Confession is erroneous; but only that she does not consider it indispensable to secure soundness of doctrine and consistency of practice, and harmony in development to obligate the ministry to receive every jot and tittle of every doctrine, and of every aspect of it, contained in her Confession. And the same thing is true in regard to him who subscribes a confession in this manner. He obligates himself to be governed, in his opinions and practices, by the fundamental doctrines of the Confession, but he by no means wishes it to be understood, that he rejects all the other doctrines contained in it, even according to their accidents and letter. In reference to all these, however, it is deemed safe, that liberty of opinion be granted, thus giving full play within the limits prescribed, to the spirit of free inquiry, and the right of private judgment. And although this license may lead to minor differences in doctrine and practice, such differences are not incompatible with church-fellowship, and will neither constitute nor necessarily result in schism. But while such latitude may wisely be granted, it is essential to church order and harmony, that it be not abused, by a reckless disregard of all the usages of a Church. No one would contend that a certain mode of worship, a peculiar manner of performing church rites and ceremonies, or a particular form of church government, was essential to salvation; nevertheless, every one must see that it is a matter greatly



to be desired, that those who unite in Christian fellowship in the same Church should adopt the same mode of worship, administer religious ordinances in the same way, and exercise the authority conferred by Christ, according to the same system of church government. Without such regard to the distinguishing characteristics of a Church, it will be impossible to preserve its true identity, or to maintain even an approach to uniformity; and the greater the abuse of the liberty of private judgment, the more will the body of the Church be marred; and if a presumptuous individualism be not checked by proper restraints, it will run into such ecclesiastical licentiousness, as to destroy the original features, if not the very life of the organization itself.

The manner of subscribing Confessions of faith varies in different countries, among different denominations, and even in the same denomination. These differences may be divided into two generic classes: subscriptions to the fundamental doctrines, and subscriptions to the letter of the whole Confession. And under each of these generic classes, specific differences may be distinguished in the form of obligation required by different ecclesiastical bodies. We present historical examples of each.

The Presbyterian church in the United States requires that all her ministers give their assent to the Westminster Confession of Faith, as containing the *system*, of doctrines taught in the holy Scriptures. The Episcopal church demands that the candidate for holy orders, obligate himself to *conform* in his teaching and practice, to the doctrines, forms of worship, and rules of discipline, contained in the Book of Common Prayer. The German Reformed church exacts the pledge, that the doctrines of the Heidelberg Catechism *flow* from the Bible, and answer to the proper sense of the ancient creeds, the Apostles', Nicene, and Athanasian. And the General Synod of the Lutheran church insists upon the subscription, that the Scriptures of the Old and New Testaments constitute the only infallible rule of faith and practice; and that the Augsburg Confession contains a "correct exhibition of the fundamental doctrines, of the word of God."

The Presbyterian church of Scotland, requires every licentiate to give his assent to the whole doctrine as contained in the Confession, and to disown all other doctrines, and tenets, and opinions whatsoever, contrary to, or incon-

sistent with, the aforesaid Confession. The Established church of England, according to its adopted terms of subscription, requires a clergyman to give his assent and consent to every thing contained in the Prayer Book. The Reformed churches of Holland and France, have also demanded a specific subscription to their ecclesiastical symbols, and some of the Lutheran churches of Germany have done the same thing in regard to the entire contents of the Symbolical Books.

In the Lutheran church of this country considerable difference has existed in the reception of a part, or the whole, one, or more, or all of the symbols, contained in the Book of Concord. Some Synods have confined their subscription to the doctrinal articles of the Augsburg Confession; others have extended it, so as to embrace the Abuses Corrected; some adopt the Augsburg Confession and Luther's Smaller Catechism; others include all the Symbolical Books; some receive part of the so-called Definite Platform, and others receive the whole of it. And the same differences exist in regard to the precise form of subscribing the standard to which symbolical authority is given. Some Synods in the General Synod have already modified their formulas for subscribing the Augsburg Confession, so as to conform to that adopted by the General Synod, while others still retain its old formula. But as a new formula has been adopted by the General Synod, and incorporated into its constitution, all the Synods belonging to it are placed under its confessional obligations, and hence are bound to make their subscription to the Augsburg Confession conform to it. Some Synods out of the General Synod have adopted the Augsburg Confession in the sense and spirit of the other Symbolical Books; while others adopt the whole of the Book of Concord, by an unqualified subscription.

But although the General Synod deems its mode of subscribing the Augsburg Confession, adequate to constitute truly Lutheran Synods, it nevertheless does not mean thereby to reject any doctrine taught in it. By requiring a subscription to the fundamental doctrines of the word of God, set forth in the Augsburg Confession, it does not intend thereby to insinuate, either directly or by implication, that the non-fundamental doctrines therein contained, or that any accidental aspects of fundamental doctrines, even as regards the form in which they are therein ex-



pressed, are erroneous. It simply refrains from requiring such a subscription to them, as might burden the consciences of those who make it, curb the spirit of scriptural research, tempt men to act the hypocrite, restrain those with conscientious scruples on some of these points, from devoting themselves to the service of other churches and thus prevent the rise and spread of schism in the body of Christ.

Accordingly, the General Synod has rejected no Synod as hyper-Lutheran which could receive and subscribe *ex animo*, the entire Augsburg Confession; neither has it refused admission to one which could adopt the whole of the Symbolical Books, under the conviction that they contain the various truths contained in the Augustana, logically developed. Nor has it looked with favor upon the application of any Synod asking for admission into it, which, in its adopted form of subscription, directly charged the Augsburg Confession with containing grave, if not fundamental, errors. This was proved at its meeting in Pittsburg, in its action on the application for reception of the Melancthon Synod. The applying Synod did not bring a *direct* charge of teaching heresy against the Confession, but it simply declared that it rejected certain errors, whether taught in it or not; and yet the majority of the General Synod resisted the application, and only yielded their opposition to its admission by connecting with the resolution of reception the formal advice, that its mode of subscription be so modified by the Synod as to prevent its charging, even by implication, that the Confession contained, when consistently interpreted, the errors mentioned in the formula of obligation adopted by it. And this course was required by a due self-respect. What church would adopt, as its organic law, a Confession which in its own estimation, was characterised by dangerous heresies? And what Synod representing a church, and having a proper regard to what was due to itself as such, would receive into its connection an integral part of itself, which regarded the very heart's blood of the life which was to pervade the whole system; as impregnated with the elements of deadly poison?

But, on the other hand, the General Synod cannot regard with favor the assumed prerogative of any District Synod connected with it, of sitting in self-constituted judgment upon its own doctrinal basis, and of hurling its

theological anathemas at any of its sister Synods, for exercising that very liberty which was accorded to them, as ministers, when they were ordained, and as Synods, when they applied and were received into its connection. If ministers and Synods, under all the influence which the authority of venerated names gives to certain doctrines and usages, and which all the prejudice which it is natural to cherish in favor of the Confessional teachings of the church to which they belong, cannot receive certain aspects of doctrine and certain practices, as conformed to Scripture statement and example, all efforts to induce their reception by increased rigidity in subscribing the Confession, in which they are contained, as well as all attempts to brow-beat minds and to coerce consciences to walk in theological traces, must not only prove abortive, but preposterous and insulting.

In all this, we see the free development of Christianity, under the promptings of that liberty which Christ has conferred upon his disciples. Each of the four great Churches heretofore named, has, in the exercise of its inherent rights, originated and adopted a Confession of faith. Each Christian belonging to either of them, was bound to prove it by the Scriptures, and then act accordingly. We trust that we have done this, and we give our decided preference to the Confession of Augsburg, and for the following, among other reasons: We prefer it to the Westminster Confession, because it is characterized by the doctrinal system of Luther rather than by that of Calvin; we prefer it to the Thirty-Nine Articles, because it constitutes, with the Wittenberg Confession, the source whence they were drawn; we prefer it to the Heidelberg Catechism, because it is more conformed to the true ideal of a Confession than any full and complete Catechism can be; and we prefer it to all other Confessions, because it is the mother symbol of the Reformation, and, in our judgment, is more nearly conformed to the Holy Scriptures.

In the exercise of the same liberty, each of these Churches, as well as some of the ecclesiastical bodies belonging to them, have adopted some mode of subscribing their respective Confessions. And of the two generic modes already referred to, we pronounce in favor of that which limits the subscription to fundamentals, in contrast with that which extends it to the accidents and letter of both fundamentals and non-fundamentals. And we do this,



because the requirements of an absolute subscription to the letter of an entire Confession, pre-supposes that the mind of the author was, during the time of its composition, so enlightened by the Spirit of God, as to enable him to express the precise idea conveyed by the Scriptures on all the points introduced into it, without any imperfection whatever. This no man, conscious of the liability to be mistaken, would be vain enough to claim. Luther did not arrogate to himself any such infallible guidance, and so far was Melancthon from regarding the Augsburg Confession as absolutely perfect in its form, that he devoted himself diligently to its improvement, even after it had been presented to the Emperor.

We object to the other mode of subscribing a Confession, because the practice of binding the conscience to the letter of a Confession, is calculated to curb the spirit of that free and independent research, which Christ has made obligatory upon each one of his disciples. If such prerogative be nevertheless exercised, and conclusions arrived at, differing in any particular from the form of confessional phraseology, the subject of such conviction will be constrained, either to stifle his convictions and avoid the point in his utterances, or if he does touch it, and permits the form of expression contained in the Confession, to control him, he will act contrary to conscience, and if he expresses himself according to his own views of truth, he will disregard his ministerial obligations. And in every case where such a difference of opinion arises, the only alternative left an honest man is, either to secure a change of the Confession, or of the mode of subscribing it; or else to leave the Church, whose Confessional demands he can no longer meet.

We object further to the mode of subscribing a Confession of faith according to the letter, because it has proved itself inadequate to attain its end. The ostensible object designed to be secured by such rigidity, is unity of sentiment in doctrine, and uniformity of usage in practice. It is designed to prevent schism in, and separation from, the Church. But it has practically proved a failure in every prominent denomination in every land. It has not secured unity of sentiment and uniformity of practice, either in the Episcopal or Presbyterian Churches of Great Britain, or in the Reformed and Lutheran Churches on the Continent. The mind would not submit to ecclesiastical bond-

age, the conscience would not bow to the confessional sceptre; differences of opinion on non-fundamental points did arise, schism did strike its roots into the very soil of the Church, and separations, in the form of sects and free churches did occur. And more and worse than this resulted from it. Excessive confessional rigidity drove many into the opposite extreme of discarding all confessional bonds; and breaking loose from the centripetal force of fundamental doctrines, they were carried by the centrifugal force of the natural reason, into the open sea of rationalism, without compass or helm.

#### VIII. *Their Modifications.*

We have seen, that the Church was taught the necessity of originating Confessions of faith by her experience, and she has learned the necessity of modifying them in the same school. Whenever a Confession, adopted at one period and under peculiar circumstances, proved inadequate to attain its true end, at a subsequent period and under different circumstances, the importance of modifying it, and the duty of thus meeting the Confessional demands of the Church, became just as apparent, as when it was first originated. The right to do this is inherent in the Church, and as it is inalienable, it can never be rightly usurped by the Confessors of one age, nor safely abrogated by those of another. Accordingly, the ancient as well as the modern, Church, has modified her creeds, to meet the peculiar exigencies which arose at different times in her history.

The modification of a Confession may be made in different ways. It may be accomplished by changing its language, adding to its contents, and adopting explanatory sequels. And this has been done in these several ways by the Church. The phraseology of the Œcumenical creeds was changed, parts were added, and the one became an explanatory sequel to the other. And what the Church Catholic did in ancient, the Church particular has done in modern times. Almost every prominent denomination has found it indispensable to modify its creed, and thus render its confession of the truth and its testimony against error, the more explicit and valuable. And to this the Lutheran church does not constitute an exception, but on the contrary, an extraordinary example. From the time the first articles of faith were drawn up by the Confessors



at the Marburg Conference, until the presentation of the Augsburg Confession to Charles V, their Confession was modified, by changing its phraseology, adding to its articles, and framing sequels. And even after the Augsburg Confession was presented to the Emperor, as the declaration of the faith of the Protestants, it underwent material modifications, in both its form of expression and its contents, and from 1540 to 1580, the *Altered* Augsburg Confession was regarded as *the* Augsburg Confession, and the *unaltered* was almost entirely lost sight of. The Apology, the Catechisms of Luther, the Smalcald Articles, and the Form of Concord, although all but one, written for different purposes, were subsequently adopted by various Lutheran churches, as explanatory sequels to the Augsburg Confession.

When Confessions are modified by changing their phraseology and adding to their contents, they retain their original features, and appear in an improved form as amended Confessions. When, on the other hand, they are modified by the origination and adoption of a number of long and detailed explanatory sequels, the practical effect is, to dishonor and supersede them as adequate Confessions of faith. Such sequels become to all intents and purposes, creeds themselves, constituting a real multiplication of a creed, instead of a modification of a former one. And as the creed is the theological banner of a church, and as an army should have but one flag, so, too, should a church have but one creed. If creeds be multiplied, they become rivals, and necessarily produce division of sentiment in regard to the faith of the church. If the subsequent creeds contain nothing more than what is found in the original one, and nothing differing therefrom, they are unnecessary. And if they do, to that extent they supersede it, and render it obsolete. Just in proportion, therefore, as the symbols of the Lutheran church have introduced additional topics, and developed, in minute details, those unfolded in the doctrinal articles of the Augsburg Confession, in that proportion have they superseded and dishonored it as an adequate symbol of Faith.

But as a Confession of Faith originates in the convictions of the Church, is designed to express its opinions, and is adopted as its declaration of faith, it does not belong to an individual member, nor to a small integral part, of but to the whole Church, by which it has been clothed

with Confessional authority. The right to alter a Confession of faith pertains, therefore, to the Church which originated and adopted it, and whenever it ceases to express its convictions of what the Scriptures teach on all the points introduced into it, it becomes its bounden duty to do so. When the articles in which a change becomes necessary are few, and the aspects of doctrine they present are comparatively unimportant, the Confession may safely remain unchanged, under a qualified subscription of it, but not under an absolute one. When differences of opinion arise relative to the meaning of certain parts of a Confession, an authoritative declaration may be made by the constituted authorities of a Church, and such determination of its true meaning will likewise render a change in the Confession unnecessary, but when, under the increasing knowledge of philology and exegesis, a profounder practical experience, and the additional light of the Holy Spirit, the conviction becomes general in a denomination, that its Confession is deficient in its contents, defective in its statements, and inadequate to constitute a sufficient barrier against the inroads of heresy, and an unacceptable bond of ecclesiastical fellowship, then is it bound, as a true witness for the truth, to supply such deficiencies, and correct such defects by amending it. And whenever such a call is made upon a denomination, it must proceed in the attainment of its end, in a regular and constitutional manner.

The Augsburg Confession was prepared under such peculiar circumstances and for such a special purpose; its authors were more or less trammelled thereby in the form of expression, which they employed in exhibiting certain doctrines on which they differed from the Romanists. It is morally certain, that if left untrammelled, they would have expressed themselves or some doctrines in a different manner. The claim, that the Augsburg Confession constitutes the precise expression of the doctrinal sentiments of the Reformers, cannot, therefore, be historically sustained. Hence it is, not strange, that many Lutherans in the United States, should have come to the conclusion that certain forms of expression contained in the Augsburg Confession, would express the true sense of the word of God more clearly, if they were modified; but the General Synod has not regarded them as of sufficient im-



portance to call for a change in the Confession itself, and it has met this natural difficulty, by insisting only upon a qualified subscription of its contents. As on this account, differences of opinion arose relative to the teaching of the Confession on certain points, the General Synod gave its authoritative opinion on the subject at York, rather than proceed to the work of modifying the Confession, and thereby acknowledging that the errors charged against, were really taught in, it. But should the conviction become deep and general in the General Synod, that the Augsburg Confession did not express the true sense of the word of God, relative to the fundamental doctrines of Christianity, and that it did not, consequently, constitute an adequate Confession of faith, as a testimony against error, and a witness for the truth, it would not only have the right to modify the Confession according to its convictions of its necessity, but it would be in duty bound to exercise it, in a regular and constitutional way.

To this conviction the Extreme Symbolists came in 1580, and to meet its requirements they prepared and adopted the Form of Concord, as an explanation and defense of the Augsburg Confession; but as we maintain a practical rejection of it, as a complete Confession. For, as quite a number of subjects have been introduced into the Form of Concord, not dwelt upon in the Augsburg Confession; and as many that are contained therein, have been greatly amplified, it becomes indisputable, that they have practically set aside the doctrinal articles of the Augsburg Confession, as an adequate bond of Church union and fellowship. To illustrate. All Lutherans can adopt what is said in the III Article of the Confession, on the constitution of the Person of Christ, but multitudes could not do the same, with the detailed statements on the same subject, spread over twenty-five pages of the Form of Concord. Now, the Extreme Symbolists were not satisfied with the brief, generic statements of the Augsburg Confessions on this and many other subjects, and by originating and demanding a subscription to the Form of Concord, they have set it aside and dishonored it. They thus discarded the true Lutheran ideal of a Confession and adopted a hyper-Lutheran one. They thus really rejected the Confession of Melancthon, and received that of Chemnitz in its stead under the pretense of modifying it. They invented the Confessional principles, which have

had a particular Lutheranism, and repudiated those which originated and developed a Catholic Lutheranism.

### IX. *Conclusion.*

We have thus unfolded the principles, which, in our judgment, should govern the Church, in the origination, adoption, interpretation, and modifications of Confessions of faith. Their wisdom is seen by the intuition of the practical reason, and their soundness has been demonstrated in every prominent denomination, and in every age. Whenever they have been adopted and faithfully carried out, they have resulted in church unity and progress, and whenever they have been violated, and their opposites adopted, they have brought forth schism and retarded the Church in her progress. These were the formative principle, which controlled in the organization, and formed their embodiment in the Augsburg Confession, under the banner of which the Lutheran Church was united, and fought and won the battle of the Reformation. Their opposites constitute the Confessional elements of extreme symbolism, which culminated in the formation of the Form of Concord, and resulted in schismatizing the Lutheran Church, driving one grand division from her fold, and impregnating the other, which remained in it, with the seeds of dead orthodoxy, lifeless formalism, and semi-Romanism. They were resuscitated by Arndt, Spener, and Francke, and resulted in the revival of a living Lutheranism in the age of Pietism. They were embraced by Muhlenberg, and borne across the Atlantic, and found a full and unrestricted development in America. Under their practical working, the most blessed results have been attained. The General Synod has been formed, attracting to its common centre twenty-eight District Synods, embracing nearly the whole English, and much of the German, portion of all the Lutherans in this country. A religious life has been developed, which, for sound orthodoxy, true piety, scriptural benevolence, spiritual efficiency, catholic unity, and religious enterprise, has never been surpassed by any similar number of Lutheran churches, in any country and in any age. The dry bones of the opposite Confessional principles, have been disinterred in Europe, in the form of Extreme Symbolism, and galvanized into a new form of life it has crossed the ocean, and appears in the New World as the antagonist of the Gen-



eral Synod, constituting the organic embodiment of the Confessional principles of a true and living Lutheranism. But as it failed to transform the Lutheran Church by fashioning it in its mould, in its earlier history in Europe, so, too, has it failed to do the same thing in its recent efforts on the same field. And if it could not succeed in Europe, where it could avail itself of many advantages, much less can it succeed in America, where every free and spontaneous religious development pronounces against it. And as its triumph would secure the reign of intense narrow-mindedness and bigoted denominationalism, blasting the hopes of ever uniting the scattered members of the mystical body of Christ, it must be overthrown by the Great Head of the Church, before his promise, that "there shall be one fold and one Shepherd," can ever be fulfilled. And as by the adoption of the true Confessional principles, millions have been united in the true faith, and in Church fellowship, in one denomination, and different denominations united into one, it must continue to receive the favor of God, and, in its ultimate triumph, exhibit a united Christendom, even one Holy Catholic Church, with *One Faith, One Baptism, and One Lord.*

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#### ARTICLE IV.

#### PULPIT DIALECTICS, OR MINISTERIAL TRAINING FOR THE TIMES.

By Rev. W. H. WYNN, A. M., Principal of Mendota College, Illinois.

ALL agree that some sort of intellectual training is necessary to qualify one for the holy ministry. Especially in the age in which we live, when there is such a universal diffusion of knowledge among the masses, and the enemies of the cross avail themselves of every opening facility for infusing the poison of infidelity into the minds of the people. Wherever the Gospel may go, there may its traducer go also. And if we pride ourselves that, through our modern Christian enterprise, we are able to scatter the Bible, and tracts, and religious literature of all kinds to

all grades of society, with the profusion of forest leaves in Autumn, we soon discover that our instruments are also in the hands of the enemy, and that their learning and enterprise are very respectable rivals of our own.

Let any one candidly review the moral condition of the civilized world at the present time, see the floods of infidel literature with which it is everywhere inundated, the rationalism, and spiritualism, the numerous spawn of the scurrilous system of scoffing, originated by Tom Paine, of which we find apostles now in the streets of every village, that most recent phase of unbelief which assumes to build up sanctuaries of its own, and sing sweet praises to Jesus, and laud the prophets, while in the act of laying profane hands on the sacred records, and scrawling its blasphemy over all the monuments of God's merciful visitations unto men. As the result of such a review he will see that our age is an age of *popular unbelief*.

Formerly a few bold and desperate spirits, with little companies of desperate disciples, sallied out here and there to make desperate assaults on the religion and institutions of Christians, but receiving no reinforcements from the masses of the people, they were easily repulsed, and bore down in disgrace the broken standards of a forlorn hope. But, now, when these fine-spun, and highly elaborate themes of infidelity have passed into the channels of popular literature, when they are ground over again, and rehashed, to catch the eye and pamper the carnal craving of the common people, when they are diluted in romances, or diffused as stealthily as the dew in the soft breathings of the poet's lyre, or persuasively uttered on the tongue of eloquence, or gently insinuated in the tenderest accents of friendship, in short when they come all round us, as the atmosphere we breathe, verily, we must feel that the insidious foes that encompass us, are very many and very strong. But there is no exaggeration here, no extravagant representations of the forms and forces of unbelief which now threaten the very life of our churches.

Behold with what assiduity, and stubborn critical quarrying men drill away at the life of Jesus. How philosophy brings down all its sharpest instruments, and tortures the Gospel with its unfeeling and unmerciful surgery, and yet if Strauss had been suffered to remain in his aerial fastnesses of mazy metaphysics, and unapproachable criticism, his system would have passed quietly to its wonted



oblivion with all the evil brood of rationalism which, like owls and bats, have just now flown to their congenial shadows.

But when his dry bones are stirred into life, and are made to glow with the beauties of rhetoric and the fascination of song, when they are preached with the burning eloquence, and strange sincerity of Theodore Parker, and into the beguiling strains of prose and poem, by the accomplished and artful Renan, when Buckle embeds them as shining ore in the current of a nation's history, when through the skill of magazine writers they are made to perch as tropical birds on the window-sill of every cottage, then the danger thickens, and the life-blood of a generation is poisoned.

Meantime science is turned into a gospel, and its worshippers are teeming on all the highways of life. Her oracles send out the response to the waiting multitudes, whose worldliness and wickedness have driven together for a shelter there the lying response, that science and the Gospel are at hopeless variance forever; true science no one can doubt, since she weaves her mystic web in the presence of all the world; and courts the scrutiny, and rewards the industry of every patient inquirer into her mysteries.

Whilst the old Book, a marvel of preservation it is true, comes through such uncertain sources in the hoary dimness of the past, is so antiquated in style, so fraught with intangibilities and incredibilities of the supernatural, having been written before the revelations of modern science had been given to the world, and without the capacity of anticipating her discoveries, it is utterly unable to withstand the grand apocalypse; it must be thrown in with the obsolete rubbish of the past. To the stars, and the rocks, and the crania of men, and the spiritual telegraphing of tables, and the august and stately ravings of the Transcendentalists; if the Gospels speak not in accordance with these, it is because they lie, and the truth is not in them.

It is strange to note what promiscuous and Protean shapes this common divinity of science is capable of assuming among the masses. It is neology or phrenology, or a vast social divinity called "The consciousness of the age," equally scientific to those who are capable of comprehending the laws and cycles of human progress, or it is psy-

chology; or Biology, or that science for maniacs, viz.: designated *Psycometry*—it is science! science! everywhere gone mad.

Thus the prevailing naturalism of the age, generates a kind of Polytheistic system of intellectual idolatry for the people. Almost every farm-house has its *tares* in the shape of some infidel volume, which has taken the place of the Gospel in the affections of the household, some idol reared upon a pedestal of science, to take the place of the glorified Redeemer; some "Life of Jesus" which makes him a myth, or puts him only in the foremost rank of the greatest intellects of the world—some volumes of Herbert Spencer, which forgetting Jacob's golden ladder, on which the prayerful soul mounts up to communion with the Divinity—leads the way on Plato's aerial path to the Unknowable and Unknown; some effusion from the eloquent pen of Theodore Parker; some one of the heavy tomes in the literature of phrenology, Ralph Waldo Emerson's *Conduct of Life*; some fascinating novel, in which all the charms of the English language, are subsidized to "blazen evil deeds and consecrate a lie"—drawing its inspiration and conceiving its plot in some one of the prevalent forms of the naturalism of the day; or, more than all, the Divine Harmonia of Jackson Davis; or a heap, more or less high, of that spawn of *spiritual madness* which deluges the land.

In these diverse ways of science, divided and distributed among the common reading people of our age and country, in all these, is a most zealous devotion to nature, and an unbroken unanimity in opposition to the Gospel. The laws of nature! they are supreme; nay, they are, in some diffuse and incomprehensible way, the Divinity itself. Science will not reveal a personal God; therefore, all those ancient sacred books of the Jews, which are constructed upon this partial and unphilosophic conception of the Deity, may be venerable for their morals, and interesting as defining the earlier and cruder stages in the consciousness of the race, but are now superseded and rendered obsolete by the sublimer revelations of Science. The aspirations, therein revealed, may be pure, the songs which the ancient singers of Israel sang, are doubtless, very sweet, and the "rapt imagery" of the prophets, is not excelled by the sublimest utterances of the most refined of modern poets. It is therefore interesting as a Jewish book, but as a



record of an immediate Revelation from God, claiming to be final in its sphere, that could not be, for nature acquaints us with no such revealings.

As to the alleged marvels which lie at the threshold of the Christian system, the miraculous conception, and the incarnation of the Divinity, in a body of flesh, and all that tissue of miracles on which the dogmatic theology of the Christian Churches is founded; these are evidently the merest dreams, for nature will not for a moment allow the possibility of such facts. Therefore, the Gospels are effete, and Christianity, which for eighteen centuries did much for the civilization of the world, has measured out its cycle, and now wanes towards its setting, before the rising constellations of the new oracles of nature.

Do not call this an overdrawn picture of the prevailing naturalism of the age. Everywhere we are witnesses of an alarming worldliness and indifference, among all classes of society, and a singular neglect and silent contempt for the churches. Not one tithe of any community are stated worshippers in the house of God, and scarcely the shaking of an olive tree is found in active, working membership with the churches. If any one is disposed to attribute this to the prevalent worldliness of the times, let him remember that it is worldliness reduced to a religion, and poised on what it conceives to be an unanswerable argument. In the mouth of every man there is some *system* of justification for his conduct. He has reasoned long, has thought deeply, and has espoused the leadership of some one of the intellectual Anakim which everywhere are raising their standards in opposition to the kingdom of God.

Now the ministry of the gospel is a ministry to these. It must carry its messages into the strongest fortresses of the enemy. It must itself be so thoroughly fortified in its intrenchments, as to be able to resist every assault upon the religion of Jesus, coming from whatever quarter, and sustained by whatever resources of learning, and eloquence, and zeal. But it must also be qualified to carry an aggressive warfare into all forms of error, and unbelief, using the instruments, and adopting the methods which these have perverted to such unsanctified uses. If the enemies of the gospel reason, the minister also must acquire the art. If they dive down into the mysteries of criticism, and are skilful in dragging up difficulties from the slip-

perly radicles of human language, the minister also must be familiar with their conclusions, and know in what manner the truth of God can dissipate their sophistries. If they have called in the charms of eloquence, and the embellishment of poetry, and the amenities of literature, these ought also to be at the service of the minister of the gospel. In short, wherever they go, the minister ought to be able to go also, except upon the forbidden ground of blasphemy and slander. He must be as wise as a serpent, and as harmless as a dove. He must establish a school of *amiable but fervid disputation* in the pulpit. He must learn the force of solid reasoning, and lay out his soul in the order of sanctified debate. He must mingle much with the people, and listen long and patiently to a statement of their doubts. He must learn to fathom the human heart, in the language it uses, so as to discriminate between sincere souls, struggling with the weight of great problems, and the shameless champions of scepticism, the human swine of Christendom, before whom if you cast your pearls, it will only be an invitation to them to turn again and rend you. But his pulpit must be his judgment throne. Thence, unmolested, he may hurl his arrows unwaveringly to their mark—but not, unless by long, previous practice he has acquired precision of aim, and a steadiness of nerve that will, in no case, flinch before the face of the foe.

In the silence and seclusion of his study, his soul may mount away to the ineffable source of all light and holy inspiration: He may get there the pledge of God's unerring Spirit, to lead him into all truth. Thence coming down, his books are in profusion around him, with which, it were a great shame, if he were not familiar. Then his theme. Then his recollection of the speculative difficulties which now beset the minds of men, and prevent their free and hearty acceptance of the doctrine proposed. The preparation of the Gospel becomes a process, by which the preacher prepares himself for the work of noble and dignified disputation. He will lay argument upon argument, appeal upon appeal. He will gather up all the best testimony from the highest possible sources. He will familiarize his mind with every line and thought, leading away from the teachings of the Scriptures. He will run forward and circumvent the schemings of men, and devices of devils, by the firm assurance that all the highest ideals



of men, all fair processes of reasoning, all events of history, and all facts of legitimate science, are bound to bow, as obsequiously, as the sheaves did to the sheaf of Joseph, to the infallible and unfailing Word of God

Then he comes into the pulpit in the character of *disputant*; just as Paul disputed in the synagogues of Ephesus for the space of three months, and in the School of Tyrannus daily for two years; just as in Athens he disputed in the synagogues of the Jews, and with devout persons, and in the market daily with them that met with him. The form of the word *διαλεγέτο* is to argue, to reason, and implies that the speaker answers all objections, and clears up all difficulties.

Observe that this great Apostle was sent among the cultivated Gentiles, at a time when learning and refinement had culminated in the splendor of the Augustan Age. Philosophy had towered to its sublimest heights only to demonstrate its inability to answer any of the deepest questionings, or satisfy any of the profoundest cravings of poor human nature. Universal scepticism had ensued; and to relieve this, the Apostle *argued* that Jesus had risen from the dead. He was commissioned to this work because he had the capacity to argue; and his reasonings, under the sanctifying influences of the Spirit of God, became irresistible. The people among whom he came, required to be dealt with in this way. He must reason away their idols and set up a glorified Redeemer in their stead. He must reason them out of their *unknown Deity*, to whom they have despairingly erected an altar, and place before them an invisible, ever-present and divine Saviour, whom he knew had risen from the dead, and whose nearness to all, the language of one of their own poets aptly described.

In all this we may see an analogy to the times in which we now live; and the character of the preaching required; and the qualifications necessary to a successful prosecution of the gospel ministry. We want ministers, trained to a *championship* for the gospel, men with faculties sharpened, by long and severe preparatory processes of discipline, for the ardor and pungency of sanctified *debate*; upon whom the rigor of mathematical studies and metaphysical subtleties has conferred the power to analyze and disengage all the finest processes of reasoning, to detect sophistry, and expose fraud; men of taste as well as ability, who have learned from the study of the ancient classics to appreciate

the beauties of language and the excellencies of finished composition; who will seek out acceptable words in which their message is to be commended to the ears of men. The age demands it; and the Great Author of the gospel demands the exercise of every legitimate department of letters in the interest of his kingdom. Logic is his. The science of the human mind is his. Eloquence certainly is his, who spake as never man spake.

If it be urged that the Apostle Paul teaches the contrary lesson, when he boasts that he came not with the excellency of speech, or of wisdom, to declare the testimony of God to the Corinthians, we answer, his meaning is mistaken, if construed as in anywise disparaging the refinements of letters. His Epistles would forbid this idea. And he who could make Felix tremble by the force of his reasoning, and almost persuade Agrippa to be a Christian by the power of his appeals, was evidently no bungler in the language he used. And then it was he, also, whom the people of Lystra, frenzied by the charm of his oratory, regarded as the God Mercurius, the divinity of eloquence; and brought forth their garland-crowned oxen to sacrifice to him in the gates. He, the scholar, educated for long years at the feet of Gamaliel, one of the most powerful orators that ever lived, a profound reasoner, would have the man of God thoroughly furnished unto every good work, shod with the preparation of the gospel, able to give a *reason* for the hope that is within him, to covet earnestly the best gifts, *to contend earnestly* for the faith, once delivered to the saints.

Now how far does the ministry of the present day answer to this description, to what extent does it meet the exigencies of the times? We will quote a paragraph from the "New York Round Table," not with the view of endorsing what it says, but as suggestive of the line of remark we are about to pursue. "It is alarming to examine the real condition of the clergy; to see three-fourths of our pulpits filled with persons who would fall below mediocrity in any other pursuit; to hear from them utterances so feeble, so crude, so undignified, so utterly puerile and contemptible, that if they proceeded from the lecturer's desk, or the professor's chair, they would fall upon empty walls; and we turn away from them without having received a new thought, unless it be one of indignation at the insult to the intelligence of the community." It



ascribes this deterioration to the parsimonious support of the clergy; deterring men of culture and refined taste from entering the profession; or, if they enter, subjecting them to discouragements, which render life purposeless and almost useless; or, if they battle bravely on, compelling them to eke out support by pursuits, which withdraw from the pulpit the time and study it needs. This is severe censure. "Three-fourths of our pulpits filled with persons, who would fall below mediocrity in any other pursuit!" We do not consider this a fair or even truthful representation of the real condition of the clergy. He who penned it, was, in all probability, one of those worldly-wise men who are incapable of stooping to the simplicity of the gospel, and to whom the preaching of the cross would, under any circumstances, be a species of folly. If it were learned and eloquent and fascinating, it would be folly nevertheless, but with this advantage, that it is a source of entertainment to those who occasionally have a leisure hour to spare on the Lord's Day. Such men are not prepared to sit in judgment on the qualifications of the minister. They measure their performances, in accordance with a standard, which would be applicable, perhaps, to the public lecturer of the day, but is altogether inappropriate to the stated ministrations of the house of God. The sermon must not be a lecture. It would sap the life of the preacher, and speedily drain out the spirituality of the people to whom he ministers, if all his preparations for the pulpit, had to be elaborated into the finish and elegance that are now popularly expected in a successful public lecture. He must have room for the frequent outpouring of his soul, in simple unpremeditated, informal *talk among the brethren*, albeit the language halts and the figures manœuvre somewhat awkwardly to their places, and the lines of thought run out, here and there, in indistinct ramifications from the theme of discourse. The people want a kind of spiritual *malange* occasionally. And he who takes his round of the churches, visiting each one once a year, and carrying with him the standard of excellence which he applies to public lecturers and the occasional speakers of the day, in all probability, will happen in upon the preacher, when he has no special preparation on hand, and will go away in disgust with what he calls the twaddle of the pulpit. Now such a one is not a suitable person to criticise the clergy.

Nevertheless it must be admitted that a lamentably large number of persons do now assume to preach the Gospel, who neither by endowment nor education are fit for the position. One great New England divine describes our Western country as over-run by this class of preachers, "who follow one another, by such kind of accident as governs wandering stars. Often they cannot read, sometimes they are vagabonds in character, worthier of a prison than to be at large, but they have all one qualification; they can hold forth as noisily, and hold on as manfully as any one may desire." These, doubtless, are for the most part upstart preachers, who venture out on their own responsibility, or are propagating some system of false religion or irreligion, or are working in the interests of the thousand and one *isms*, with which, it seems, our Republican Christianity must for a time be infested. And by contact the established evangelical denominations may have, to some extent, caught the infection. But whatever ground there may be for this general, sweeping and alarming charge of ignorance upon the clergy as a class, it is certain that all established denominations have ever held it as their rule, from which only in special and extraordinary cases they deviate, that the candidate for the ministry shall have been thoroughly educated and trained for his work.

But it is an important inquiry, *What kind* of training will best prepare the minister for these extraordinary, and as we have seen, unprecedented demands of the age in which we live. How shall he be best equipped to deal with the prevalent scepticism of the times, how to contend successfully against these new, and strange forms of error which are making inroads upon the very bulwarks of his religion.

In general terms, let the minister of the Gospel be more thoroughly imbued with the spirit of the Master. Let him rely upon the guidance of that unerring preceptor of the divine Word, which will be mouth and wisdom unto him, so that no one will be able to gainsay or resist him. Let him have large measures of divine grace, and a heart full of love for souls, and, above all, boundless resources of faith, that will make him an embodiment of zeal, and a son of thunder in conveying his message unto men.

This, indeed, is the ground-work of the minister's success, this grace, this spirit of the Master, this humble pleading faith. This is the charity, the comprehensive *ἀγάπη* of



which the Apostle speaks, in comparison with which every other gift dwindles into insignificance. Without it, of course, no amount of education, and no system of training would ever make a man a true, earnest preacher of the Gospel. But this being supposed, as of necessity it must, how shall he best be prepared for the most effective outlay of his powers in the times and circumstances upon which we have fallen? Evidently God has not chosen the weak things of this world to confound the mighty, in the sense of preferring ignorance to knowledge; and it is not in accordance with his wisdom that the methods which were adapted to the earlier periods of the world's history, should be strenuously followed in its maturer ages. Our times require a peculiar training. What is it?

With the rise of the Wesleys, and Spener and Francke in the Lutheran church, a new era was opened for the kingdom of Christ; a new phase of the religious consciousness was developed; constituting altogether the most signal advance which has yet been made on the Great Reformation of the sixteenth century. These men did not restore us the doctrine of *experimental religion*, but simply lifted it to a place in the Christian scheme, and gave it such a position of prominence in the machinery of church activity, as a tenet of such supreme importance deserves. The Church must seek for souls, and souls must be *born into the kingdom of Heaven*. Therefore, all Church polity must be subordinate to this. The preaching of the Word, the machinery of church organization, the prayers, the singing, and all kinds of religious activity seemed to get a new birth with this new era in the development of this Christian Church. All evangelical Churches simultaneously caught the impulse of renewed zeal—and all Christendom was aglow with the spirit of revivals. It is not this that we must sacrifice. Our fervor, chastened through a century's vicissitudes, and purged of fanaticism has made a solid and permanent contribution to the stock of Church instrumentalities in the system of revivals which it has left us

But in the meantime the enemy are outflanking us. Our emotional religion expends itself in the wrong direction. So dear to us is our grand theme of religion in the soul, so sweet the ecstasy of being all over suffused in the light and joy of the divine refreshing, that while we have been regaling ourselves around the cross, all so sweetly blended

there, the enemy have been under special drill, and pushing, with consummate generalship their mightiest forces, far into the camp of the Redeemer. They will not be victorious, of course, for He the King has said, that the gates of hell shall be powerless before the Church, which he has founded. But it is above all things important, that these preachers be trained for the emergency.

Our preaching has become emotional in the extreme, and has been narrowed down, therefore, to one or two prominent doctrines in the great system of Gospel truth, which any one might master and preach, in a superficial way, if only the capacity for haranguing an excitable audience were possessed in any tolerable degree. There is abundance of noise, and rant, and boisterous ebullition of feeling; but every one must have noticed how evanescent are the results, how variable and deformed, in many instances, are the specimens of Christian character thus produced. The people come out of these holy baptisms of the Spirit, asking from their spiritual guides milk for babes, and strong meat for the more mature; demanding that they furnish things new and old out of the inexhaustible store-houses of divine wisdom. But these are too often not capable of following up their victories; and scarcely has the excitement time to subside, when the most sanguine are disappointed in the discovery, that not one single stronghold of iniquity has been added to their trophies. The infidels are all at large. The rationalist still quietly insinuates his poison into the minds of the young, the spiritualists are more than usually active in their nightly coteries, and the tables are triumphant in their revelations. Indeed all the world has been aroused but not vanquished, because there was no David to go out and challenge the Philistines to a single-handed and decisive conflict. The preacher ought to be qualified to pull down the strongholds as well as the weak-holds of Satan, to wrestle with spiritual wickedness in high-places as well as in low-places, with the stern sinews of a sanctified logic, with argument based upon a hard-earned knowledge of all the subtilities and sophistries of the enemy.

It will not do to rant in the presence of these men; or deal with them in the way of invective; or flaunt your banners over them in defiance; such was not the method of the Apostle Paul; and it was the farthest possible from being the manner of the Great Teacher himself.



We would not urge to personal controversy, although Luther accomplished much, in that way, for the great Reformation. God has thrown an immunity around the pulpit, which the infidel dares not invade, and then the preacher is to establish his judgment throne, and thence distribute the whole council of God, whether men will hear or forbear. But his discipline before coming to this point should put him in possession of the art of *polemics*, the divine art of conducting an argument irrefutably to its conclusions; in the Theological Schools, where he obtains his training, these modern systems of *world-religion*, these stealthful forms of infidelity, and divinities of science should be set up before him; he should see and know all their strongest points, and become familiar with their chameleon hues, and be able to trace them through all their sinuosities of mysticism, and sophistry, so that when facts are perverted, he will know how to correct them, when false issues are made he shall know how to set them right, when a doctrine is assailed he will know how to defend it. He should be trained to war with the world, and not with his fellow Christians of other denominations, nor as too often happens, with those who are in the bosom of his own communion; he should learn to use his weapons with the skill of a disciplined soldier, and not expect to accomplish by *prayer and invective* what can only be effected by a stern array of arguments and facts, earnestly and forcibly driven to their conclusion.

How many apparently successful ministers of the Gospel in all denominations, do not know anything at all of the under-currents of unbelief which are flowing all round them in the communities in which they move; are utterly unacquainted with any of the phases of that rationalizing tendency which almost everywhere has taken hold of the minds of young men. And such has been the exclusiveness engendered by their training, that they will not mingle with it, to hear and combat it. They fly from it as a thing of contagion, as though to war with it would contract the infection. On the contrary how many of these young men are ready to yield themselves into the hands of some competent person, who could show himself master of the subject, to be relieved of their doubts and led away into the light of God.

Now it is the habit of the School to ransack all the errors and heresies of the past, in tracing out the evolu-

tion of the present advanced state of Christian doctrine, and thus the student of theology becomes acquainted with Gnosticism, and Arianism and Socinianism, and Pelagianism, and all the doctrinal corruptions which have infested the Church in the past ages. It is well to be so informed. But these are dead forms, which the progress of truth has sloughed off long since; or if their offspring exist, it is in such modified systems as to entitle them to new names and new places in the great world of religious sentiment. A new brood now swarms in the world. These do not enter the Schools; or if they are entered there, it is that they may be labeled with some general classification, and then thrown upon the shelf. The systems of unbelief or false religion; which will lie immediately around the pathway of the novitiate minister; he must encounter for the first time, when some shrewd disciple of error accosts him with his mouth full of arguments, and he, for want of aught wherewith to answer, is dumb. Had the halls of the University been made to resound with the voice of earnest and vigorous debate; had these questions which now harrass the people, questions of inspiration, such, for example, as Colenso has mooted, questions of the supernatural in the Gospel scheme which now is everywhere assailed with the mightiest array of learning; questions bearing upon the divinity of Christ, as related to the various schemes of naturalism which so many of the common people accept; the religion of progress, which denies a personal deity; prominent among which are the crudities, sane and insane, of Spiritualistic writers and propagandists; questions of science as they affect the historic ages of the world and the origin of the species; metaphysical problems, such as are concerned with the materialistic tendencies of the age; had these questions been taken up from the street gossip and the floating literature of the times, and brought into the Schools of the Prophets, and the young souls of the preachers been required to wrestle with them in some system of disputation, which would draw out their respective claims, and concentrate the light of divine truth upon them; then indeed we should have had Sons of Thunder, and men of Pentecostal boldness and championship in every pulpit of the land. Like the Apostle Paul who went forth as a sanctified reasoner, and before whom the swelling philosophers of



Corinth, and the wise men of Athens and the Judaizing Christians of Jerusalem, were alike confounded, so these young men of our Schools, thus made ready beforehand for the foes they will meet, will be a flaming fire upon all systems of iniquity which obstruct the progress of the Gospel. Then the enemies of truth will not steal silently on, as they now seem to do, in a career of triumph, robbing our Churches, deflowering the virgin piety of the young, and looking down scorn upon our full societies, and what they call the aimless ravings of the pulpit.

May we not expect the next great reform to spring up in the ranks of the ministry, and this reform to make its beginning and lay its foundations in the Schools of the Prophets. Meantime the Churches cannot afford, in times like these, to harbor ignorance in their preachers. A right spirit, and a burning zeal for souls are, indeed, prime qualifications in all those who assume to be under-shepherds of the Lord's flock. But then, around the doors of the Church are surging vast multitudes of sheep, eagle-eyed, intelligent, sagacious men of the world, who wag the head in passing at what they deem societies of the simple-minded and credulous; never venturing in, except to follow the curious multitudes who have found some silver-voiced orator, or mellow-toned actor to furnish an evening's entertainment! Now let the preacher be competent to assail the theories of these, and withal bring into the contest such learning as they will respect, and such unction from the Holy One as will make them feel, then they will come, and at least masses of such, as they would otherwise influence, will be delivered from their subtilities, and the Gospel be saved from the shame of a coward's retreat.

But there is one who is made Head over all things to the Church, who has a name above every name that can be named in this world, or in that which is to come, under whose feet all the rebellious strugglings of men will finally be crushed; to Him all the libraries of the world, and the vaunting speeches of human wisdom, are as the babbling of infants, or the lullaby of waters. He comes down and superadds a power, and breathes around an inspiration, which the Schools cannot afford; if any man lack wisdom let him ask of Him, who giveth liberally and upbraideth not, and it shall be given him.

ARTICLE V.

THE PERSON OF OUR LORD AND HIS SACRAMENTAL PRESENCE; THE EVANGELICAL LUTHERAN AND REFORMED DOCTRINES COMPARED; A REVIEW OF "THE GERMAN REFORMED CHURCH." BY REV. E. V. GERHART, D.D., OF FRANKLIN AND MARSHALL COLLEGE.

By CHARLES P. KRAUTH, D.D., Norton Professor in the Evangelical Lutheran Theological Seminary, Philadelphia.

I. *Dr. Gerhart's Article.*

IN the January number of the *Bibliotheca Sacra*, for 1863, the opening article is a very elaborate one from the pen of Rev. E. V. Gerhart, D.D., of Franklin and Marshall College. Its subject is the "German Reformed Church." It was read at the time with special interest, as the Puritanism of New England, which has been supposed to carry out the Reformed principles to their furthest extreme, and the German Reformed Church, in which those principles were more modified and subdued than in any unquestionably Calvinistic Church, were brought into apparently intimate fellowship by Dr. Schaff's temporary engagement at Andover. The article of Dr. Gerhart, is a very able one, and we rejoiced that so full, and in many respects, so satisfactory an exhibition of the doctrines, usages and history of the German Reformed Church had been given. At the time, however, we entered a kind, but most decided protest in general, against what Dr. Gerhart believed it necessary to say in regard to the Lutheran Church, in exhibiting the contrast between her doctrines and those of his own communion.

It is our desire in the Article which we now submit to the reader, to place in a more permanent shape some facts which were then drawn together, bearing upon the great doctrines of our Lord's person and presence. They are doctrines of the profoundest importance in themselves, and derive additional interest from the fact that on them, primarily the great division took place between the two Reformatory movements of the sixteenth century. It is a division which has been fruitful in unspeakable mis-



chiefs, and which, more than all other causes, has made the struggle against Rome prolonged and dubious. The responsibility of the division is an awful one, and rests upon those who were in the wrong upon the great questions themselves.

## II. *Difference of the Lutheran and Calvinistic Systems.* *Its Source.*

"The differences of Zwingli and Luther in temperament, psychological organization, moral character, education, and political, as well as social, relations," do not, in our judgment, satisfactorily account, as Dr. Gerhart supposes, for their divergence in the Reformation. The root of the divergence lies in the very nature of Christianity, and there can be no satisfactory solution of the differences between the Zwinglo-Calvinistic, and the Lutheran Reformations, and the Churches which were established upon them except this, that the one accepted the true, the other a mistaken, meaning of God's Word, on certain points. That is, and will forever remain, the real question between them.

## III. *Doctrine of Christ's Presence.*

We have no less serious objection to Dr. Gerhart's statement of the Lutheran doctrine of the presence of Christ in the Lord's Supper. He states a number of important respects, in which he supposes the two Churches to agree touching Christ's sacramental presence. He then goes on to say: "But they differ as to the mode." The inference here might seem to be natural that the Churches agree as to a fact, but not as to its philosophy, but this representation is inadequate, for the point of difference is as to the fact, and, indeed, in a very important sense, not at all as to the mode. Our controversy with Socinians, is not as to the *mode* of the Trinity, for we confess that we cannot explain *how* the Trinal Unity exists, but it is as to the fact, whether there be a *true* Trinity in Unity, and not a mere ideal distinction. So in regard to the presence of Christ, our dispute is not as to *how* he is present, which, like the whole doctrine of his person, is an inscrutable mystery, but as to whether there be a *true*, not an ideal, presence. It is the *essence* of the doctrine, not its form, which divides us from the Reformed. Let them satisfy us that they accept the *fact*, and we shall have no quarrel

as to the philosophy of the mode, so far as the question of mode is separable from that of fact. Let us agree as to the *kind* of presence; its objective reality; let us agree that the true body and true blood of Christ, are truly present, so that the bread is the communicating medium of the one, the cup of the other, and use these terms in one and the same sense, and we can well submit the *mode* of the mystery to the Omniscient, to whom alone *mode* is comprehensible.

IV. *The Lutheran Church teaches no Local Presence of Christ.*

The next statement of Dr. Gerhart seems to us entirely a mistaken one. He says: "The Lutheran Church teaches that the veritable flesh and blood of Christ are locally present, being in, with, and under, the consecrated bread and wine." On the contrary, the Lutheran Church denies that there is a *local* presence of Christ, and if such a presence be meant, she would deny that there is any presence of Christ "in, with, and under, the consecrated elements." Between us and the Reformed there never has been, there never can be, a controversy on so simple a point as this. The Lutheran Church maintains that there is a *true* presence of Christ's human nature, which is neither local nor determinate. The body of Christ which, in its own nature, is determinately in heaven, and is thus present nowhere else, nor will be thus present on earth till his second coming, has also another presence, diverse from the determinate, yet no less true. It is present through that divine nature into whose personality it has been received, and with which it has formed an inseparable union, whose lowest demand is the co-presence of the two parts. If there be a place where the human nature of Christ is not united with the second person of the Trinity, then there is a place, where the second person of the Trinity is not incarnate. If this be granted, then the whole second person of the Trinity is unincarnate, for where God is, he is not in part, (for he is indivisible) but he is entire. Then the second person of the Trinity is either not incarnate at all, or he is both incarnate and unincarnate; or there are two second persons of the Trinity, with one of whom the human nature of Christ is one person, the extent of the incarnation being commensurate with that of our Saviour's body in heaven, and the other second person of the Trin-



ity omnipresent, but not incarnate, all of which suppositions are absurd, and yet one or other of them must be accepted, if the Lutheran doctrine be denied. The truth is, that when we admit the personal union of the human nature of Christ with a divine nature, we have already admitted the fact, in which the mystery of Christ's Sacramental presence is absorbed. The whole divine person of Christ is confessedly present at the Supper, but the human nature has been taken into that personality and forms one person with it; hence the one person of Christ, consisting of the two natures, is present, and of necessity the two natures which constitute it are present.

As the divine nature without extension, expansion, or locality, has a presence which is no less true than the local presence, from which it is wholly diverse, so does it render present the human which is now in one personality with it, renders it present without extension, expansion or locality; for as is the presence which the divine *has*, so must be the presence of the human which it *makes*. If we are asked what is the kind of the presence of the divine nature of Christ, we reply, it is a true, illocal presence, after the manner of an infinite Spirit, incomprehensible to us; and if we are asked, what is the kind of the presence of the human nature of Christ, we reply it is a true illocal presence after the manner in which an infinite Spirit renders present a human nature which is one person with it, a manner incomprehensible to us. Nor is the idea at all that the human nature of Christ exercises through anything inherent in it this omnipresence, for it remains in itself, forever a true human nature, and is omnipresent only through the divine. The physical eye sees through the essential power of the soul, and the soul sees by the eye as its organ. So are the powers of the human Christ conditioned by the essential attributes of the Godhead, and the Godhead works through the Manhood of Christ as its organ. The eye never becomes spirit, and the soul never becomes matter. So in Christ the divine forever is divine, the human forever human, without absorption or confusion, though the human acts through the divine, and the divine acts by the human.

The Lutheran Church does not hold to any local presence of the body of Christ *in*, or any local conjunction of the body of Christ *with*, or any local administration of the body of Christ *under* the bread, or of his

blood in, with, and under, the wine. The sphere of the reality of the sacramental mystery is not of this world. The sphere in which our Lord sacramentally applies his redeeming work is that in which he made it. That sphere was indeed on this earth, but not of it. Our Lord made his propitiatory sacrifice; it was a true and real sacrifice, but its truth and reality are not of the nature of this earth, nor comprehensible by any of its modes of apprehension. Judged by its standards the blood of the Lamb of God has no more efficacy than the blood of animal sacrifices. But there is a *sphere* of reality, in which the shedding of Christ's blood was an actual ransom for the sins of the race. The atonement is of the invisible world, and hence incomprehensible to us, who are of the visible. In the same order of verities is the sacramental presence which applies what the atonement provided. It is a most true presence, but not in the sphere of this life. If presence means location, if sacramental is a convertible term with fleshly, earthly, natural, (as the opposite of spiritual,) then the Lutheran Church would deny that there is a sacramental presence of Christ. But a presence of the whole person of Christ, of the divine by its inherent omnipresence, and of the human through the divine, a presence, not ideal or feigned, but most true, not fleshly, but spiritual, not after the manner of this earth, but of the unseen world, not natural, but supernatural, this presence the Lutheran Church maintains, and, God helping her, will maintain to the end of time.

V. *Is sacramental communion oral?*

Dr. Gerhart goes on to say that the Lutheran Church holds that "communicants, unbelievers as well as believers, partake of the human nature of Christ with the mouth; the one class of persons eating and drinking damnation to themselves, not discerning the Lord's body, and the other class, eating and drinking unto sanctification and everlasting life." We have looked a little into Lutheran theology, and must confess that the expression, "partaking of the *human nature* of Christ with the mouth," is one which we never met, and which is to us incomprehensible. No such phrase occurs in the citations made from our Confessions by Dr. Gerhart, and no such phrase, we think, can be found in them. If there be such a phrase in any of our approved theologians we should have been glad to have



Dr. Gerhart quote it. But waiving this, does the Lutheran Church, *as a whole*, present in her Confession the words "with the mouth," as an essential part of the definition of the sacramental reception of the body and blood of Christ? We reply, SHE DOES NOT. THE AUGSBURG CONFESSION, the only distinctive symbol universally recognized in the Lutheran Church, has no such expression, although it was in part prepared to show that our Church was free from the Zwinglian error on this very question of the sacramental presence. The Apology, which amplifies and defends the disputed statements of the Confession, has not these words. The Smaller Catechism has no such words. The Large Catechism has no such words. The Smalcald Articles have no such words. In Luther's Fourteen Articles drawn up at the Colloquy at Marburg, for the express and sole purpose of comparing the conflicting views of Zwinglians and Lutherans, not a word is said of a reception "by the mouth." The same is true of the Wittenberg Concord, drawn up with like aims. The fact is, therefore, that the defining term "by the mouth," cannot be demonstrated to be an essential part of the Lutheran Confessional Statement. Entire national bodies of Lutherans have existed for centuries, and now exist, who have no such expression in their Confessions.

It is true that the Formula of Concord, which appeared thirty-four years after Luther's death, does use and defend the term, and that this Formula, not without good reason, has been generally received in the Germanic Churches, and either formally or virtually by an immense majority of all our Churches, and that it is confessedly a just and noble scientific development of the Lutheran faith. But when the Formula and our theologians speak of a reception by the mouth, they speak, as we may of the reception of the Holy Spirit, in, with, and under, the preached Word, by the ear, not meaning at all that there is, or can be, a physical grasping of the Holy Spirit by the organ of sense, but that the Word is the medium, through which his presence is operative, and that the word, and by divine appointment, the Holy Spirit, in, with, and under the Word, is received by the soul through the ear. Our Gerhart, of whom the Professor of Franklin and Marshall College is almost a namesake, defines the words in question in this way: "The sacramental eating of the body of Christ is none other than *with the mouth* to receive the

eucharistic "bread, which is the communion of the body of Christ," (1 Cor. 10:16) This sacramental eating is said to be *spiritual*, because the body of Christ is not eaten naturally, and because the mode of eating, like the presence itself, is neither natural, carnal, physical, nor *local*, but supernatural, divine, mystical, heavenly and spiritual.

\* \* The Word of God is the food of the soul, and yet is received by the bodily ear." If indeed there be such a thing as a *Sacrament*, a something distinct from *language*, as means of grace, it must be received in some other way than by hearing, or sight, or in the mode in which language addresses itself to them. If Baptism be a sacrament, if the water, by its conjunction with the word, becomes also bearer of the grace, which the Holy Spirit in his substantial presence, in, with, and under, both water and word, confers, then is the reception of the Holy Spirit mediated, in some sense, through the body which is touched by the water, as well as through the ear, which hears the word. If, in the Lord's Supper, the distinctive element is something to be received by the mouth, then the mouth acts some essential part in the reception of the thing offered in the Supper, be that thing what it may. Any theory which rejects the idea of oral reception in every sense, really denies the whole sacramental character of the Lord's Supper. If the bread communicates the body of Christ, and the bread is to be received orally, the result is inevitable that the sacramental eating is with the mouth. Nor is this so isolated a marvel. The Holy Ghost is personally and substantially present, in, with, and under, the word. When the blind, therefore, as they can, and sometimes do, read the Word by pressing the lips, instead of the fingers, to the raised characters, there is, in some sense, an oral reception of the Holy Ghost.

#### VI. *Who receive Christ sacramentally?*

As to the doctrine that believers and unbelievers partake sacramentally, though believers alone partake savingly, it seems to us that any doctrine which concedes a responsibility in man, and an impartiality in God, must suppose that the sacrament *offers* to all who receive it, the same thing; the difference in the result being made by the faith, or unbelief of the recipient.



Dr. Gerhart, indeed, himself says, that the Reformed Confessions *deny*: "That the *objective efficacy* of the sacrament depends on the faith, or any frame of mind of the communicant." These words, as we understand them, involve the doctrine that there is a positive object in the sacrament, which exists apart from the faith of the communicant. If the Dr. uses the word "efficacy" in its ordinary acceptation he must either mean "efficacy" for good, in which case he goes beyond the Lutheran doctrine, and falls into the *opus operatum* of Rome, or he must mean "efficacy" for evil or judgment, in the case of the unbelieving, in which case he practically takes ground with the Lutheran Church, on this point. Nor does it seem to us that this doctrine of our Church, can be successfully denied. When the Word of God is preached, the sinner who is melted to penitence, and the sinner who hardens himself against it, receive precisely the same gospel. What the ear receives in each case is exactly the same. The gospel is not made gospel by our faith, nor made mere sound by our unbelief. Our unbelief cannot make the promise of God cease to be his promise. Faith accepts, and unbelief rejects what is: the one no more unmakes it, than the other makes it. The responsibility of the hardened hearer turns upon this very thing, that receiving God's Word, he does not discern it, but treats it as if it were man's word, and so in the Lutheran view the criminality of the unworthy communicant is pre-eminently this, that partaking of that bread, which is the communion of Christ's body, he does not "discern the body of the Lord." If the words "partake" or "receive," are so used as to imply a salutary acceptance with the heart, then our Church would say, that believers alone partake in the Lord's Supper. But faith must have an object, and the object of faith can always, in the nature of things, be an object of unbelief. Our Church maintains that the object on which the faith of the worthy communicant, and the unbelief of the unworthy communicant rest, is the same. *Sacramentally* they receive the same thing, which *efficaciously* the believer alone receives, and the difference at the table of the Lord originates, not in the arrangement of God, but in the state of the recipient. Bread is bread, although the diseased state of the man who receives it may make it act like a poison. The presence of Christ is an absolute verity, and is no more affected in its reality by our unbelief, than a wedge of gold ceases to be gold, be-

cause it may be neglected or spurned as if it were brass. A man may throw away the wedge of gold, but it is no less gold, and has none the less truly been placed in his hand.

#### VII. *The Reformed and Lutheran Doctrines of the Lord's Supper.*

Dr. Gerhart then goes on to say, contrasting the doctrines of the two communions: "The Reformed Church, *on the contrary*, teaches that the divine-human Saviour is present, not locally, nor carnally, but spiritually." To this we reply, that it is not *on the contrary*. The Lutheran Church repeatedly and unequivocally has denied all local or carnal presence of Christ's body, and has affirmed, that as antagonistic to any such conceptions, his presence is "spiritual." When the word "spiritual," however, is used as the opposite of "true," and means that his presence is one which rests on our intellectual operation, or on our faith, and not on the nature of his own person, then our Church denies that it is "spiritual." Dr. Gerhart, however, defines the words differently from either of these meanings. He says: "Not locally, nor carnally, but spiritually; that is, by the Holy Ghost." The Reformed Church maintains that Christ's sacramental presence is mediated by the Holy Spirit. The Lutheran Church, on the contrary, maintains that it is, through the divine nature in Christ's own person, and that Christ is present not because the Holy Spirit enables him to be present to faith, though absent in reality, but because in his own inseparable person, the Godhead is of itself present, and the humanity is rendered present through the Godhead. The Trinity is indeed indivisible and the Holy Spirit is present at the Supper. But the persons of the Trinity have their distinctive work. It is the work of the Holy Spirit to illumine the mind, and kindle the heart to the reception of the great gift which the glorious Saviour, present in his own person, offers to the soul. The whole Christ is truly present after the incomprehensible manner of that world of mystery and of verity in which he reigns. He applies, to faith, at his table, the redemption which he wrought upon the cross. Through his body and blood he purchased our salvation—truly and supernaturally; through his body and blood he applies salvation—truly and supernaturally. In Christ's Supper, as in his person, the hu-



man and natural is the organ of the divine and supernatural which glorifies it. As is the redemption, so is its sacrament. The foundation of both is the same, and lies forever inapproachable by man, in the lowest deep of the eternal mind. In the redemption, nature furnished the outward organ of the divine, in the frail body, and the flowing blood of our crucified Lord. Through this organ an infinite ransom was accomplished. In the Supper, the organ of the redemption becomes the organ of its application. With an artlessness which heightens its grandeur, this redemption, which forever centres in Christ's sacred and undivided person, veils its supernatural powers under the simplest elements which sustain and revive our natural life. But faith none the less clearly sees that the bread which we break is the communion of Christ's body, and that the cup of blessing which we bless is the communion of his blood.

In illustrating and defending the Doctrine of God's Word, we shall quote with some fulness from

CHEMNITZ ON THE PERSONAL PRESENCE OF CHRIST,

as illustrative of the Lutheran doctrine of the Lord's Supper, and with reference to various misapprehensions of it.

We desire to present the views of Chemnitz, the greatest of the Dogmatic theologians of the sixteenth century, not because of the weight which his name bears, nor merely because of the exquisite combination of sound judgment, erudition, profound thought and clear reasoning, with great mildness, and a simple and scriptural piety which characterized him, but mainly for two reasons. First, because he bore so distinguished a part in the preparation of the Formula of Concord, and in the subsequent masterly defence, of it; and, secondly, because he was of the school which, in order to narrow the ground of controversy, had preferred *waiving* the question of a general omnipresence of Christ in his human nature, and confining attention mainly to that presence, in which his people are most directly interested, his presence with his Church—everywhere and at all times, and especially at his Supper.

#### I. ON THE ASCENSION AND RETURN OF CHRIST.

##### 1. *The Ascension strictly Literal.*

“The words in the History of the Ascension are rightly

taken in their *simple, literal, and natural* signification. For when Christ ascended, according to the description of the Evangelists, he was, by a visible motion, lifted up on high, in a circumscribed form and location of body, so that by a visible interval, he departed further and further from the presence of the Apostles. For such is the force of the words, 'to go up,' 'to be taken up,' 'to be parted from them,' 'to be received up,' which are employed in describing his Ascension."

2. *The Ascension in a certain respect removing Christ from us.*

"That visible, manifest, bodily, or sensible intercourse or sojourning therefore, which in a circumscribed and visible form he had hitherto had, with his disciples on earth, *he has by his Ascension withdrawn from us who are on earth*, so that in that form, *and in that mode of presence*, *he does not now have intercourse with us in the world.*"

3. *Christ in Heaven.*

"But (in the form and mode of presence just described) thus he appears in heaven to the angels and saints." (Rev. 14 : 1.)

4. *Christ Returning.*

"In that form also in which the Apostles saw him ascend, he shall *descend from heaven*, in glory, to the judgment, (Acts 1 : 2 ; 4 : 16,) in a visible and circumscribed form."

5. *Points of Agreement and of Disagreement with the Reformed. State of the Question as regards the Relation of Christ's Ascension to his Personal presence.*

"So far, (that is, on all the four points above specified) as I conceive WE (Beza and Chemnitz) AGREE, but the point to be decided is this : Whether from what is true in a *certain respect (secundum quid)*, an inference may be drawn, which involves EVERY *respect*—whether from the admission of a fact in *one and a certain sense*, an inference may be drawn as to the same fact in *another and a different sense*—whether because Christ, in a *visible form, and a mode of presence perceptible by human senses*, *does not in his body, locally* have intercourse with his Church on earth, we are, therefore, to infer that in NO MODE is he present with



his Church on earth according to the human nature he has assumed—whether Christ neither knows, nor can have any other than that local, visible, and sensible mode by which He can perform, what the words of his testament declare.”

These words show clearly why the famous expression of Beza “that the body of Christ is as remote from the Supper as the highest heaven is from earth,” gave such offence.

It was not that our theologians denied it, in a *certain* respect, (*secundum quid*,) but that Beza denied it, absolutely in *every* respect, (*simpliciter*.) Hence the Formula Concordiæ (672) commenting on this language, expresses the offensive point of it thus: “That Christ is, in *such manner* (*ita, als*) received in heaven, as to be circumscribed and shut up in it, so that IN NO MODE WHATEVER (*nullo prorsus modo, keinerlei Weise*) he can or will be present with us on earth in his human nature.”

6. *The Sophism involved in the Denial of Christ's Personal Presence, because of His Ascension.*

“I cannot see the connection between the premises and the conclusion, when, though Christ says he will be present in the use of His Supper, it is argued, that because this cannot be in any way of this world, *for in this mode Christ has left the world, AND IS NO LONGER IN THE WORLD*) therefore he is present there IN NO OTHER MODE, though the words declare he is.”

7. *Christ therefore is not, by Leaving the World, Absent in every Sense.*

“A comparison of the parts in John 16: will show in what sense Christ has left the world, for he says (18): ‘I came forth from the Father, and am come into the world,’ not that he had *left* the Father, for he says (ch 8: 29): ‘He that sent me is *with me*: the Father hath not left me alone,’ or as if the Father, who fills heaven and earth, were not in this world, but because he had humbled himself, though he was in the form of God; &c. From the *antithesis*, therefore, we may rightfully gather what Christ means when he says: ‘Again I leave the world and go to the Father,’ to wit, that after his work was finished, his humiliation removed, all infirmity to sorrow laid aside, he would be exalted to the highest glory and power of the Father, and would be transferred from the mode of this world’s life, to

a heavenly mode of existence with the Father. This explanation John himself gives: ch. 13 : 1-3, for when he tells us: 'Jesus knew that his hour was come that he should depart out of this world unto the Father,' he subjoins this explanation: 'Knowing that the Father had given all things into his hands, and that he was come from God, and went to God.' Nay, Christ himself, gives us the explanation of these declarations of his. For when by his resurrection he had passed into another mode of existence, though he offered himself then present to be seen and touched by the Apostles, yet he says: Luke 24 : 44, 'These are the words which I spake unto you, WHILE I WAS YET WITH YOU.' He shows, therefore, that the sayings were already fulfilled, ('Yet a little while I am with you,' 'I am no more in the world,' 'I leave the world,') and that they are to be understood, NOT OF AN ABSENCE IN EVERY SENSE (*omni modo*,) but of another mode of life, of intercourse, and of presence."

#### 8. *General Conclusion.*

"Though, therefore, this presence be not in any way of this world, which we can understand or comprehend, yet he can fulfill (the sacramental promise) in ANOTHER MODE, though it be incomprehensible to us. Christ \* \* is united and conjoined with us who are yet on earth, not indeed in any gross mode of this life, a mode which would make him an *object of touch* (*attingentiæ*,) but IN A SUPERNATURAL AND HEAVENLY MODE, YET TRULY.' 'The Article of the Ascension, therefore, not only does not overthrow the simple and genuine sense of the institution (of the Lord's Supper,) but, on the contrary, rightly explained, confirms the verity of it."

#### II. THE BODY OF CHRIST.

"We believe and confess, that the Son of God assumed the true and entire substance of a human nature, with those essential properties, which naturally accompany and follow the substance of human nature. \* \* That substance, with its essential properties, he retained also after his resurrection, though its infirmities were laid aside, which also, though he is in glory, we believe he retains true and entire. And according to those natural or essential properties, and on account of the natural mode of a true body, we have such sayings in Scripture as these: 'I



was not there,' 'He is not here, but is risen.' According also to those properties, and agreeably to the mode of a true body, Luther, with Augustine and the Scholastics, believes that the body of Christ is now in glory, in that circumscribed form, in which he showed himself to Paul and Stephen, in which also he shall return to judgment, and in which he is seen in heaven by angels and saints."

### III. THE PRESENCE OF CHRIST.

#### I. *The Promise of Christ's Presence.*

"When Christ says: 'Where two or three are gathered together in my name, there am I in the midst of them,' we rightly understand the promise of the WHOLE CHRIST, *or of his entire person*, for he says, that he, in whose name we are gathered, is present. But no one will dare to say that the name of Christ is his divine nature alone. It is his whole person, in each nature, and according to each nature, and, indeed, in his office of Mediator and Saviour, for it is admitted, that when the Scripture says a thing is done in the name of Christ, it denotes that this pertains to the person according to each nature."

"In regard to that presence of the whole Christ in the Church, there are special promises in the Word of God. For (Matt. 28,) when Jesus, after his resurrection, had appeared upon a mountain in Galilee to more than five hundred of his disciples at once, when he was before them, *not in his divinity alone*, but whole and entire, in both natures, so that by that very presence on that mountain, he gave the demonstration and the confirmation of the fact, that he had risen in his true body, so that his disciples, when they saw him, worshipped him. And when some doubted, as if there were a spirit, or a spectre appearing in an outward and visible form, Jesus approached and spake to them—all which, beyond controversy, pertains to the human nature which Christ assumed. And when he gave the command to his disciples to gather a Church throughout the whole world, he added the promise, 'Lo, I am with you always, even unto the end of the world.' That promise, therefore, is rightly understood of the whole Christ, God and man, according to both natures. *For he who was then and there before them, promised his presence with his Church through all time*—but he was then present, not in his Divinity alone, but showing that even after his

resurrection, in glory, he had, and retained the verity of his human nature. And he who was then entire in each nature, by a sure word and peculiar promise, says: "I am present with you (wherever, to wit, my Church shall be, throughout the whole world). And there is no reason whatever, in that most sweet promise of the presence of Christ in his Church, why we should separate and exclude that nature which was assumed by him, in which he is our kinsman and brother, and by which we 'are in members of his body, of his flesh, and of his bones,' (Eph. 5 : 30,) since he, in giving the promise, marks and describes, by many circumstances, the nature he assumed, as we have shown from the text."

2. With similar conclusiveness does Chemnitz reason in regard to other passages, as, for instance, Mark 16 : 19, 20. \* \* "The Lord \* \* sat on the right hand of God, and they went forth and preached *everywhere*, the Lord working with them and confirming the word with signs following.' They preached *everywhere*, the Lord working with them: therefore the Lord Jesus worked with them *everywhere*." So, also, in regard to the words: "The Son of man which is in heaven," (John 3 : 13).

3. *The Point of Agreement as to Christ's Presence.  
Nature of Divine Omnipresence.*

"That Christ, according to his divine nature, is present with his Church, and with all other creatures, is not questioned. The divine essence is infinite, immeasurable, illimitable, uncompounded: the operation of God proceeds from his power. \* \* Wherefore it is usual and right to say, that God is everywhere, or in all things essentially, or by essence, presence, and power, without mingling, circumscription, distraction, or mutation of himself. Because the divine nature is incapable of partition, not having part separate from part, it is total totally, wherever it exists, nor is there part in part, but it is total in all, total in each, and total above all, as Damascenus says. And the old writers say: The divine essence is within all, yet is not included—it is out of all, yet not excluded." Luther, in a passage so closely parallel with the one we have just quoted from Chemnitz that we cannot forbear placing the two side by side, says: "God is not a Being with extension, of whom we can say, he is so high, so broad, so thick—but



he is a supernatural, unsearchable Being, who is total and entire in every granule, and yet in, and over, and apart, from all creatures. \* \* Nothing is so small that God is not smaller, nothing so great that God is not greater. \* \* He is, in a word, an ineffable Being, over and apart from all that we can speak or think."

#### 4. *The Mooted Question as to Christ's Presence.*

"Since, however, in the person of Christ, there subsists not only the divine, but the human, nature, the question at present concerns the *latter*, to wit, where and how, the person of Christ, according to both natures, or in his assumed human nature, is present—or wills, and is able to be present?"

#### 5. *The Reply to the Question. The Personal and Sacramental Presence of Christ in their relation to each other.*

After dwelling on Christ's presence at the Supper, Chemnitz says:

"But not alone in that place, not at that time alone, when the Supper of the Lord is observed in the public assembly of the Church, is the whole Christ, in both his natures, present with the Church militant on earth, as if when that celebration was over he withdrew his presence—and the members of his Church, apart from that public assembly, were, while in their vocations, their trials, and temptations, deprived of that most sweet presence of Christ, their High Priest and King, their head and their brother. On the contrary, there is in the observance of the Lord's Supper, a public, solemn, and peculiar attestation and sealing of the truth, that Christ, our Mediator and Saviour, wishes mercifully to be present with his Church which is warring in the world, to be present, *not with the half, or with one part of himself only, to wit, his divinity alone*, BUT WHOLE AND ENTIRE, that is, in THAT NATURE ALSO WHICH HE HAS ASSUMED, in which he is of like nature with us, our kinsman and our brother—that nature in which he was tempted, so that he might have compassion on us in our griefs—that nature in which, by his sufferings and death, he finished the work of our redemption, so that thus we may be rendered members of his body, of his flesh, and of his bones, (Eph. v. 30). And because our reason cannot grasp or comprehend this, St.

Paul adds: 'This is a great mystery : but I speak concerning Christ and the Church.' "

### GOD MANIFEST IN THE FLESH.

#### *The Lutheran Doctrine of the Person of Christ.*

The passage we have cited from Dr. Gerhart's article, in which he professes to exhibit some of the doctrines of our Church, in their relation to those of his own communion, are not the only ones which seem to require notice. The statements of a man so eminent in position as the Professor in Franklin and Marshall College, statements made in the leading Theological Review of our country, cannot be ignored. Nor is there any higher compliment, which in our poor way we could pay Dr. Gerhart, than to attach to his positions the importance we do. Most of the attacks on our Church are so manifestly the result of ignorance or malice as to deserve no reply. Dr. Gerhart's reputation for learning, and his high personal character, place him in a wholly different category. Of any unkindness of intention, we wholly acquit him, although we do not hesitate to say, that he does not understand the Lutheran doctrines as well as he does his own. After finishing his parallel between the doctrines of the two Churches on the Lord's Supper, he takes up the "Reformed (and he might have added the Lutheran) Doctrine of the Person of Christ." On this great point, according to Dr. Gerhart, "the Lutheran view is in the line of the ancient Eutychian, and the Reformed in the line of the ancient Nestorian, method of thought, though it would be unjust to charge either Confession with holding the corresponding ancient heresy."

#### *The Lutheran View not Eutychian.*

We shall not attempt to question the Doctor's position as to the Nestorianizing element in the Reformed view, but we think that the idea that the Lutheran view of the person of Christ, is in the "line of the ancient Eutychian," proceeds from a wholly incorrect judgment of what the Lutheran view is. On the contrary, the statements of Lutheran doctrine, beyond every other, are guarded with extraordinary care against the Eutychian tendency. We maintain, further, that no system is more thoroughly antagonistic to Eutychianism than the Lutheran system,



properly understood. Even the Reformed doctrine itself has a point of apparent contact with it, which Lutheranism has not. Eutyches taught that Christ has but one nature. The Lutheran Church holds, "that the two natures, divine and human, are inseparably conjoined in unity of person, one Christ, true God and true man."\* Eutyches taught that the body of Christ was not of the same substance as ours. The Lutheran Church teaches that "Jesus Christ is man, of the substance of his mother, born into the world, perfect man, of a rational soul and human flesh subsisting. One Christ, not by the conversion of divinity into flesh, but by the assumption of humanity to God, one, indeed, not by confusion of substances, but by unity of person, for as the rational soul and flesh is one man, so God and man is one Christ."† The doctrine of Eutyches, is, moreover, expressly rejected in several passages of the Formula Concordiæ. But is not the Reformed doctrine, that Christ's *personal* presence at the Lord's Supper is only in one nature, a concession logically so far to Eutyches, that it seems to admit that sometimes, and somewhere, nay, rather always, almost everywhere, Christ has but one nature?

*Illustration of the Lutheran Doctrine.*

Alike removed from Nestorianism and Eutychianism, the doctrine of the Evangelical Lutheran Church may be thus illustrated: The essential properties of each nature of our Lord are undisturbed by their union in him, but as these two natures form one inseparable person, the whole person is involved in the acts of each part of it. Everything that the Saviour did, and suffered is both divine and human, that is, it is personal. *He* did, and suffered all, and *he* is both human and divine. Every act indeed, is done, every suffering endured, *through* or *by* the one or the other nature, but not without the personal presence of the other. Jesus Christ wrought miracles *through* the divine nature, but they were wrought *by* the human nature. *Through* his divine omnipotence sight was given to the blind, but his divine omnipotence wrought it *by* his human touch. Jesus Christ died according to his human nature, but his death was the death of a divine person. *Through* his human infirmity he was crucified, but that

\* Augsburg Confession, Art. III.

† Athanasian Creed, 29—35.

human weakness wrought *by* his divine majesty an infinite sacrifice. Godhead cannot bleed, but the Church is purchased by the blood of God; for he who bleeds is in one inseparable person, God, as well as man, and his blood has efficacy, not because of the properties of the nature according to which he bleeds, but because of the attributes of his whole person, which is divine. Had not he who bled been personally God as well as man, his blood would not have availed. Jesus Christ is essentially and necessarily omnipresent according to the divine nature, but his human nature not of its own essence, or by a necessity resulting from its own attributes, but because the divine has taken it into personal union with itself, is rendered present *through* the divine. The divine neither loses nor imparts any essential attribute, nor does the human lose any essential attribute of its own, nor receive any essential attribute of the divine, but the divine, omnipresent of itself, renders present the human which has been taken into its own person. The doctrine on which this rests is known in theological technology as the "*Communicatio idiomatum*," that is, the *common participation* of properties, the doctrine that the properties of the divine and human natures are actually the properties of the whole person of Christ, and actually exercised by him in the unity of his person. We Lutherans affirm that there is a real *common participation* of the whole person in the properties of both natures. The Reformed deny it, and say that there is no real *common participation*; but that each nature is isolated from the other in its attributes, and that the person of Christ has only the common participation in the names of the two sets of attributes, the human and divine. In other words, the question which divides us is between a *communicatio idiomatum*, and a *communicatio nominum*, the question whether the two natures enjoy a common participation of properties in the one person, or merely a common participation of names. To Lutherans the view we reject seems logically to run out into a denial of the unity of Christ's person, and of the reality of the incarnation.

#### *Four Points in the Doctrine.*

It may tend to give a clearer view of the doctrine to present four points in it, in the order in which they stand in the Formula of Concord.



1. The Lutheran Church holds that from a *personal* union of the divine and human, it follows, that there are not two Christs, outwardly conjoined, one of whom is God, and the other a man, but one Christ who is both God and man in one person.

2. These two natures are not fused into one substance, nor is the one absorbed by, or transmuted into the other, but each nature retains its essential properties, neither losing its own, nor receiving those of the other.

3. Dr. Gerhart, in defining the true doctrine as he regards it, says: "The Reformed predicated the essential attributes of divinity of the divine nature only." So do we. Dr. Gerhart is entirely mistaken in imagining that the doctrine of our Church is in conflict with this position. In the very statement of our doctrine over against its opposite, the Formula Concordiæ says:\* "The attributes of the divine nature are, to be omnipotent, eternal, infinite, and of itself, according to the attribute of its nature and of its own natural essence to be present everywhere, and to be omniscient. All these attributes neither are, nor ever can become the attributes of the human nature."

4. Nor is Dr. Gerhart more happy in stating a point of difference between the doctrine of our Church and his own, when he says: "The Reformed predicated the essential attributes of humanity of (Christ's) human nature only." So do we. The Paragraph of the Formula of Concord next to the one we have quoted, says: "The properties of human nature are: To be a corporeal creature, to consist of flesh and blood, to be finite and circumscribed, to suffer, die, ascend, descend, to move from place to place, to hunger, thirst, grow cold, suffer from heat and such like. These never are, nor can become the attributes of the divine nature."

#### *Summary of the View of our Church.*

Our Confessions teach that the essential attributes of Christ's human nature belong to it forever. He remains a true man, with every essential property of the nature of a true man. The divine nature loses no essential attributes of deity, and the human nature receives none. To be *essentially or by virtue of its own nature* everywhere present, omnipotent and omniscient, is something divine,

\*Page 606.

and hence the Lutheran Church holds that the Godhead alone is essentially and by virtue of its own nature everywhere present, Allwise, and Almighty. So also to be essentially, or by virtue of its own nature limited in presence, in power, and in wisdom, pertains to the human nature, and hence the Lutheran Church holds that the humanity of Christ is neither omnipresent, omniscient, nor omnipotent, *essentially or by virtue of its own nature*. The humanity of Christ has all the essential (by no means, however, all the accidental) properties of ours, and in and of itself is finite. God became man, but Godhead does not become humanity. A man is God—but humanity does not become Deity. In this aspect the Lutheran Church draws a distinction, total and all-comprehending, between the presence of the Godhead of Christ and the presence of his humanity. Omnipresence is the essential attribute of the divine, and hence His Godhead is necessarily, in and of itself, in virtue of its own nature, present. But the essential attribute of the human is to have a determinate presence, and hence the human nature of Christ has such a determinate presence, nor in and of itself would the human nature have any other presence, but as it is in one person with the divine, it is in that one person rendered present with and through the divine. In other words, what the divine has in its essence and of itself, the human has and exercises through the divine, in consequence of its personal union with it. We might imitate one of our Lord's own deep expressions in characterizing it, and might suppose him to say: "As my divine nature hath omnipresence in itself, so hath it given to my human nature to have omnipresence in itself."

*Answer to the Leading Objection to the Lutheran Doctrine.*

From what has been said, our readers will be prepared to answer for themselves, the most specious objection which is brought against the doctrine of our Church. That objection is this: That to be omnipresent, is an essential attribute of Godhead, and therefore, the humanity of Christ cannot be omnipresent; for that would be to suppose humanity to have an essential attribute of divinity. The reply is easy: To be omnipresent *of itself, in virtue of its own essence*, is an attribute of the divine, and, therefore, the humanity of Christ is not, and cannot be omnipresent *of itself, in virtue of its own essence*; but the God-



head can render it present *through* the divine, with which it is one person. The one humanity of Christ can be present in two modes: one, finite and independent, in which mode it is present *of itself by virtue of its own essence*; the other, infinite and dependent, in which it is not present *of itself in virtue of its own essence*, for that, we admit, would be to claim for it a divine attribute, but is rendered present by the divine. In other words, the Godhead, which of itself *is* present, *makes* present the human, which is one person with it. So, to be conscious in its own essence, or of its own nature, is an essential property of soul, not of matter; therefore, the human eye, in its own essence or nature, has no power of being conscious of light; but when the eye is united as a part of the body, in one person with the soul, the eye has a real sight *through* the soul, as the soul has its sight *by* the eye; but there are not two consciousnesses. The soul does not give up its consciousness, nor does the eye receive it. Both retain their essential attributes. The eye does not become spirit, nor the soul become matter; nor has the soul one consciousness, nor the eye another; but the whole person has its one consciousness, through the soul and by the eye. There is a common participation of the two natures in the act of the one person; and not verbally, but really, the man sees through his soul and by his eye; the eye itself really receiving a distinct set of powers, from its union with the soul, and the soul exercising its own essential power, under a wholly new set of conditions, in consequence of its union with the eye. But if some minute philosopher persist, in saying: You then attribute to matter the consciousness which alone pertains to mind, we reply; An independent, self-originating consciousness belongs to mind; but a dependent, soul-originated consciousness belongs to matter. There is no transfer of properties; but there is a common participation in them. And so, in some sense, and yet with the infinite difference, made by the nature of the subjects in this case, we reply to the sophism against the doctrine of our Church: The divine in Christ is forever divine; the human, forever human; but as they can never be confounded, so can they never be separated; and the one person participates in both, and each has a personal communication with the attributes of the other. "Great is the MYSTERY of Godliness: GOD WAS MANIFEST IN THE FLESH."

## THE REFORMED AND LUTHERAN DOCTRINES OF THE PERSON OF CHRIST.

In Dr. Gerhart's further development of the doctrine of the German Reformed Church, especially as related to that of the Lutheran Church, he goes on to say, in immediate connexion with the words on which we have already dwelt: "The Reformed \* \* \* \* thus emphasizing especially the difference of the two natures, though affirming them to be inseparably and eternally united in one person." The German Reformed Church certainly does not affirm more emphatically than the Lutheran that the two natures are different, although it may exaggerate the difference until it obscures the doctrine of the unity. But when Dr. Gerhart says, that his Church affirms the two natures to "be *inseparably* and *eternally* united in the one person," he strikes the very rock which is fatal to the logical consistency of the whole un-Lutheran view of this great subject. For at the Lord's Supper he admits that the divine nature of Christ is present. Now either the human nature of Christ is united with the divine there, or it is not. If it is there united with it, it must be there present with it, for personal union implies not only presence, but the most intimate species of presence. If it is not united with it there, it is separated from it there, and consequently not *inseparably* united. Except in the locality in which the human nature of Christ is confined, on the Reformed theory, the human is separated from the divine and the divine from the human. So far then from the union, on this theory, being inseparable, there is but a solitary point at which the two natures are not separated. As is infinity to a space of a few feet, so is the separateness of the two natures of Christ to their unity on the Reformed theory.

*Our Saviour's presence on Earth.*

Dr. Gerhart goes on to state very fairly the doctrines which are necessarily involved in the view of his Church. He says: "Before the Ascension, the human was located on earth." With this proposition as a positive one, we agree, but if it means that even when on earth, the human nature of our Lord had no capacity of a higher presence through the divine in the one person, our Church would deny it. Our Lord speaks of himself to Nicodemus as



"He that came down from heaven, even the Son of man which is in heaven." The difference between our Lord on earth, and in glory was not in what he had intrinsically, nor in what he had the ability to do, but in what he voluntarily exercised, or chose to forego. His humiliation consisted in the ordinary abnegation of the use of the powers which abode in him intrinsically; but at times he chose, even on earth, to reveal that glory. He allowed the form of God to manifest itself in his transfiguration, and in his miracles, but his equality with God was none the more positive then, than when his sweat, mingling with his blood, fell to the ground in Gethsemane. He moved on earth in the ordinary voluntary suspension of the exercise of his great prerogatives. While our Church, therefore, holds most firmly that his human nature was on earth locally, she denies that it had no other power of presence than the local, and that in every sense, necessarily and unchangeably, it was on earth only.

*Our Saviour's Presence in Heaven. The Reformed Theory.*

But Dr. Gerhart states still more fully, and with even more transparent fairness, the doctrine of his Church thus: "After the Ascension it (the human) was located at the right hand of God, and nowhere else, being excluded from the earth, and limited to the place of exaltation in heaven." The Symbolical orthodoxy of this position he proves by a citation from the Genevan Catechism, which is all very well, if the German Reformed Church is in the whole unity of the Calvinistic faith, but is not so satisfactory, if that Church, as we understand some of its ablest divines now to contend, is not Calvinistic.

In Dr. Gerhart's statement, if it be analyzed, are the following propositions: 1. That the human nature of Christ is *localized*. 2. That its locality is at the right hand of God. 3. That by necessary consequence, the right hand of God is a locality. 4. That the human nature of Christ is nowhere else, but is, 5. Excluded from the earth, and, 6. Limited to the place of exaltation in heaven.

*The Lutheran Antithesis.*

On every one of these points the Lutheran Church differs from the Reformed, if Dr. Gerhart presents the

Reformed view correctly, as we think, in the main, he does.

1. The generally received view in our Church is that even the finite presence of our Saviour's human nature is not *local* but *definitive*, that is, that its mode of presence is more closely analogous to that in which a created spirit is present, than to that of unglorified matter. St. Paul declares that the resurrection body "is a *spiritual* body," that is, a body analogous in its properties to spirit, and, as the antithesis to "natural," a body with supernatural properties. That our Saviour at his resurrection entered on the plenary use of the powers whose exercise he had foregone in his humiliation, is so well known as the doctrine of our Church, that we need cite no passages to prove it. But we might cite many passages from Calvinistic writers to show that not all of them sympathize with the disposition to narrow the power of our Saviour's humanity. We will give a single extract from one of the most finished and thoughtful Calvinistic writers of our day, Dr. James Hamilton. It will be found in his delightful little volume, "A Morning beside the Lake of Galilee," which dwells upon one scene in our Saviour's resurrection-life on earth. He says: "Christ came in the morning. So at first we are apt to say; but it would be putting it more correctly, if we said that Christ, who had been present all the night, allowed Himself to be seen in the morning. He was now risen from the dead, and had put on that glorious body which evades our grosser sense, and needs an act of will to make it visible.\* In His ubiquitous Godhead everywhere present, at any moment or in any place He could emerge to view and reappear in corporeal guise, so that former intimacy was able to exclaim, 'It is the Lord,' and so that He Himself was able to say, 'Reach hither thy hand, and thrust it into my side;' and as soon as the purpose was fulfilled, without necessarily quitting the spot, the glorified body ceased to be seen. In its escape from the sepulchre, more entirely transfigured than it had been on the Holy Mount, it was only when the Lord Jesus so willed, that in flesh and blood, as of old, that body stood revealed; and when the design was accomplished, it again retired into the super-sensual sphere of its habitual invisibleness."

\*"After his resurrection, Christ's body was only visible by a distinct act of His will."—*Chrysostom, quoted by Trench.*



"It was 'on this wise that Jesus showed himself,' when at any period after His resurrection He was seen at all. It was not by entering an apartment, or by arriving from a journey, but by coming forth from the impalpable and viewless, that, whether to longing disciples, or to the startled persecutor, He stood disclosed; no phantom, no mere vision, courting severest scrutiny: 'Handle me and see'—and into that materialism re-embodied by His own divine volition, the normal state of His glorified humanity was such as mortal sense cannot grasp; and just as when the body was 'earthly,' the thing supernatural was for His 'face to shine as the sun,' so now that it was 'heavenly,' the thing supernatural was for that body to come out appreciable by untransfigured organs—perceptible to eyes and ears which were not yet immortal like itself."

If such was the nature of the manifestations of Christ's spiritual body in what we might style the provisional intervals, what might we expect, when it entered upon all the plenitude of its glory at the right hand of God?

2. For to us the right hand of God is not a place, nor is the ascension to his right hand the rising to a place. If the right hand of God means a place, we might well ask, Where is his left hand? To sit at the right hand of God is to be associated in His Sovereign rule, and to share in His Sovereign power. The right hand of God, if you relate it to presence, is everywhere; if you take it in its Scriptural use, it either means the omnipotence of God, or His regal majesty, and has no reference to space at all. When we teach that Christ sitteth at the right hand of God, we mean that he rules in co-sovereignty with the Father, in a potency which as it is exercised on all things must be in all places, a potency which as it is inseparable from the substance of his whole person, in which it inheres, implies the presence of that whole person, and therefore of his humanity which is an essential and inseparable constituent of that person.

3. Hence the Lutheran Church, while it firmly believes that the presence which the human nature of Christ has in and of itself, is determinate and limited, believes that there is a presence of that human nature no less real, in and through the divine nature with which it is one person, and that in this mode of presence it is as really on earth as in heaven. God has *given* him the uttermost parts of the earth for his possession, his mediatorial dominion is from

sea to sea, and from the river unto the ends of the earth. God has said: "I will set his hand in the sea, and his right hand in the rivers," and we devoutly rest in the faith that our Saviour rules not by vicars, but in his own glorious and all-sufficient person, true God and true man inseparably. When we remember that the only absolute essence is spirit, that all matter is thought into being by the infinite spirit, rests on that essence for its continued existence, derives all its attributes from, owes all its properties to, the will which gave and continues its being; when we remember that the body of our Lord is in personal union with the absolute essence which creates all things, we can easily draw the inference not only that any properties which it was possible for God to will that his body should have, should belong to it, but that it would have an adaptation as a personal organ of the divine nature, and properties necessary for that adaptation which would infinitely transcend the sublimest forms of all other matter. If such subtle matter, as light, be the mere raiment of God, what may be the exquisite subtlety of that matter which is assumed into his very person. It is within the power of God to give to matter properties which transcend those of light, infinitely more than the properties of light transcend those of lead or clay.

When we think of matter with this amazing range of qualities, taken as the very organ of incarnate Deity, we may realize that the demands of the "spiritual body" of our Lord, on faith, pertains to the highest mysteries, and sublimest trust with which it called to justify its work of bringing every thought into captivity to the obedience of Christ.

#### *The Heidelberg Catechism.*

Dr. Gerhart goes on to illustrate his position: "The Heidelberg Catechism," he says, "inquires in the forty-seventh question: 'Is not then Christ with us, as he has promised, unto the end of the world?'" It seems as if it were felt that the Reformed position was open to the suspicion of seeming to empty Christ's promise of its fulness. Nor does the answer of the Catechism relieve this suspicion. Its answer is: "Christ is true man and true God. According to his human nature, he is not now upon earth; but according to his Godhead, majesty, grace and spirit, he at no time departs from us." The answer wears to us



the air of a certain evasiveness, as if it parried the question rather than answered it. It seems to answer a certain question, but really answers another, or rather it seems to answer affirmatively, but actually answers negatively. If Christ *be* true man and true God, then humanity and divinity are inseparable elements of his essence; where either is wanting, Christ is wanting: If the question be, Is the divine nature of Christ present? the Heidelberg Catechism answers it, affirming that it is. If the question be, Is the human nature of Christ present? the Heidelberg Catechism answers, and says it is not. But if the question be, as it is, Is Christ present? the Heidelberg Catechism does not answer it, for it leaves the very heart of the query untouched: Can Christ, in the absence of an integral part of his person really be said to be present? As far as the Heidelberg Catechism implies an answer to this question, that answer seems to us to be, Christ is *not* present. Ursinus in his explanation of the Catechism is compelled virtually to concede this, for on the Thirty-Sixth Question, in reply to the objection, that on his theory, as "the divinity is but half Christ, therefore only half Christ is present with the Church," he replies: "If by half Christ they understand one nature which is united to the other in the same person, *the whole reason may be granted*: namely, that not both, *but one nature only of Christ*, though united to the other, that is, his Godhead, *is present with us*." Leydecker, in commenting on this Question, says, "The *absence of the human nature* does not take away the presence of the Deity." Heppe (himself Reformed) indeed declares that it is the Reformed doctrine that "the humanity of Christ is not a part of his person," and quotes to sustain this position, Polanus, Heidegger, Zanchius, and Cocceius, but it does not strike us that Dr. Heppe has understood his authorities, or the natural force of his own terms.

Nor does the Heidelberg Catechism relieve the grand difficulty of its theory, by its next question and answer, which Dr. Gerhart also quotes. "Question Forty-eight: But if his human nature is not present wherever his Godhead is, are not the two natures in Christ separated from one another? By no means; for since the Godhead is incomprehensible and everywhere present, it must follow that the same is both beyond the limits of the human nature he assumed, and yet none the less in it, and remains

personally united to it." This reply, as we understand it, runs out logically into this, The Godhead is inseparably connected with the humanity, but the humanity is not inseparably connected with the Godhead, that is, one part of the person is inseparably connected with the other, but the other is not inseparably connected with it: the whole second person of the Trinity is one person with the humanity in one point of space, but everywhere else it is not one person with it. There is in fact, apparently no personal union whatever, but a mere local connection—not a dwelling of the fulness of the Godhead bodily, but simply an operative manifestation; two persons separable and in every place but one separated, not one inseparable person—inseparable in space as well as in time. As God dwells in his substantial presence everywhere, as he has a special and gracious presence in the bodies and souls of believers, as he so dwelt in inspired men as to make them miraculous organs of truth and of supernatural powers, it is exceedingly difficult to prevent the low order from running out into Socinianism, as, indeed, it actually has run in Calvinistic lands, so that it became a proverb often met with in the older theological writers: "A young Calvinist, an old Socinian." This peril is confessed and mourned over by great Calvinistic divines. New England is an illustration of it on an immense scale, in our own land. Even the Socinianism of other parts of the Protestant world, illustrates the same tendency, for these communions have either developed out of Calvinistic Churches, as, for example, the Arminians, or have first gone over, practically, to the Reformed basis, and on it have built their later Rationalism, as in the apostate portions of the Lutheran Church. Just those portions of the Reformed Churches which have been most free from Socinianism, are those which have been characteristically Lutheranizing, as the German Reformed and the Church of England. And it seems to us that the most dangerous consequences might be logically deduced from the Reformed theory. The divine nature is a totality and an absolute unit, in which there can be no fractions. It does not exist, and is not present, by parts, but as a whole. It is present not by extension nor locality, but after another manner, wholly incomprehensible to us, not less real, but if there may be degrees of reality, more real than the local. If the divine nature is present at all without the



human nature of Christ, the whole of it is present without that human nature. If the whole divine nature of Christ is present on earth, without his human nature, then the whole divine nature is unincarnate here. If it is unincarnate here, then it could take to itself another human nature on earth, or, for the matter of that, an infinite number of human natures, each of them as really one person with it apparently, on this theory, as the human nature of Christ now is. If, moreover, such a conjunction as this theory asserts, is really a unity of person, then this infinitude of human natures being one person in the divine, would be one person with each other also. Nor is this supposition of the evolution of such a theory from these presises, purely imaginary. Dr. Brewster, in his *Plurality of Worlds*, has actually tried to solve certain difficulties by suggesting the idea of multiplied cotemporaneous incarnations of the Son of God in different worlds. This is giving us Hindoo mythology for divine theology; and substituting Vishnu for Christ.

### *The Result.*

This, then, is the result which our Church, guided by God's Spirit in his Word, has reached, that a unity which does not imply the co-presence of its constituent parts, cannot be called a personal unity, that unity which is so perfect that the very identity of the subject of it centres in it. With this result our faith reverently coincides, and our reason is in harmony with our faith. To us there seems no real incarnation possible, *logically*, on any other theory, but if logic allowed it, the Word of God would not.

### THE LORD'S SUPPER—REFORMED AND LUTHERAN VIEWS.

Dr. Gerhart goes on to say: "The question arises logically: since the humanity of Christ is limited to the right hand of God, and believers on earth commune, in the Lord's Supper, with the flesh and blood of Christ, no less than with his Spirit, how is the communion established and maintained?" As a voucher for the doctrine which underlies the question, Dr. Gerhart gives, in a note, a sentence from Calvin's Confession of faith, concerning the Eucharist, 1537, which, literally translated, runs thus: "When, therefore, we speak of the communion which believers have with Christ, we mean that they commune not

less with his flesh and blood than with his Spirit, so that they thus possess the whole Christ " Dr. Gerhart goes on to say, in answer to the question given above: "In opposition to the Ubiquitarian theory of the Lutherans, the Reformed theologians replied: By the mysterious agency of the Holy Spirit, elevating the hearts of believers to Christ in heaven, who feeds and nourishes them with the life-giving power of his flesh and blood " If we analyze these sentences, we find that they express or imply the following propositions:

*First Proposition.*

1. "The humanity of Christ is limited to the right hand of God." We have tried to show that the right hand of God is not limited, but, on the contrary, involves omnipresent and omnipotent rule. Whatever effect, therefore, being at the right hand of God may have on the humanity of Christ, it certainly does not limit it.

*Second Proposition.*

2. "Believers, on earth, commune, in the Lord's Supper, with the flesh and blood of Christ."

a. If by this were meant that none but those who receive the Lord's Supper in faith, share in its blessings, the statement is entirely Scriptural and Lutheran. The Augsburg Confession expressly rejects the idea of those who teach that "the Sacraments justify by the outward work wrought, (*ex opere operato*,) and who do not teach that faith is required in the use of the Sacraments."

b But as the communion is not based upon something ideal, but on a supernatural verity, upon a presence spiritual, heavenly and incomprehensible in its manner, yet, most true, a presence of the human nature of Christ—as the mystery of this presence has its heart not in us, but in the Incarnate Mediator, we believe that alike to those who receive the Supper in faith, and to those who receive it in unbelief, the object sacramentally received is the same. The believer embraces it in faith, to his soul's health; and the unbeliever, "not discerning the Lord's body," but treating that which he receives as if it were mere bread, "eateth and drinketh damnation to himself," but it is the same thing which is salutary to the one, and judicial to the other. When a Paine, or a Voltaire, takes



a Bible into his hand to turn its life-giving nourishment to poison in his own soul, the Bible is no less the Bible, no less the organ of the Holy Ghost, than when a Payson or an Edwards bends over it in the deepest devotion. When the great Kohinoor diamond shone in the head of the Hindoo idol, or when it was in the hand of the soldier who stole it, it was no less a diamond than it is now, lying amid the jewels of a great empire. When the Ark of the Lord sat within Dagon's temple, it was no less the Ark than when it was enshrined in the Holy of Holies; and the judgment which went forth from it against the fishy idol, equally with the joyous light which gladdened the High Priest when he went within the veil, attested it to be the earthly throne of the Most High. It might as well be said, that because the Romanist does not discern the bread in the Supper, he receives no bread, as that the unbeliever, because he does not discern the body of our Lord, does not commune with it sacramentally. Here is a grand distinctive element in the Lutheran view that, apart from all qualities in the recipient, the presence of Christ's humanity in the Lord's Supper, is a positive reality. The Sacramental communion rests on His person, not on our ideas. To a sick man, the food he receives may be as poison, but it is none the less food, with all the powers of nutriment which inhere in food. The reason that it does not nourish, is in him, not in it. So the bread of life, whether offered in the Word or in the Sacrament, is the same intrinsically, and in its proper virtue, though unbelief converts that heavenly food to its own poison—changing, indeed, its effect, but leaving its substance unchanged.

### *Third Proposition.*

3. The communion, according to Dr. Gerhart, with the flesh and blood of Christ, takes place *in the Lord's Supper*. But why, we may ask, limit such a communion as he defines, by the Lord's Supper? The bread and wine are not the medium of it—and, as mere reminders of it, they have not the power which the word has. On the Reformed view, the Sacramental elements have a function limited by their didactic or suggestive power over us; for, up to this point, the Zwinglian and Calvinistic views are coincident. If it be answered, that the whole transaction of the Supper, the word, and outward signs and special

prayers, have extraordinary power, still it is the same kind, however much it may differ in degree from the other means of grace. Such a communion, in a word, as the believer has with Christ, in the Holy Supper, through the Holy Spirit, he can have, and does have, on this theory, elsewhere. If the Lord's Supper has no special organ of communion, (and if it has the Holy Spirit only, it has no special organ, for he is the general organ of all grace,) then it has no special character. If the bread and wine are acknowledged as special organs, the external appointed media of the distinctive blessings of the communion, then you accept the Lutheran doctrine that Sacramental communion is oral, for by oral communion is meant no more than this—that, that which is the organic medium of the communion is received by the mouth, that through the natural we reach the supernatural. Our theologians, when they speak of a reception by the mouth, mean no more than this—that he that receives the bread and wine by the mouth naturally, thereby, as by an organ, receives the humanity of Christ sacramentally and supernaturally, just as when faith cometh by hearing, the ear receives the outward word naturally, and thereby organically receives the Holy Spirit mediately and supernaturally, who conveys himself in, with, and under, that word.

#### *Fourth Proposition.*

4. Dr. Gerhart says that the view of his Church is, that the communion "in the Lord's Supper" is "with *the flesh and blood* of Christ *no less* than with his Spirit." Here there seems to be a great advance on the Zwinglian view. A communion involves communication on the one part, and reception on the other. It is the Reformed doctrine apparently that the flesh and blood of Christ are communicated and received no less than his Spirit. The Reformed have insisted, that to the question, What is communicated and received in the Lord's Supper? their answer is identical with ours. Christ's body and blood are given and received. This, Dr. Gerhart says, "was not at issue in the sixteenth century. On this point, Reformed and Lutherans were agreed." Even Zwingli, in his letter to the German princes, says: "We have never denied that the *body* of Christ is in the Supper." Far more strongly, Calvin, in his Institutes, says: "We are fed with the *flesh*



*and blood* of Christ. Christ refreshes us with the eating of *his flesh* and the drinking of *his blood*. By that sacred communication of *his flesh and blood*, Christ transfuses his life into us—*his body and blood, in which he fulfilled all obedience, to work out a perfect righteousness for us. A true and substantial communication of the body and blood of our Lord.*" Now the point we make, is this—that a large part of the phraseology which our Church uses, is accepted, as sound and Scriptural, by those who do not receive her doctrine. Those who shrink back from the terms of our Church, as carnal, will find that her antagonists are compelled to use terms just as open to misconstruction. It is just as Calvinistic, on the showing of Calvinistic standards, to speak of eating the body and drinking the blood of Christ, in the Eucharist, as it is Lutheran. The question then lies fairly before the Christian—Which view, Calvinistic or Lutheran, most honestly accepts the natural meaning of the premises, and which is in most logical harmony with their necessary issues?

*"The Ubiquitarian Theory."*

As both parties start with the same form of words as to the premises, the first question here is, Do both accept them in the same sense? On one point we admit that both do—that is, that by the "flesh and blood of Christ," both mean his true human body and blood—the body which hung upon the cross, and which still maintains its identity, though glorified in heaven.

But when the question arises, Do both mean the same thing, when they speak of communing with this body and blood of Christ, the reply is, They do not. Here the Reformed Church seems to us to take away with one set of terms all that it had conceded with another. But although it differs from us, we cannot accept all of Dr Gerhart's phraseology in regard to our Church as accurately marking the difference. He characterizes our doctrine as the "Ubiquitarian theory of the Lutherans." We can conceive no reason why Dr. Gerhart applies the word "Ubiquitarian," unless it is, that he imagines that there is some ground for the reproach against our doctrine, which was originally couched under this word, which is, indeed, a barbarous and unnecessary one, and was devised by the enemies of our Church to injure it. When our Church is charged with the doctrine of the "Ubiquity" of Christ's

human nature, it is usually meant, either, 1: that the human nature in Christ is everywhere present, in the same way as the divinity, as an infinite essence, or by some essential virtue or property of its own nature, or, 2: that the human nature has been made equal to the divine, in its substance, essence, or essential properties, or, 3: that the humanity of Christ is locally expanded in all places of heaven and earth—one and all of which our Church rejects in the most unqualified terms. The Godhead alone has an *essential omnipresence*. The human nature has a personal omnipresence—that is, a presence not in or of itself, but through the divine, in virtue of its personal union with it. It is present, not by extension nor locality. The Godhead itself is not present by extension or locality; neither does it render the human thus present. The divine nature is present, after the manner of an infinite Spirit, incomprehensible to us, and the human is present after the manner, in which an infinite Spirit renders present a human nature, which is one person with it, a manner not less, nor more, incomprehensible to us than the other. The true designation of the Lutheran doctrine, on this point, would be, “The *personal omnipresence* of the human nature of Christ.”

*The Reformed Theory. Some Objections to it.*

In opposition to the Lutheran theory, Dr. Gerhart says: “The Reformed theologians (in answer to the question: How is this communion with the flesh and blood of Christ established and maintained?) replied: By the mysterious agency of the Holy Spirit, elevating the hearts of believers to Christ in heaven, who feeds and nourishes them, with the life-giving power of his flesh and blood.” To this view, thus placed in antithesis to that of our Church by Dr. Gerhart, we have many objections, some of which because of the antagonism in which he has placed the two views, we feel it our duty to state. The Reformed view acknowledges a mystery—“the *mysterious* agency” it says—and so far, concedes, *a priori* it has no advantage over against the Lutheran view on the general ground that our view involves mystery. Rising, as it seems to us, in an unconscious rationalism, it yet concedes that it cannot bring the question into the sphere of reason; it simply takes it out of one part of the realm of mystery to lay it down in another. We suppose the mystery of the Sup



per to be that of the person of Christ; the Reformed view supposes its mystery to be that of the work of the Holy Spirit. But we dread lest the rationalizing that fails to take the subject into the sphere of reason, may carry the thinker thither, and that the Reformed view which shifts the mystery will run out into the Arminian or Socinian view which sets it entirely aside. For while the Reformed view acknowledges a mystery, it is evident that it hopes to find its account in the measurable relief of that mystery. It is a theory which seems to be reluctant to strain the text, and yet has a bribe for the reason over against the literal construction of that text. It is an uncomfortable thing, for it lays more on the heart than it lifts off the mind. We object to it furthermore, that it seems to us to confound the distinctive work of two persons of the Trinity. It is the distinctive work of the incarnate Son of God to redeem, and to apply his redemption in his own person. It is the distinctive work of the Holy Spirit to work in us that faith which will savingly use what Christ offers. We, no less than the Reformed, recognize the necessity of the work of the Holy Spirit in the Lord's Supper; not however to do Christ's work, but to do his own. The Holy Spirit makes us savingly partakers in what is received by the outward organs of the soul. Christ is intercessor for us with the Father, and so secures for us the possibility of partaking in the blessings which centre in his person. The Holy Spirit is intercessor for the Father and the Son with us, and thus leads us actually to accept with the heart those most blessed gifts, which they offer us. In the Lord's Supper, Christ gives to us himself, and the Holy Spirit, if we do not resist his sacred work, enables us from the person of Christ thus given us, to draw those benefits, of which that person is the sole spring. That the sacramental giving of Christ is the work of his own person and not of the Holy Spirit, is most explicitly taught in the portions of the New Testament which speak of the Lord's Supper. That it is the work not of the Spirit, but of Christ, to impart to us his body and blood sacramentally, is demonstrated by the fact, that when the Lord's Supper was instituted, the Holy Ghost was not given in any of the distinctive functions allotted to Him under the New Dispensation. These it is distinctly taught were not to be exercised till Christ was glorified and had gone to the Father. But whatever the words of the institution

mean now, they meant when the Supper was instituted. As they could not mean then, that the Holy Ghost mediated Christ's presence, which if it were done at all, would be in the highest degree a work of the New Dispensation, they cannot mean it now. There is not a solitary passage in which the sacramental impartation of Christ's body is associated with the work of the Holy Spirit. For a true presence of Christ on earth the Reformed view substitutes an imaginary presence of the believer in heaven. The view seems to derogate from the personal sufficiency of Christ. It seems to separate properties from the substance in which they inhere, to sunder the efficacy from the Omnipotent Being who has that efficacy; segregate the merits of Christ from his undivided person, in which they were wrought out. According to it, Christ's body can be truly eaten without being truly present; it is we who are rather communicated to Christ than he to us; the Holy Spirit lifts us to heaven; the bread which we break is the communion of our spirit to Christward, not the communion of the body of Christ to usward. We are the centre of the mystery. Christ's body is at one point on its circumference, and the Holy Spirit its radius; the Holy Ghost can lift us to the body of Christ, but the divine nature of Christ cannot bring that body to us—our faith, with the aid of the Holy Ghost, can do what incarnate omnipotence cannot do. How tangled is that which promised to be so simple, how vague that which meant to be so sharp and clear. The terminology of the Reformed view is, in the last degree, perplexing, and wears the air of a want of candor. If it be accepted loosely, it runs out into the old Zwinglian theory, which is also the view of a low Arminianism and of Rationalism. If it be accepted rigidly, it is less intelligible, even to reason, than any other, and seems to us, when thoroughly sifted, to have, at some point, all the difficulties of all the other views, without their internal harmony. The rigid logic which so wonderfully marks Calvin, in the other parts of his system, seems to fail him here, and it is not wonderful that the Churches which maintain the views of that masterly thinker on almost every other point, have either positively rejected, or quietly, practically ignored his sacramental theories, which was, indeed, but an adaptation of the views of Bucer, which their originator ultimately abandoned for those of the Lutheran Church. They were grafted on Calvin's system, not grown by it, and they fall away even when the trunk retains its origi-



nal vigor, or are retained as the Unionistic theology now retains them, when everything, ordinarily embraced in Calvinism, is utterly abandoned.

#### THE PERSON OF CHRIST; A GREAT MISAPPREHENSION CORRECTED.

From the views which have been presented of the Lutheran doctrine of Christ's person, our readers will understand with what reservation to accept Dr. Gerhart's statement which follows the one, on which we have just dwelt. He says that the Lutheran doctrine "involved the communicating of Divine attributes to the human nature of Christ; in virtue of which his human nature was not limited to heaven, nor to any place at a time, but *like the divine nature*, was present in all places at the same time where the sacrament of the altar was instituted and administered." For evidence of the correctness of this proposition, the reader is referred to "Herzog's Encyclopædia, by Dr. Bomberger." We would protest against the authority of Herzog's Encyclopædia on any question involving a distinctive doctrine of Lutheranism. Great as are the merits of that almost indispensable work, it is yet an unsafe guide on any question which involves in any way the so called Evangelical Union. The article on the *Communicatio Idiomatum* is written by Dr. Schenkel, and in its whole texture is Unionistic, and in some of its statements, in our judgment, demonstrably incorrect. The article has been very admirably translated by Rev. Dr. Krotel, for the Abridgement of Herzog, edited by Dr. Bomberger. We do not find, however, in the part of the article cited by Dr. Gerhart, nor indeed in any part of it, a voucher for his definition, especially for the statement that our Church holds that the human nature of Christ is present "*like the divine nature*." Dr. Schenkel, however anxious he might be to make out a case against our doctrine, could not have ventured on a statement, which is not only inconsistent with the whole theory of our Church, but is contradicted in express terms in the Formula of Concord. Here we will say, as we said before, if Dr. Gerhart will show us a solitary passage in our Confession, or in any approved author of our Church, which says that *the human nature of Christ is present*, "*like the divine nature*," we will confess that we have too hastily pronounced upon his statements, and will consent to sit at his feet as a learner

in the doctrines of our Church. Our Confessions as we read them, again and again assert the very opposite, and we will undertake for every line in the Heidelberg Catechism, which repudiates the doctrine that the human nature of Christ is present like the divine, to produce twenty from our Confessions which repudiate it with equal strength.

As Dr. Gerhart has cited no passage from any Lutheran authority which asserts the doctrine he imputes to us, it might be sufficient for us simply to meet his statement with this denial, but we will go further and cite some passages of the Formula of Concord in which it is expressly repudiated.

The Formula of Concord in its VIIIth Article, after asserting that the "divine virtue, life, power, and majesty are given to the human nature assumed in Christ," goes on to say: 1. "This declaration, however, is NOT to be accepted in such sense, as if these were communicated, as the Father has communicated to the Son according to his divine nature, his own essence and all divine properties, whence he is of one essence with the Father, and co-equal."

2 "For Christ only according to his divine nature is equal to the Father: *according to his human nature he is under God.*"

3. "From these statements it is manifest, that we imagine no confusion, *equalizing*, or abolishing of the natures in Christ. For the power of giving life IS NOT IN THE FLESH OF CHRIST IN THE SAME WAY, IN WHICH IT IS IN HIS DIVINE NATURE, to wit, as an essential property: *this we have never asserted, never imagined.*"

4 "For that communion of natures, and of properties, is not the result of an essential, or natural effusion of the properties of the divine nature upon the human: *as if the humanity of Christ had them subsisting independently and separate from divinity: or as if by that communion the human nature of Christ had laid aside its natural properties,* and was either converted into the divine nature, or was made equal in itself, and *per se* to the divine nature by those properties thus communicated: or that the natural properties and operations of each nature were identical, or even equal. For these and like ERRORS have justly been rejected and condemned by the most ancient and approved



councils on Scriptural grounds. FOR IN NO RESPECT is there to be made, or admitted, any conversion, or *confusion*, or *equalizing*, either of the natures in Christ, or of their essential properties ”

5. “By these words, ‘real communication, really to communicate,’ we never designed to assert any physical communication, or essential transfusion, (by which the natures would be confounded in their essences, or essential properties) in the sense in which some craftily and maliciously, doing violence to their conscience, have not hesitated by a false interpretation, to pervert these words and phrases, only that they may put upon sound doctrine the burden of unjust suspicion. We oppose these words and phrases to a verbal communication, since some feign that the communication of properties is no more than a phrase, a mode of speech, that is, mere words and empty titles. And they have pressed this verbal communication so far that they are not willing to hear a word of any other.”

6. “There is in Christ that one only divine omnipotence, virtue, majesty and glory : *which is proper to the divine nature alone*. But this shines and exerts its power fully, yet most freely in, and with, the humanity assumed.”

7. “For it is so as in white-hot iron, the power of shining and burning is not a two fold power, as if the fire had one such power, and the iron had another peculiar and separate power of shining and burning, but as that power of shining and burning is the property of the fire, and yet because the fire is united with the iron, and hence exerts that power of burning and shining in and with the iron, and through that white-hot iron, so indeed that the glowing iron has from this union the power both to burn and to shine, and yet all this is without the *change of the essence or of the natural properties either of the iron or of the fire*.”

The reader will please observe that this illustration is neither designed as a proof of the doctrine, nor as an exhibition of the mode of the union, but simply as an aid in removing a misunderstanding of the definition of terms.

8. “We believe, teach and confess, that there occurred no such effusion of the Majesty of God, and of all his properties on the human nature of Christ, or that anything

was withdrawn from the divine nature, or that anything from it was so bestowed on another, that in this respect it no longer retained it in itself: or that the human nature, in its own substance and essence, received A LIKE MAJESTY, separate from the divine nature and essence."

9. "For neither the human nature in Christ, nor any other creature in heaven, or in earth, is capacious of divine omnipotence in that way, to wit, that of itself it could have an omnipotent essence, or have the properties of omnipotence in itself and *per se*."

10. "For in this way *the human nature in Christ would be denied and completely* changed into divinity, which is repugnant to our Christian faith and the teaching of the prophets and apostles"

11. "We reject, therefore, and with one consent, one mouth, one heart, condemn all errors departing from the sound doctrine we have presented; errors which conflict with the writings of the apostles and the prophets, with the received and approved Ancient Creeds, and with our cherished Augsburg Confession. THESE ERRORS we will briefly and summarily recite:

a. That the human nature of Christ, because of the personal union, is confounded with the divinity, or transmuted into it.

b. That the human nature in Christ IN THE SAME WAY AS DIVINITY, as an infinite essence, and by an essential virtue or property of its own nature, IS EVERYWHERE PRESENT.

c. That the human nature in Christ has become equal to the divine nature in its substance or essence, and essential properties.

d. That the humanity of Christ is locally extended in all places of heaven and earth, an affirmation which cannot be made with truth, even of divinity."

e. "THESE ERRORS and all others in conflict with sound doctrine we reject, and we would exhort all devout people, not to attempt to scrutinize this deep mystery, with the curious search of human reason, but rather with the Apostles of our Lord to exercise a simple faith, closing the eyes of human reason, and bringing every thought into captivity to the obedience of Christ. But most sweet, most firm consolation and perpetual joy may they seek in the truth that our flesh is placed so high, even at the right hand of the majesty of God, and of his Almighty power. Thus



shall they find an abiding consolation in every sorrow, and be kept safe from every hurtful error."

With these beautiful words our Formula of Concord closes its matchless discussion of the doctrine of our Redeemer's person, and with them we close, imploring the pardon of that ever present and ever precious Saviour for our poor utterances, on such a theme, and beseeching him to bless even this unworthy offering to the strengthening of some faint heart in the faith, once delivered to the saints.

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## ARTICLE VI.

### "THE LAYING ON OF HANDS." HEB. 6 : 2.

By W. W. SPEAR, D. D., Altoona, Pa.

The writer of the following article has long been of the opinion, that the passage in question has been misinterpreted by many writers of our own day. Misled by the mere sound of the words, they have adduced it, as a proof text for the Apostolic appointment of Confirmation. The antiquity and propriety of that interesting rite, are not necessarily involved in the discussion of this text; neither are these points at all questioned by the writer. On the contrary, they are so clear to his mind, that he does not think they need any support from this text. While he does think, that the attempt to class it among "the principles of Christ" does much injury to a good cause, placing this rite in an entirely false position, and compromising the Protestant character of those evangelical divines, who through inadvertence, or by mistake, have been led to adopt this interpretation.

The usual mode of arguing on this text, takes the form of the following syllogism. The Apostle classes the laying on of hands among the rudiments of Christian discipleship, required to be inculcated upon and accepted by all the members of the Church. But the only laying on of hands, which has been or could be enjoined and practiced in this way is Confirmation. Therefore, he must have intended to refer to this rite as one of the fundamental principles of the doctrine of Christ.

But it will not do to come to this conclusion, without examining the promises, on which it is founded. Nor can we determine the meaning of the text, without considering the general scope of the Apostle, throughout that part of the Epistle, in the midst of which it is found.

Let us observe first the peculiar manner, in which the Apostle refers to the subject. He is not here enjoining any doctrines or observances upon the Hebrews, but going beyond the former, and it may be even abolishing the latter. *LEAVING the principles of the doctrine of Christ, let us go on to perfection; NOT laying again the foundation of repentance from dead works and faith in God, the doctrine of baptisms and laying on of hands, resurrection of the dead and eternal judgment*

Let us next inquire, what is the real point of contrast in this passage? or what is meant by the first principles which are to be left, and the perfection which is to be aimed at? The Apostle says, in his Epistle to the Corinthians, that they were not spiritual but carnal, even babes in Christ, and, therefore, that he had fed them with milk, not with meat. This is the same course which he says he has pursued towards the Hebrews, but the occasion seems to be different, the Corinthian defect was in temper, evinced by their strifes for party preeminence; but the Hebrews seem to have been defective in knowledge. They were resting in the rudiments of Christianity, and in what Paul elsewhere calls the beggarly elements of the world. They showed a spirit of legal and sacramental bondage. They thought only of Moses' law and Aaron's office, at most of Abraham's. But here was a greater than these, the antitype of Melchisedec. Even when they came to Christ, they thought only of his sacrificial offering, and supposed that this needed to be repeated. They thought of his death, not of his life, his intercession and his power to bless. They paused at the cross, forgetting the mitre and the crown, and that he had become a perpetual high priest and an almighty King. Does not the distinction here made, seem like that which our Lord himself indicated, when he said, "If I have told you of *earthly* things and ye believe not, how shall ye believe, if I tell you of *heavenly* things?" He immediately adds, and "No man hath ascended up to heaven, but he that came down from heaven, even the son of man, who is in heaven;" thus directing our thoughts to that part of his work,



which is carried on above, where no man liveth to make intercession.

At any rate, the Apostle is evidently endeavoring to wean his young converts, his spiritual babes, from their Judaizing tendencies. And in perfect consistency with this, it may be supposed that the reference here, as in the entire context, is to Jewish tenets and ceremonies.

But further, this appears from the words of the text itself. The term "oracles of God" always refers to the Old Testament Scriptures. This Owen observes, referring to 2 Tim. 3 : 16 ; 2 Peter 1 : 21 ; Acts 7 : 38 ; Rom 3 : 2. The only exception to this is 1 Peter 4 : 11. The term baptisms is never used in the plural, when referring to Christian baptism and is nowhere else translated baptisms, but washings, as Heb. 9 : 10. All the doctrines, mentioned here, are taught in the Old Testament, both by precept and symbol. Even the resurrection of the dead was taught most plainly, see Owen *in loc* ; and the Apostle adverts to this fact in ch. 11 : 16. Repentance and faith were the doctrines emphatically taught in their 'washings' and other sacrificial acts, of which the laying on of hands was one. As an illustration of the Apostle's habit of inculcating these 'principles' or 'rudiments,' Owen refers to Acts 17 : 31, where the very order, in which they are here mentioned, is the same.

Let us now pass to the consideration of that clause of the text, with which we are now chiefly concerned

Thomas Scott gives a brief view of the different interpretations of Divines on this text : "Some expositors explain these principles of the doctrine of Christ, as relating wholly to instructions, contained in the Old Testament, concerning the Messiah's Kingdom. Some confine them exclusively to the New Testament Dispensation. Some regard the baptisms and laying on of hands, as typical of repentance and faith, including the words in a parenthesis. Others understand by 'principles,' not fundamental truths, but introductory elements. Some of them were indeed the most important in themselves, yet the more obvious and simple parts of Christianity ; and others were externals, connected with the first profession of it, on which the Jews were apt to lay far too much stress, and it was obviously proper for the Apostle to mention these, when he would call them off from the introductory elements to the higher and more spiritual doctrines."

To each of these views, let us direct attention, and for each adduce authority and reason.

1. Some refer the whole passage to the instructions contained in the Old Testament, concerning the Messiah's kingdom. Dr. Adam Clarke supports this view at length. He supposes the baptisms to be the washings and sprinklings so common among the Jews, and the laying on of hands, to refer to an important ceremony in their sacrifices. He observes, that the principles of the doctrine of Christ are called also the first principles of the oracles of God, which term oracles invariably refers to the Old Testament. These, he says, pointed out Christ, and therefore, contained the rudiments of his doctrine, so that St. Paul's exhortation is, to leave the law, and come to the gospel—make Moses the school-master to bring us to Christ. He shows that all the "principles" here enumerated, were embodied and preserved. Their "foundation" was laid under the Old Testament, though referred to the Gospel, for proof and illustration.

In this view, Clarke is sustained by Macknight, who ascribes it also to Pierce. Doddridge refers to it as a remarkable interpretation, and though not disposed to exclude it altogether, is unwilling to "confine some of the clauses to so contracted a sense, as Pierce puts upon them." He unites the Christian baptism with the Jewish baptisms, and understands the laying on of hands, of the act of the Apostles, which, he says, subserved such important purposes, in the communication of miraculous gifts, that it might well be called a first principle, though by no means of perpetual obligation.

Townsend admits a reference to the sacrificial system, and suggests no other interpretation. Bishop Hall does not indeed allude to this view in paraphrasing the text, and yet upon the preceding (ch. 5 : 11,) he says, they paid over much respect to the Mosaic law." And if such was the reference there, why not here?

Slade observes in confirmation of this view, that the word "baptisms," occurs only in two other places, and in neither signifies baptism, for which the word always is "baptisma," but rather "washings," in allusion to the Jewish purifications. He explains the whole thus: "We need not now insist upon the ancient doctrine of repentance and faith in God, nor explain the rites of purification, as figurative of Christian baptism, and inward purity, nor the



laying of hands on the victim, as the symbol of vicarious suffering, or of spiritual communications, nor the types and intimations of the resurrection, nor the administrations of a future judgment. These rudiments of Christianity, we need not teach again." And he refers to several high authorities besides Pierce and Macknight, Wolf and Rosenmüller.

Bloomfield agrees with Slade in his criticism upon the word baptisms, though he does not adhere to his interpretation of the passage with the same consistency.

Bickersteth regards "the elementary principles here mentioned, as leading to the full light of Christianity. The baptisms of the Old Testament had their completion in Christian baptism, and prepare us for the fuller knowledge, which the Gospel imparts. The laying on of hands, which under the Old Testament referred to the transfer of the sins of the guilty to the appointed victim—under the New Testament, seems to apply to that full reception of all the blessings of the Atonement, which the completed sacrifice of Christ has procured for us, and which his appointed ministers now manifest, by the laying of their hands on pardoned and accepted believers. And God testified his acceptance of this at the beginning, by communicating to them the miraculous gifts of his Spirit." This writer, though he does not confine the reference as the former writers do, yet confirms their view of it, by observing "that repentance from dead works and faith towards God, were the great principles of the patriarchal religion; baptism and laying on of hands, were specially connected with the Mosaic Dispensation, (Heb. 9 : 10; Lev. 3: 2, 8 : 6, 12, 4 : 4, 15 : 29, 19 : 33, 16 : 21); and the resurrection and judgment were specially unfolded by the Prophets. Dan. 12 : 23; Hos. 13 : 14; Ez. 37; Is. 26.\*

Mr. Birks in his Introductory to "Mede's Apostacy," declares the true rendering of the phrase, to be 'baptisms of instruction;' *i. e.*, either as Mede supposes, baptisms for which catechumens were trained by previous teaching, or else baptisms (washings), that instruct us by the lively emblems they furnish of the inward cleansing of the soul.

In like manner Outram says: "The imposition of hands, was a prominent part of the ancient ceremony of sacrific-

\* See Bickersteth, on Baptisms, p. 268.

ing. It was ordained in the law, that when the victim was placed at the door of the tabernacle, the officer should lay his hand upon its head, and with his face towards the temple, offer up solemn prayers. Imposition of hands was also the customary mode of designating those persons, which were either devoted to death, or commended to the divine favor, or destined to any important service. It was always accompanied with some express words of supplication or imprecation, which, therefore, are always included under the description of laying on of hands, even when no prayers are expressly mentioned."\*

Thomas Scott in his *Practical observations on the passage*, speaks of the four fundamentals or rudiments, repentance and faith, resurrection and judgment, thus in fact, making the other two as parenthetic; and says, even these doctrines, should not engross men's whole attention; but every part of the truth and will of God should be set before all. Much less should we be perpetually discoursing about baptisms, and other externals; which have their place and use, but often occupy far too much the attention those who might be better employed." But in fact the of four doctrines referred to, if viewed in connection with Christ, and not merely as held by the Jews, may be said to contain the whole counsel of God. And hence, the distinction of the writer, before quoted, seems to be necessary to bring out the precise meaning of the Apostle. Unless these doctrines were viewed as held under the law and not under the Gospel, we could never leave them, nor would we need to leave them, even to "go on to perfection."

2. Some refer it entirely to the ordinances of the New Dispensation. This is done by the most respectable commentators, except those just mentioned. Though its advocates take for granted, rather than argue, the propriety of such an interpretation. Hence, this is made a proof-text, for the Apostolic origin of Confirmation. Whitby says: "It must mean Confirmation, because it is adduced among the first principles of the Gospel, and, therefore, must be common to all who professed it, whereas, imposition of hands in ordination, absolution of penitents, and visitations of the sick were confined to a few and not

\*Sacrifices, pp. 180—3.



connected with baptism." This argument is adopted by Shepherd, Hobart, McIlvaine, Tyng, and J. A. Clarke.\* That the expression refers to Confirmation, is admitted by Calvin and Grotius *in loco*

Bishop H. W. Lee, of the Protestant Episcopal Church, in Iowa, in a recent sermon on the Apostolic Commission, says: "A fourth sort of absolution, received among the ancients, was the laying on of hands, accompanied by solemn prayer, for the aid and strengthening of the Holy Ghost. This, which we now call Confirmation, is one of the principles of the doctrine of Christ. Miraculous signs are not now given, or needed; but the aid of the Spirit is as necessary as ever, and we may still hope to receive it, when sought for according to the Divine will, and in conformity with the teaching and usage of those Apostolic men who spake, and acted by inspiration." Now to seek the aid of the Spirit, in every possible way, is undoubtedly to act "according to the Divine will," and those who seek it in what they deem "conformity to the teaching and usage of the Apostles," will surely obtain a blessing; but it does not follow that every usage of the Apostles was intended to be obligatory, nor that they do "teach" us to believe this usage to be "one of the principles of the doctrine of Christ"—for which this respected and beloved author gives no reason, but a simple assertion.

Dr. C. M. Butler, in his "Flock Fed," an interesting and truly evangelical illustration of the Episcopal Catechism, says: "We infer that this practice was to be perpetual in the Church, from the fact, that the laying on of hands is mentioned as one of the principles of the doctrine of Christ." And "by these principles are meant the most essential truths, facts and institutions of Christianity." He argues for this interpretation "from the fact, that all the remaining truths and ordinances are known from other passages to be universal, fundamental and permanent." But, as this is not one of the "truths" enumerated, we cannot infer any thing as to this, and there is only one other "ordinance," referred to. And it is a question, whether *that* is an ordinance of the Christian Church; whereas, if it is, the inference would be according to this reasoning, that Confirmation is equally "fundamental and permanent" with baptism. But the author, himself says, that "the Episcopal Church, does

\* Pastor's Testimony, p. 48—9.

not in any of her services or articles place this *rite* on any higher ground than Apostolic practice. She does not claim for it an express command, direction or announcement, that it should be continued in the Church." How, then, can we consistently interpret this doubtful passage, in such a way, as to make it a "fundamental principle" of the Gospel. And yet by denying this interpretation, and even refusing to appeal to this passage for any authority in regard to it, we do not deprive it of veneration and utility, as a usage of the Church from the beginning, and destined according to ecclesiastical authority and popular sentiment to continue, till the end of time. For our author, says again, "As Confirmation is not regarded as a sacrament, and has nothing superstitious or unscriptural connected with it, it may be received as a rite which the Church has authority to institute, even by those who cannot regard it, as of Apostolic appointment and perpetual obligation."

Oxenden, an English writer, in his excellent little work on "Our Church and her Services," recently re-published, makes no reference whatever, to this text, but says: "If we look into the Acts, we shall see that a *kind* of Confirmation was practiced by the Apostles. *Vide* 8: 14, and 19: 5. The Apostles laid their hands on those who had been baptized, that they might receive some further gifts of grace. Here then was a practice very like Confirmation, though not quite the same thing." May we not add, that it is impossible to determine, whether even this kind of Confirmation was universally practiced, and still more, whether it was intended to be practiced, when all conferring of miraculous gifts had ceased. In this respect, it stands on much more doubtful ground, than the observance of the first day of the week.

3. Some include the words baptisms and laying on of hands, in a parenthesis. This construction suits either of the foregoing interpretations, and renders the first one unobjectionable in itself, while if connected with the second, it preserves also the harmony of the context. It is ascribed to Calvin, who takes the words as in apposition, and gives the sense thus, "Repentance and faith, which is the doctrine of (or set forth by) baptism and Confirmation." He says: "Thus the context flows better." He adds, "Unless you read them thus, there will be this absurdity, that he repeats the same thing twice. For what is the



doctrine of baptism, &c., but this repentance and faith, resurrection and judgment, and the like."\*

Bishop Hall, however, speaks of this with contempt: "Surely to coop up these words in a parenthesis, as some have poorly devised, is both very unreasonable and injurious to the spirit of God—which would have this Scripture to own freely, in all equal relations to the foregoing and following clauses. What God will have laid open and the like, let not man enclose."† Perhaps, Bishop Hall had forgotten that the author of this "poor device," was none other than he, whom in the same work‡ he calls "the glory of the French Church," "whose authority is *justly* wont to sway so much, with all the Reformed Churches."

In defence of the mode proposed by Calvin, might it not be implied, that the text thus understood, "means as freely" as in any other way, and certainly does stand in "equal relation" to the foregoing and subsequent clauses. That this is so, let Bishop Hall's own paraphrase of the passage be adduced.§ "Not contented with the knowledge of the first principles of the Christian religion, let us go on to the perfect understanding of the highest mysteries thereof, not needing to be instructed anew in the first grounds of our Catechism, in the doctrine of repentance of sin and faith in God; those ordinary points of religion, which are called for, of all that are to be baptized, and made capable of the imposition of hands, for their Confirmation in the faith; particularly in these points, that there is a happy resurrection of the dead and an awful judgment to come."

Here he seems to have forgotten his own protest against this very view, for he certainly takes the words "doctrine of baptism," in apposition to the foregoing, and, therefore, they must be parenthetical.

Calvin no doubt would have accepted Bishop Hall's paraphrase as consistent with his construction, for he speaks of "a formula of confession among catechumens, when admitted to baptism;" and so Beza speaks of an explication of the Christian doctrine, delivered to catechumens in baptism and imposition of hands.||

\* See Bishop Meade on Confirmation, 1st Ed. pp. 17—9, 82—9; also, Jenks' Comprehensive Commentary, *in loc.*

† Works p 793.

‡ P. 804—5.

§ Hard Texts, *in loc.*

|| See Hobart, on Confirmation, p. 7.

Dr. Adam Clarke, speaks of this view, when he says : "Some understand the whole of the initiation of persons into the Church, as candidates for admission, were previously instructed in those doctrines which contained the fundamental principles of Christianity. These the Hebrews had already received, but should they Judaize, or mingle the Gospel with the law, they would thereby exclude themselves from the Christian Church ; and should they ever be admitted again after this apostacy, they must come through the same gate, or lay again the same foundation." This is consistent with his remarks above, and the view, in support of which they were given.

Simeon advocates this construction : "These are not additional principles, but rites of the Jewish law, by which those principles were prefigured. They are no 'principles,' nor should we attempt to explain them as such. They are explanatory of the preceding. The 'baptisms' shadowed forth the washing of regeneration, and the laying on of hands, was an expression of faith towards God. Now put these two into a parenthesis, as being only illustrative and explanatory of the former, and all the difficulties, in which Commentators have involved the passage, will immediately vanish."\*

Bloomfield admits that the points here referred to, were catechetical doctrines, inculcated on candidates for baptism and Confirmation, viz. : To repent of sin and have faith in the declarations of God through Christ, and to believe in a resurrection and judgment. Yet he is far from satisfactory in many of his observations on this text. He says : "The Apostles meant to advert to the chief of the elementary doctrines of the Christian religion, as in Rom. 15 : 20 ; 1 Cor. 3 : 10, omitting such, as were implied in the very profession of religion ; and, therefore, we were not to expect to find *all* that are specified in similar enumerations, as 1 Cor. 15 : 3—4 ; 1 Thess. 1 : 9—10 ; Tit. 2 : 12—14." But are not the doctrines here mentioned, implied in the very profession of religion, and what doctrines are thus referred to, which are not specified here ? He says, "These principles are presented, not as acts but as subjects of consideration, or doctrines ; and that this is plain from the word doctrine being expressed in one of the clauses, doubtless to suggest, that it be understood in the

\* Append. to Skel vb. p. 173.



rest." Now if it were expressed in the first clause, it might be understood of the rest; but it is connected only with the second, and the inference seems much more probable, that there is a change of meaning, and not merely the addition of other particulars, and the construction above given, affords a sufficient explanation of that meaning. Were it the doctrine *concerning* baptism, its origin and necessity, there would be no such change as the language implies; but if it be the doctrine involved in baptism, and taught in preparation for it, then the text "runs freely," and the relation of this clause is the same to the foregoing and subsequent. Bloomfield's paraphrase of the expression "doctrine of baptism," is "such a comparison of the Jewish and Christian baptisms, and such a knowledge of the difference between them, as would lead to the adoption of the latter." How forced this interpretation, must be evident.

Hooker seems to have understood it, as meaning the doctrine or system of instruction, which is connected with baptism, of which the principles enumerated, formed a part. Owen represents the most general interpretation; to be: "These principles, are the doctrines wherein *they* are to be instructed, who are to be baptized, and to have hands laid upon them, as by the things, whereof they were to make a solemn profession.\* Chrysostom said of this, "The Catechism of St. Paul is complete."†

I have said that the most common interpretation is to give the baptism and laying on of hands, a distinct place among the principles of the doctrine of Christ, and to consider them as Christian ordinances, the latter of which is identical with Confirmation. The former supposition being taken for granted, the latter of course follows. But it is propable that these two should be classed with those doctrines, which are really and essentially first principles of the Gospel? And does not such a view afford strong ground for the Romish doctrine, which makes Confirmation a sacrament as well as baptism? Of both these we would rather say, they are ordinances, in the administration of which these principles are recognized, and in preparation for which they are inculcated.

Dr. Samuel Clarke understands here, the first principles

\* Dixon and Smithson's Catechism, p. 217—18.

† She, herd on C. P. 2 : 287.

and groundwork of Christianity, those obvious and easy precepts which a man is supposed to understand, at his being first initiated into the Gospel of Christ, and which are so plain and evident, that he who runs may read them. Such are the doctrines concerning the Being and Providence of God, the necessity of repentance and obedience to his commands, the certainty of a life to come, the resurrection of the dead and a future judgment. These doctrines *are* fundamental in Christianity, *i. e.*, *covenanted about in baptism*; they are of absolute and indispensable necessity, not to the perfection only, but to the very life and substance of religion.\* Here is precisely the same view, for which the author's name may be pleaded as a valuable, though perhaps an unintentional, witness. He does not, indeed, explicitly refer to the interpretation which leaves baptism, &c., in a parenthesis; on the contrary, he endeavors to illustrate these also as first principles, but it is evidently forced, and mars the rest of his excellent exposition. Yet he has above in a brief paraphrase of the whole, actually left them out of the enumeration, and presented the principles of the Gospel, as "covenanted about in baptism, &c."

Owen says: "The doctrine of baptism, may be the doctrine concerning baptism, including the whole of what is taught by the outward sign concerning the purification of the souls of men;" and he admits that "this doctrine may be truly remembered among the rudiments of the Christian religion." Yet he prefers to understand by it, the fundamental truths, which were taught to candidates for baptism, and imposition of hands, being the things whereof they were to make a solemn profession." He adds, "That perhaps the baptized in infancy, ought to be instructed in the principles of their religion, and make profession of their faith." But he observes, "That it is not intimated in Scripture, that persons were ordinarily admitted to their societies by imposition of hands, and that the whole business of Confirmation is of later date, and cannot be intended here." He adds, "that this laying on of hands, in the Apostles' days, commonly, if not constantly, accompanied or immediately followed baptism, Acts 8 : 14, 19 : 6, and no wonder, because miraculous gifts were communicated thereby, and this was a thing of a singular present

\* Sermons, vol. 6, Serm. 19.



use, the great means, next to the preaching of the Word, for the propagation of the Gospel.

The imposition of hands, Dr. Smyth observes,\* by no means always accompanied baptism, as for instance among the thousands at Pentecost, Cornelius, the Eunuch, the Jailor, Lydia and others. Indeed it would seem to have been confined to the one purpose of communicating the miraculous gifts, of tongues and prophecy, which were not conferred on all, (1 Cor. 12 : 29.) Nay, it is remarkable that while baptism is invariably prescribed to converts, only two instances are mentioned, in which disciples, as such, received the laying on of hands, viz., Acts 8:17 and 19:6. The term is used in other places, but evidently for other purposes, Acts 6 : 6, 13 : 3, for ordination, and 28 : 8, for healing the sick. Throughout the Epistles it is nowhere enjoined; the use of this ceremony is once implied, but with evident reference to ordination, 1 Tim. 5 : 22. He then asks, "Can that be a fundamental principle, or even an obligatory ordinance of Christianity, which is thus passed by, in almost utter silence by the founders of it."

From the fact that it is mentioned in connection with ordination, and that this always was accompanied by the laying on of hands, some have supposed, (as Walch) that there is a reference to that rite here, and have tried to show the propriety of such mention of it; but as Owen observes, "there is no just reason, why the Apostle should proceed from baptism to ordination." For many centuries, *i. e.*, until the ninth, Confirmation was considered in no other light than as an appendage to baptism, administered immediately after. Indeed the permanent separation of it from baptism cannot be assigned to an earlier date than A. D. 1200."

The rites of the Jewish Church *were* ordinances of God, administered "according to the pattern shown in the mount;" but we have no such divinely appointed Ritual or Liturgy. "Matrimony" is a holy estate, even "God's holy ordinance;" but the "solemnization" of it, is not "of the nature of a Sacrament," and is not even necessary to its validity and propriety, however interesting and edifying. Such is believed, not to have been required or even desired, by those in high authority, in former days.

\* Confirmation Examined, p. 68.

## ARTICLE VII.

## MARTIN LUTHER AT THE DIET OF WORMS.

THE appearance of the Wittenberg Monk at the Diet of Worms is one of the most interesting episodes connected with the Reformation, the most eventful scene in modern history, the point, indeed," as Carlyle truly observes, "from which the whole subsequent history of civilization takes its rise." Nothing so much promoted the interests of the Reformation, or so strengthened the faith of men in the work, as this sublime act. Although friends endeavored to divert the heroic Reformer from his purpose, and death seemed inevitable, undismayed and unshaken in his resolution, amid the thunders of the Vatican, or the ruins of the world, he exhibited true elevation of character, and his peculiar fitness for his important mission. No one with whom he was associated, appeared to realize, as he did, the necessity of the act to the success of the cause. It was the critical moment, the turning point in the great enterprise, to which he had consecrated his life.

When, after multiplied discussions and fruitless negotiations, it was decided that Luther should appear at Worms, his enemies, unaccustomed to defeat, distrusting the result, employed various secret machinations to deter him from going. But flatteries and menaces equally failed. They tried, then, to bring it about, that the journey should be undertaken without the imperial safe-conduct, as they thought that he would thus be intimidated, or more readily apprehended by the way. As the Elector did not, however, favor the proposition of the Emperor, the imperial summons to appear at Worms, with a safe-conduct, was promulgated in the following language: "Charles, by the grace of God, Emperor elect of the Romans, &c., &c., Reverend well-beloved and pious! Whereas, we and the States of the Holy Empire here assembled, have resolved to institute an inquiry touching the doctrines and writings, which thou hast lately put forth, we have, on our own behalf, and on behalf of the Empire, issued our safe-conduct hereunto annexed, for thy journey hither and return to a



place of security. Our cordial desire is, that thou shouldst prepare to depart immediately, so that within the space of twenty-one days, fixed by our safe-conduct, thou mayst, without fail, present thyself before us. Fear no injustice or violence. We will steadily abide by our safe conduct; and we expect that thou wilt pay obedience to our summons. Such is our earnest injunction. Given in our imperial city of Worms, this 6th day of the month of March, in the year of our Lord 1521, and the second of our reign." The safe-conduct, enclosed in the summons, was also addressed to the "Reverend Pious and Beloved Doctor Martin Luther, of the Augustinian order," a courtesy the more remarkable as the subject was, at this time, under the ban of the Church. Neither document made any reference to a recantation of his opinions. Letters of protection were furnished him from the Elector of Saxony and his brother, and Duke George, also from the Princes through whose territories he expected to pass. Caspar Sturm was appointed as an escort to conduct him to Worms. The Elector fearing some popular outbreak, expressly wrote, on the 12th of March, to the Council of Wittenberg to provide for the safety of the officer, and, if necessary, to give him a guard.

But the question was repeatedly asked, "Will Luther obey the summons?" "Dr. Martin," wrote the Elector to his brother, "is cited to appear here, but I know not whether he will come. I augur nothing but mischief." Three weeks later, he writes: "A proclamation has been issued against Luther. The cardinals and bishops are very severe upon him. God grant that this may end well! Would that I could insure him a favorable hearing!" His best friends remonstrated against his going. They were dejected. They trembled and warned him of the fate of Huss, and the certain martyrdom, to which he was exposing himself. He discarded their fears. He would not be advised. He remained inflexible. His health, too, was, at this time, precarious. But he writes to the Elector: "If I cannot perform the journey to Worms, as a man in good health, I will be carried thither on a litter. For since the Emperor has summoned me, I can regard it only as the call of God. If they intend to use violence against me, as they probably do, for it is certainly with no view of gaining information, that they require me to appear before them, I commit the matter into the hands of God.

He who preserved the three Israelites in the fiery furnace, still lives and reigns. If it be not his will to save me, my life is of little value. Let us only take care, that the gospel be not exposed to the insults of the ungodly, and let us shed our blood in its defence, rather than allow them to triumph. Who shall say, whether my life, or my death, would contribute most to the salvation of my brethren. \* \* \* Expect any thing from me but flight, or recantation. Fly I cannot, still less can I recant." "Nothing," writes Melanchthon to Spalatin, "is left to us but your good will and your prayers." "Oh that God would vouchsafe to make our blood the price of the Christian world's deliverance!" But Luther shared not in these fears. Calm in his study, absorbed in his meditations, he writes: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour. For he that is mighty, hath done for me great things, and holy is his name. Destruction comes, when none has marked its approach—deliverance comes, when none has dared to look for it. He leaves his children in oppression and misery, so that every one says within himself, They are past all hope. But even then is he strongest; for when man's strength ends, God's strength begins." To his friend, Melanchthon, he said: "If I never return, and my enemies should take my life, cease not, dear brother, to teach, and stand fast in the truth. Labor in my stead, since I can no longer work. If thy life be spared, my death will matter little." With confidence and Christian heroism, he obeys the citation.

He left Wittenberg on the second of April, accompanied by Sturm, the imperial herald, Justus Jonas, Nicholas Von Amsdorf, Peter von Schwaren, a Danish nobleman, and Jerome Schurff, of Wittenberg, the magistrates of the city sorrowing and in tears imploring the blessing of God on his journey. "Would to God," said Melanchthon, "I could set out with him in his perils! He seems to me, every time I contemplate him, to have grown greater than himself." The vehicle, in which he travelled, was furnished by the Council of Wittenberg, and Duke John contributed money towards his travelling expenses. At most of the places through which he passed, he was cordially received, with marked and honorable attention. Many interesting incidents occurred by the way. At Naumburg, a priest, exhibiting the portrait of Jerome, a martyr to the truth, who was burned at the stake in 1498,



said: "Stand fast in the truth thou hast professed, and thy God will never forsake thee." The intrepid Luther, steadfast in his purpose, calmly observes: "It is Satan, who seeks by these terrors to hinder the confession of the truth in the assembly of the Princes, for he foresees the effect it will have on his kingdom. At Weimar he found the imperial edict every where placarded, requiring all men to bring forward his writings. With trepidation the herald inquired: "Doctor, will you go any further?" "I will," replied Luther, "though I should be put under interdict in every town." Here with an earnest heart he preached the words of divine truth; the result was the conversion of a Franciscan Monk, who subsequently became Professor of Theology, at Wittenberg. As he approached Erfurt, where he had passed his youth, he was met by Cro-tus, Hesse, Cordus, Draco, and others, to the number of forty, senators, magistrates, professors and students, who welcomed him to the city. The streets were thronged with multitudes of the people, whose hearts vibrated in warm sympathy with him, eager to see the man who had ventured to give battle to the Pope—

"The solitary Monk, that shook the world."

He preached in the Augustinian Convent, on Faith as justifying the sinner, and Works as the evidence of our being saved. In the discourse there was no reference to himself, or the circumstances of the occasion, not a word respecting the Diet, or the Emperor, but simply Christ and him alone. "Philosophers, learned doctors, and writers," said he, "have labored to show how men can attain to eternal life, and they have all failed. But I tell you the true way." At Eisenach he was taken sick. He was bled—the Mayor of the place brought him a cordial, after which he enjoyed a pleasant rest, and, the next day, resumed his journey. His progress, as he passed along, resembled a triumphal march, the ovation of some military chieftain.

Some there were who discouraged him, saying that as there were so many cardinals and bishops at Worms, he would certainly be burned alive, as was John Huss, at Constance. But nothing intimidated this servant of God. He never faltered. Though they should kindle a fire," said he, "whose flame should reach from Worms to Wittenberg, and rise up to heaven, I would go through it, in the name of the Lord; and I would enter the jaws of the

beheemoth, between his very teeth, and confess the Lord Jesus Christ." At Frankfort he wrote to his friend Spalatin, then at Worms, the only letter he wrote during the journey: "We are coming, although Satan has endeavored to prevent me. From Eisenach hither, I have been indisposed, and am so even now, in a way altogether unusual. I hear that an edict of the Emperor has been published, designed to terrify me. But Christ still lives, and in his name will I enter Worms, in spite of all the gates of hell, and the powers of the air. I have made up my mind to brave and despise the devil. Prepare, therefore, a lodging for me." An effort was made to dissuade him from taking the direct road to Worms, that he might go to the castle of Ebernburg, and confer there with Glapio, Sickengen, and others, but Luther was apprehensive of snares, and afraid that he might be detained during the three remaining days, when his *safe-conduct* would expire. In Oppenheim he was advised by Spalatin not to come to Worms at once, and thus expose his life to imminent peril. But he replied: "That he would go, though there should be as many devils at Worms, as tiles upon the houses." In referring to this period, a few days before his death, he said: "Thus reckless of consequences can God make a man. I know not whether I should now be so confident." "When our cause is good," adds his pupil Mathesius, "the heart expands and gives to the individual courage and energy."

The son of the miner of Mansfeld arrived at Worms on the 16th of April, 1521, where a vast concourse, desirous of seeing the man of whom so much had been heard, awaited his arrival. He was conducted to the lodgings, provided for him, exclaiming as he alighted from the vehicle: "God will be my defence." On the next day he was summoned, by Pappenheim, the hereditary marshal of the empire, to appear before the imperial council, the same afternoon, and at four o'clock he called for him, and with the herald escorted him to the august tribunal. On the streets there was a dense mass of human beings; the windows and house-tops were crowded, along all the avenues, to obtain a view of him; and to escape the throng, they pressed through houses and gardens, to secure admission into the hall. As Luther was about to enter the imperial chamber, Frundsberg clapped him on the shoulder, and said: "My poor Monk, my poor Monk, thou art now on



thy way to take a stand, the like of which I, and many other captains, have never taken, in the fiercest conflicts. Now, if thou art in the right, and sure of thy cause, go forward in God's name; and be of good cheer; God will not forsake thee." Ulric von Hütten, on the same day, writes to him from the fortress: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; grant thee according to thine own heart and fulfil all thy counsel; hear thee from his holy heaven with the saving strength of his right hand. For what else, at this time, could I wish for you, beloved Luther, my honored father. Fear not; stand firm. You see how much is at stake. The counsels of the wicked have laid wait for you; they have opened their mouths against you, like roaring lions. But the Lord will arise and put them to flight. Fight, therefore, valiantly the battle of Christ."

Bucer did what Hütten could not. He came from Ebernburg to Worms and never deserted his friend, during his detention there, awaiting with tender solicitude the issue of the controversy. In the Diet, where there were gathered dignitaries, spiritual and temporal, electors and dukes, bishops and archbishops, margraves; barons and lords of the empire, ambassadors of foreign courts and gorgeous retinues, he had warm friends who manifested their sympathy and gave public expression to their feelings, in the most fervent benedictions. On every side he was encouraged and strengthened to be confident and to fear not them who are able to kill the body and cannot destroy the soul. The Marshal of the Empire then reminded him, that, as he was now in the presence of the Emperor, and other dignitaries, he must say nothing, except as he was questioned. All eyes are turned towards the indomitable Reformer—the noblest of all the noble there—as calmly he stands before the throne of the politic Charles, whose dominions embraced two worlds, when, after a solemn pause, John Eckius, the official of Treves, came forward and, in a distinct tone, asked Luther, in the name of the Emperor, "Whether he acknowledged as his own, certain books," pointing, at the same time, to about twenty volumes lying in the centre of the hall, and "Whether he was willing to retract their contents?" Upon this Dr. Schurff, who had been appointed, as his advocate, promptly replied, that the books ought first to be

designated by name. Luther then replied affirmatively to the first interrogatory, but asked for more time for the consideration of the second, which was granted by the Emperor. It was altogether proper, in a matter of so much importance for him to exercise caution, and to exclude every thing that indicated levity or passion.

He is now cited to a second appearance before the Diet. The interest and anxiety in his final decision are greatly increased. But his countenance is placid, his temper unruffled, his manner modest, his voice subdued, but firm. "Most serene Emperor, and you, illustrious Princes and gracious Lords," said Luther, turning towards Charles, and looking round the assembly, "as an obedient subject, in all humility, I, this day, appear before you, and I beg your Majesty and your august Highnesses, by the mercies of God, to listen with favor to the defence of a cause which, I am well assured, is just and right. And if, peradventure, from ignorance, I should withhold from any one his due title, or, in other respects, exhibit an unworthy demeanor, I beg your forbearance, inasmuch as I have never been at court, but always confined to the cloister; and in reference to myself, I can only offer this, that whatsoever I have hitherto taught and written, in the simplicity of my heart, I have intended and sought only God's glory, and the profit and salvation of Christian believers, to the end that they might be properly and purely instructed." He then made a distinction in his books. Some there were, in which he taught correctly and in a Christian manner, concerning faith and good works, his adversaries themselves being the judges. These he could not retract. In others, he attacked Popery, false doctrine and wicked practices. These he could not retract, for in so doing he would strengthen tyranny and corruption. The third class of his writings embraced those directed against private individuals who endeavored to defend the tyranny of Rome by destroying the faith. In these he confessed that he had, sometimes, shown more violent feeling, than was perhaps consistent with his profession, yet he could not retract even these, lest he should sanction impiety and give occasion to his enemies to oppress God's people still more cruelly. "Nevertheless," he continues, "since I am mere man, and not God, I will defend myself after the manner of my Lord and Master, who said, 'If I have spoken evil, bear witness against me.' How much more, then,



should I, who am dust and ashes, easily liable to error, desire any testimony that can be brought against my teachings. Therefore, I pray you, most serene Emperor, and you, illustrious Princes, and all others, high or low, who may be able, to prove to me, by the prophetic and apostolic Scriptures, that I am in error, and as soon as I shall be convinced, I will instantly retract all my errors, and will myself be the first to commit my poor writings to the flames. What I have just said, will clearly show that I have well considered and weighed the dangers, to which I am exposing myself, but far from being dismayed by them, I rejoice exceedingly to find the gospel this day, as of old, the cause of discord and difference. This is the character and destiny of God's Word. 'I came not to send peace, but a sword.' God is wonderful in his counsels and judgments. Let us be careful, lest in our efforts to suppress disagreements and contentions, we be found to fight against God's holy word, and bring upon our heads a frightful deluge of inextricable perils, present disaster and everlasting ruin." "I might present examples drawn from the oracles of God," continued Luther, speaking with earnestness and boldness, in the presence of the most powerful monarch of the world; "I might speak of Pharaoh, of the kings of Babylon and of Israel who contributed to their own destruction, when they supposed by prudent measures they were establishing their personal authority. 'For there is one, who taketh the wise in their own craftiness, who removeth the mountains and they know not.' Therefore it is necessary to fear God. In speaking thus, I do not imagine that such illustrious Princes require my poor instruction or counsel, but because I wish to relieve myself of a duty I owe the German nation, my dear native country. And with this, I beseech you, in all humility, not to suffer my enemies to pour upon me an indignation which I have not deserved." Thus, and at greater length, in a speech of two hours, distinguished by its respectful submission and wise tone, Luther addressed the Diet in the German language. As the Emperor was not so well acquainted with the German, he was requested to repeat what he had said, in Latin. Although greatly exhausted, and covered with perspiration, he consented to go over the ground again, and rehearsed the whole with undiminished fervor. When he had ceased speaking, the official of Treves interposed, and sharply demanded a distinct and

unequivocal answer to the question, "Will you, or will you not, retract?" "Since, then," replies Luther, "you require of me a simple, clear and direct answer, I will give you one; and it is this: I cannot submit my faith either to the Pope, or to the Councils, because it is as clear as noonday, that they have often erred and contradicted themselves. Therefore, until I am convinced by proof from the Holy Scriptures, or by other open and clear reasons, my belief is so confirmed by the texts I have produced, and my conscience so bound by God's Word, that I neither can, nor will, retract any thing. Here I stand; I cannot do otherwise. May God help me! Amen!" The Diet was overpowered at the boldness of the man. German Knights and Princes gazed with admiration. It was the triumph of reason and of eloquence. The Papal legate turned pale under its power; the Emperor exclaims, "The man speaks with an intrepid heart and unshaken courage." He had evidently made a powerful impression upon the assembly. Luther, in his narrative, says, that he was then permitted to withdraw, and two individuals were appointed to accompany him. This occasioned some excitement, when some of the nobles inquired, whether he was led out under arrest, but he calmly replied, that these simply accompanied him. The tumult subsided, and he returned to his lodgings. Never more strikingly was the promise verified: "When ye shall be brought before governors and kings for my sake, take no thought how, or what, ye shall speak, for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father, which speaketh in you."

The confession of the truth, which the Wittenberg Doctor made in the presence of the whole German empire, secured for him the affections of many nobles and princes, some who had hitherto concealed their attachment to the Reformation, and others who subsequently did not remain firm in their adherence to the cause. The Elector of Saxony had attended the Diet with many apprehensions. He feared that Luther's courage and intrepidity would fail him. Deeply touched with the great firmness he had shown in the maintenance of his views, he rejoiced that he had taken such a man under his protection, and from



that time resolved that his interests should receive his more assiduous attention.

Renewed and well-meant efforts, not long after this, were made, by different persons, to induce Luther to recant. Among these was the Papist Cochläus, who was, subsequently, his violent adversary. "If this work," said the Reformer, "be of men, it will come to nought. But if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." But all negotiations failed. There were some, who thought that the safe-conduct, necessary to his return, should be withheld from Luther, as the best means for securing the recantation of his sentiments. Among these was the Elector of Brandenburg, but the Emperor and the Elector Palatine, and even Duke George, strenuously opposed so flagrant a violation of true honor. "What one promises," said the Duke, "he must always perform."

At length the desired discharge from Worms was granted to him. The Archbishop of Treves, and the Emperor's private Secretary, explained to him, that as he had repeatedly refused to submit to the unity of the Church, notwithstanding many admonitions, the Emperor, in the character of Defender of the Faith, would be compelled to adopt other measures; that he, within twenty-one days, must betake himself to some place of safety, and, in the meantime, not to disturb the public peace, either by preaching or writing. Luther answered: "As it seemed good unto the Lord, so hath it happened; blessed be the name of the Lord!" He also expressed his gratitude to the Emperor, Electors and Princes, for the audience he had enjoyed, and the imperial safe-conduct which had been given to him, and was now continued. For, he said, he had sought nothing, save that the Reformation, according to the Holy Scriptures, for which he had been instant in prayer, might be commenced and completed. In every thing else, he was ready to do and suffer, life—and death, honor and disgrace—if only he might freely declare the Word of God.

He took his departure from Worms, without hindrance, on the 26th of April, conducted by Sturm, who had brought him, and having arrived at Friedburg, he wrote letters to the Emperor and Princes of the Diet, in which he regrets that his views had not been examined by the Word of God. His letter to the Emperor, concludes in

the following language: "I have desired nothing but God's glory, and the common salvation of all, not consulting my own profit, whether my adversaries condemn me or not. For if my Lord, when he was on the cross, prayed for his enemies, how much rather ought I, with joy and trust, to be anxious to pray for your majesty, for the whole empire and the whole German nation." These letters were conveyed by Sturm, whom he now dismissed, as he was in the Hessian territory and supposed to be removed from danger, but most probably that he might not witness a scheme which had been concerted before Luther set out from Worms; for the Elector of Saxony, convinced that the Emperor would adopt the most cruel measures against the Reformer, and finding it impossible to sustain and defend him any longer without involving himself in difficulties, determined to have him apprehended and concealed. On his way, therefore, to Wittenberg, as he was passing through a forest, on the third of May; he was, by a provident arrangement, suddenly seized by five horsemen in disguise and armed, deputed for that purpose, placed upon a horse, and, after a circuit of some time through the wood, brought, about eleven o'clock at night, to the castle of Wartburg, near Eisenach. It was here that the ancient Landgraves of Thuringia had their residence. Luther soon found that his strange captors were kind friends, acting in strict accordance with the directions of the Elector, and the approval of the Governor of Wartburg, and the Prince of Altenstein and Walterhausen. Luther himself thus describes the occurrence: "I crossed the forest to rejoin my parents, and had just quitted them, intending to go to Walterhausen, when I was made prisoner, near the fortress of Altenstein. Amsdorf was, no doubt, aware that it was arranged to seize me, but he does not know where I am kept. My brother, having seen the horsemen coming up, leaped from the carriage without taking good-bye, and, I have been told, reached Walterhausen on foot, that evening. As for me, they took off my robe, and made me dress myself as a cavalier with a false beard, and I have since allowed my hair and beard to grow. You would scarcely recognize me—indeed, I scarcely know myself. However, here I am living in Christian liberty, freed from all the tyrant's laws." Throughout Germany the cry resounded, "Luther is dead—he has fallen into the hands of his enemies." So involved in mystery was the



forced abduction, that even his best friends were ignorant of the place of his concealment. "Never more shall we behold him," said the gathered crowds; "never again shall we hear that bold man, whose voice stirred the depths of our hearts." The air was filled with plaintive lamentations. Bitter accusations were brought against Charles V. and the Papal Legates. The whole nation espoused the cause of the Reformer. But the prisoner, known to the attendants of the castle by the name of Knight George, safely concealed, "shut in," says Melanchthon, "like St. Paul in his prison at Rome," was, in his exile, more carefully studying the Holy Scriptures, strengthening his religious character, and, by means of his pen, diffusing the principles of the Reformation.

Inasmuch as Luther had refused to recant, the Emperor, on the 26th of May, falsely antedated the 8th, pronounced a ban of excommunication against him and his adherents. In this edict, after declaring it to be the duty of an Emperor, not only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguish heresies in their origin, he orders that Martin Luther, agreeably to the sentence of the Pope, henceforward be regarded as a member separated from the Church, a schismatic, and an obstinate heretic. He forbids all persons, under the penalty of high treason, loss of goods and excommunication, to receive or defend, maintain or protect him, either in conversation, or in writing, and he commands that, after the twenty-one days, granted in his safe-conduct, he should be dealt with according to the form of the ban of the empire, in what place soever he should be, or seized and imprisoned till his imperial majesty's pleasure should be further known. This edict, signed in the cathedral of Worms, resembling more a Papal bull than a decree of the empire, was drafted by Aleander, the Papal Legate, and promulgated as the decision of the Diet. "What grief has been experienced," says Ulrich von Hutten, "by every German heart at the wretched issue of this Diet. His refusal to retract is enough, it seems, to subject this man of God to extreme condemnation. Blessed God! where will these things end. \* \* \* Over Luther's last letter to me, I could do nothing but weep, when I read how unjustly he had been treated. Among other things, this was one, that he received his discharge under a command not to preach the Word of God on his way home. O shame-

ful outrage! O crime, demanding the wrath of God! thus to trammel God's Word, and to close the mouth of an evangelical teacher. I blush for the land of my fathers." But the edict of Charles V. severe as it was, was no obstacle to the dissemination of Luther's views. The Emperor had scarcely gone into Flanders, when his orders were neglected and despised, and the doctrines of the Reformation were extended more rapidly than before the Diet had convened.

Luther, subsequently, thus refers to the transactions at Worms: "What a mockery they introduced! I had hoped that the Doctors and Bishops, there present, would have given me a righteous examination; instead of this, their only decision was, that I must recant. Through God's grace, this proposal was not agreed to by all the princes and nobles, or I should be mortally ashamed of Germany, that she should have consented to her own degradation." To Lucas Kranach, the artist, his warm personal friend, he wrote: "I thought that his Imperial Majesty would have convened some fifty Doctors and have eloquently confuted the Monk. But the whole transaction amounts to nothing more than this, 'Are the books thine?'—'Yes!' 'Wilt thou retract them, or not?'—'No.' 'Then get about your business!'" In a communication to Spalatin, he says: "It is no wonder that Charles is involved in war. The unhappy man, who at Worms, at the instigation of evil counselors, rejected the truth, will never more have prosperity, and will receive his punishment in the wickedness of foreigners; he will, also, involve Germany in his disaster, since she concurred in his ungodliness. But the Lord knoweth them that are his"

On the sixth of March, 1522, after an absence of little more than ten months, the champion of the Reformation comes forth from his secluded retreat, and again appears publicly at Wittenberg, better fitted for the work of reformation and more fully prepared for the important duties, assigned him in the Providence of God. Soon after he gave to his countrymen, in their own rich and vernacular version, the New Testament Scriptures, the result of his seclusion, in his Patmos, as he called it, at Wartburg. "God's ways are not as our ways, nor his thoughts as our thoughts." Subsequently, toiling day and night, he successfully completed the translation of the whole Bible, so desirous was he to place within the reach of the



people God's Word, that they might exercise the right of private judgment, and be able, at all times, to give an answer to every man that asketh, a reason of the hope that was in them. "The right," he says, "of inquiring and judging, concerning matters of faith, belongs to all Christians and to each; and so absolutely, that cursed be he, who would abridge this right by a single hair's breadth!" Throughout his whole career, he asserted the power of truth, even when the menaces of enemies, and the indiscretions of friends, might have justified a different course, violence instead of argument. "I am adverse," he writes to Spalatin, "to strive for the gospel by violence and bloodshed. By the Word of God was the world subdued, by that Word has the Church been preserved, and by that Word shall it also be repaired."

Thanks be to God that a Luther was given to the world, that he was summoned to appear before the Diet of Worms, that, in defence of the truth, he enunciated those great principles, so precious to every Christian heart, of which his life was a noble exemplification, and the influence of which will be felt till the end of time! Who, with the light and knowledge, accessible to all, can question the sincerity and honesty of this great man, or undervalue the benefits he has conferred upon the race?

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## ARTICLE VIII.

### NOTICES OF NEW PUBLICATIONS.

*Commentary of the Holy Scriptures* : Critical, Doctrinal and Homiletical, with special reference to Ministers and Students. By John Peter Lange, D.D. In connection with a number of European Divines. Translated from the German and edited with additions, original and selected. By Philip Schaff, D.D. In connection with American Divines of various evangelical denominations. Vol. IX (IV translated) of the New Testament : containing the Epistles General of James, Peter, John and Jude. Translated by J. Isidor Mombert, D.D. New York : Charles Scribner & Co. We are glad to announce the appearance of another volume of this comprehensive and valuable Commentary. The Epistle of James is by Drs. Lange & Van Oosterzee; Peter, by Dr. Fronmüller; John by Dr. Braune; and Jude, by Dr. Fronmüller.

ler. Each Epistle is introduced with a discussion relative to the author, the genuineness of the Epistle, its occasion, object and character, its relations to the other Epistles, contents, analysis and literature. The execution of the whole work is marked by the same industry and care which characterize its predecessors. The American Editor as far as we can judge, has faithfully performed his part. His own additions as well as the expositions from the best English Divines very much enhance the value of the volume. In these notices of new publications, necessarily brief for want of space, it is never designed to enter into a full and critical examination of a work. That is reserved for a more extended article, for which the pages of the Quarterly are always open. Our object is mainly to direct attention to the issues of the press, with a reference to their general character and merit.

*Studies in the Gospels.* By Richard Chenevix Trench, D. D. Archbishop of Dublin. New York: Charles Scribner & Co. The Archbishop's varied and extended scholarship renders his theological writings scarcely less attractive than his literary productions. His works have always been cordially welcomed on this side of the Atlantic. They are learned, fresh and suggestive. This is one of his best productions, full of thought and exhibiting the same affluence of learning and illustration which mark the "Miracles" and "Parables." Among the Sixteen Studies presented in the volume, are "The Temptation," "Christ and the Samaritan Woman," "Zaccheus," "The Penitent Malefactor," "The Transfiguration," and in their exposition and illustration there are passages of great force and beauty. The author says, "That he will be abundantly repaid for his labors if now, when so many controversies are drawing away the Christian student from the rich and quiet pastures of Scripture to other fields, not perhaps barren but which can yield no such nourishment as these do, he shall have contributed aught to detain any among them."

*Homiletics and Pastoral Theology.* By William G. T. Shedd, D. D., Baldwin Professor in Union Theological Seminary, New York; New York: Charles Scribner & Co. The basis of the treatise is the Lectures of Dr. Shedd, delivered in the Auburn Theological Seminary. They have been revised by the author and, with the addition of several other essays on kindred topics, are now presented to the public in book form. The subjects discussed are of the greatest importance to all who are engaged in the active duties of the Christian ministry, and valuable to all who are interested in the higher ranges of literature. The discussion is able and earnest; "written" says *The Nation*, "in the author's vivid and vigorous style, and containing many suggestions which may be profitably pondered by the class to whom it is addressed." The chapters on Pastoral Visitation, Liturgical Cultivation and Extemporaneous Preaching are very suggestive and deserving of careful consideration.

*Library of Old English Divines*, under the editorial supervision of William G. T. Shedd, D. D. Sermons preached upon several occasions. By Robert South, D. D. Prebendary of Westminster and Canon of Christ's Church, Oxford. In five volumes. Vol. I. New York: Hurd & Houghton. The object of the Publishers is to place within the reach of American readers, an edition of the most distinguished theological writers of Great Britain, previous to the middle of the eighteenth century. The enterprise, we trust, will meet with sufficient encouragement to secure its successful execution. The sermons of Dr. South are so well known, that they do not require any special notice.



*Liber Librorum* : its Structure, Limitations and purpose. A Friendly Communication to a Reluctant Sceptic. New York : Charles Scribner & Co. This is a reprint of an English work, by an anonymous author, who believes and maintains the historic reality and the supernatural origin of the Mosaic and Christian systems, and also accepts the incarnation, the resurrection and the redemptive work of Christ, but whilst he receives and vindicates the supreme authority of the Scriptures in reference to all points of religious faith, as composed by men divinely inspired, and believes in their permanent and indispensable superiority to all other books, yet he rejects the inspiration of the letter of the Scriptures, and concedes the possibility of numerous inaccuracies in the sacred text. It is a discussion of marked ability, but not at all satisfactory to us. Many of the writer's views are unsustained by the testimony of God's word, the plenary inspiration of which we cordially adopt.

*The Progress of Doctrine in the New Testament*, considered in Eight Lectures, delivered before the University of Oxford, on the Bampton Foundation. By Thomas D. Bernard, A.M., of Exeter College, and Rector of Walcot. From the second London edition with improvements. Boston : Gould & Lincoln. The first Lecture is devoted to a consideration of the New Testament in its connection with the ministry of the Word, and with the present tendencies of thought ; the second and third, to the Gospels ; the fourth and fifth, to the Acts of the Apostles ; the sixth and seventh, to the Epistles, and the eighth, to the Apocalypse. The whole discussion is exceedingly interesting and able ; it is one of the most important contributions, made to our religious literature in modern times. Its perusal cannot fail as well to strengthen the faith of the Christian as to satisfy his reason, and increase his knowledge of the New Testament Scriptures.

*Bible Pictures* : or Life-Sketches of Life-Truths. By George B. Ide, D.D. Boston : Gould & Lincoln. This volume consists of twenty discourses, prepared by the author, in the ordinary ministrations of the pulpit. Each one is complete in itself, and is designed to be a picturesque reproduction of the Scriptural scene or incident to which it refers. Among the topics are "Sinners Weighed," "Deep Fishing," "Vain Questions," "The Thief on the Cross," "The House of the Soul," and "Heaven without Night," and the great merit of the discussions consists in the earnest presentation of vital truth to the heart and the conscience. They are practical, not profound, and if we wanted to find fault, we might take occasional exception to the language, and some of the figures employed, as unsuited to the dignity of the pulpit.

*The Pillars of Truth*. A Series of Sermons on the Decalogue. By E. O. Haven, D.D. LL.D. New York : Carlton & Porter. The author of this volume is President of the University of Michigan, and enjoys a high reputation as a scholar and a writer. These discourses were delivered before the Young Men's Christian Association of the University, and are published in compliance with their wishes.

*Cyclopædia of Biblical, Theological and Ecclesiastical Literature*. Prepared by John McClintock, D.D., and James Strong, S.T.D. Vol. I. A—B. New York : Harper and Brothers. The first volume of this important work, the appearance of which has been anticipated with so much interest, has, at length, been published, and although not faultless, it combines excellences which no similar publication in the English language possesses. In order to render it most useful as a work

of reference, the Editors have aimed in the department of *Biblical Literature* to make it an exhaustive record, including an account of every proper name, every Scripture word of which an explanation is required, every plant, mineral and implement, to which there is an allusion in the Bible; in the department of *Theology*, a history of Christianity, the Creeds and Tenets of the various Churches in ancient and modern times; in the department of *Church History*, a history of the rise, progress and present condition of the various divisions of the Church, councils, orders, and ecclesiastical statistics; in the department of *Religious Biography*, sketches of eminent deceased ministers and writers, also the chief facts in the history of the Popes, Cardinals and Bishops, Reformers, Martyrs and Evangelists. In the preparation of the work the Editors have been assisted by prominent men connected with different branches of the Christian Church, and have gathered material from every available source. It is easy to find fault with any Cyclopædia. Almost every one, examining the articles from his own stand-point, or from the superior knowledge which he may be presumed to have on certain subjects, finds something to which he can take exception, and yet, perhaps, on other topics he would make still greater blunders. In the present instance we might be disposed to criticise the undue prominence given to some names rather unimportant in the Biographical department, and the great meagreness with which others more important, are treated, also the want of fulness, and, at times, of entire accuracy in reference to some points connected with the Lutheran Church, yet in our examination of the volume before us, we have been impressed with the many evidences of the desire, on the part of the Editors, to be fair and impartial. In several of the articles credit is given to the *Evangelical Review* for facts derived from this source. Notwithstanding some few defects the Cyclopædia is a work of much merit, and reflects honor on the editors and publishers. With so excellent a design and so comprehensive a plan, it will, when completed, fill a place in the Library, in the department of biblical and theological knowledge, which nothing else can supply.

*Psalms and Canticles for Evangelical Lutheran Churches.* By J. A. Seiss, D. D. With an Introduction. By Charles P. Krauth, D. D. Philadelphia: Book and Tract Society of St. John's Lutheran Church. This is an interesting contribution to the service of the Church by one whose taste and culture are in full sympathy with the subject. It embraces a variety of chants and anthems, set to music, and adapted to the worship of the Church. It meets a want of the times. If chants and anthems are introduced into the worship of the sanctuary, the whole congregation should unite in the service. The book is printed on good paper, in a convenient form, and is bound in flexible cloth.

*Life and Letters of Leonidas L. Hamline, D. D.* Late one of the Bishops of the Methodist Episcopal Church. By Walter C. Palmer, M. D. With Introductory Letters. By Bishops Morris, Janes and Thompson. New York: Carlton & Porter. This volume is an affectionate tribute to the memory of an eminent Christian, and minister of the Gospel. Carefully trained in his childhood in the principles of religion, originally a lawyer, he was awakened by a visit of curiosity to a camp-meeting, and the subsequent death of a child, which he regarded as a divine judgment for his impenitence, resulted in his entire consecration to God. From that time all the powers of his gifted mind were devoted



to his Master's service. He entered the ministry in 1832, and was elected Bishop in 1844. This office he resigned in 1852, his health being inadequate for the proper discharge of its duties. He died in 1865. Although we may differ from the subject of the Memoir in some of his views, we have been deeply interested in his religious experience and life.

*Trials of an Inventor: Life and Discoveries of Charles Goodyear.* By Rev. B. K. Peirce. New York: Carlton & Porter. These pages furnish a most interesting account of the struggles and trials of one who contributed greatly to the wealth and welfare of his native country, and to the industry and material civilization of the world. The protracted litigation conducted in his name, and the malignant misrepresentations of the press, gave a false conception of one who was distinguished for his unostentatious, self-denying, pure-minded, Christian character. There is scarcely an individual whose labors have been so conspicuous, whose exemplary private character is so little known. The history of the great inventor carries its own moral with it. No one can read the biography without being encouraged and stimulated to duty amid the trials and disappointments in the life-work which Providence entrusts to him.

*Passages in the Life of the Faire Gospeller, Mistress Anne Askew.* By the author of Mary Powell. New York: M. W. Dodd. This is a most delightful book. The touching story is well told, the spirit is excellent and the volume very attractive in appearance. The scenes are connected with a period of great interest, the times and persecutions of King Henry VIII.

*Women of the Gospels: The Three Wakings, and other Poems.* By the author of the Schönberg-Cotta Family. New York: M. W. Dodd. Mrs. Charles is so well known that she needs no formal introduction to the American public. Some of the Poems are here in print for the first time. Her distinguished fame, as a prose writer, is not sustained by her poetic efforts. The American editions of these works, issued by Mr. Dodd, alone have the author's sanction.

*O Mother, Dear Jerusalem! The Old Hymn, its Origin and Genealogy.* Edited by Wm. C. Prime. New York: A. D. F. Randolph. This is the third Edition of this interesting book, with some changes and additions, which will render it more acceptable to the lovers of the grand old Hymn, written two centuries ago, which has been a joy and comfort to so many a heart. The appendix contains other lyrics, embalmed in the affections of the Church.

*Æneid of Virgil.* Translated into English verse. By John Conington, M. A. Corpus Professor of Latin in the University of Oxford. New York: W. J. Widdleton. This is the most accurate metrical version of the *Æneid*, that has yet been added to our literature. It is much superior to Dryden's, which is beautiful only in detached passages. This translation may be read from beginning to end without fatigue, and with increasing interest in the subject. The selection of Scott's ballad metre is justified by the decided success of the translation, which will do much towards awakening a proper appreciation of the great Roman Poet.

*Old England: Its Scenery, Art and People.* By James M. Hoppin. Professor in Yale College. New York: Hurd & Houghton. Neither the triteness of the subject, nor the multiplicity of writers, should cause us to disregard the claims of this interesting and instructive book. The

author, a man of taste and culture, with a full mind and an educated eye, with the ability to discriminate, as well as to admire, gives a thoughtful and faithful picture of the interesting scenes which he visited, and expresses the hope that he may do something to turn the current of travel in the same direction which he traversed with so much pleasure. The Christian spirit and catholic tone of the volume are much to be commended.

*Essays on Art.* By Francis Turner Palgrave. Late Fellow of Exeter College. Oxford. New York: Hurd & Houghton. The great part of these Essays appeared in the *Saturday Review*, and other periodicals, but they have been carefully revised, and, in some instances, re-written. The great design of the work is to illustrate the truth, that Art has fixed principles, the knowledge of which anyone can attain, who is not deficient in natural taste, and that this knowledge contributes to our pleasure by giving it depth, permanence and intelligibility. We are happy to welcome the appearance of any book likely to advance among us the work of æsthetic culture.

*Venetian Life.* By W. D. Howell. New York: Hurd & Houghton. In this edition of *Venetian Life*, the author, who for some years was American Consul in Venice, gives a new chapter on the history of the commerce of the country and its present trade, amplifies the narrative on the national holidays and adds an index to the chief historical persons, incidents and places mentioned. The chief merit of the work is that the reader is brought in direct contact with the every day life, and shares with the author in his varied experiences.

*Homespun: or Five and Twenty Years Ago.* By Thomas Lackland. New York: Hurd & Houghton. This book of essays descriptive of scenes which distinguished rural life in New England, a quarter of a century ago, is not so profound as to require very close attention in its perusal, yet it evinces fine powers of description and careful observation.

*Manual of Elementary Logic.* Designed especially for the use of teachers and learners. By Lyman H. Atwater, Professor of Mental and Moral Philosophy in the College of New Jersey. Philadelphia: J. B. Lippincott & Co. This volume has been carefully prepared by the experience of the class room with a free use of the best treatises on the subject. It is designed simply as a manual of elementary instruction. Of some of the topics we would have a fuller explanation and a larger number of examples to illustrate the principles. The language of the author is clear and discriminating, and the arrangement of the work methodical and natural. The book is divided into the following chapters: (1) The sphere and objects of Logic; (2) Conceptions; (3) Judgment; (4) Reasoning—immediate inference; (5) Reasoning—mediate inference; (6) Applied Logic—Fallacies; (7) Applied Logic—Method. Appendix—Examples for Logical Praxis; Systems of Syllogistic Notation.

*Elements of Art Criticism*, Comprising a Treatise on the Principles of Man's Nature as addressed by Art, together with a Historic Survey of the Methods of Art Execution in the Departments of Drawing, Sculpture, Architecture, Painting, Landscape Gardening, and the Decorative Arts. Designed as a Text Book for Schools and Colleges, and as a Hand Book for Amateurs and Artists. By G. W. Samson, D. D. President of Columbian College, Washington, D. C. Philadelphia: J. B. Lippincott & Co. From the title of the work it can be seen that its



plan is very comprehensive. It is one of the most difficult books to read we ever encountered. Although there is a large amount of material gathered together in the volume, it is loosely put together, some of the facts are inaccurately stated, and the meaning of the author is, at times, obscure.

*Annual of Scientific Discovery: or Year-Book of Facts in Science and Art*, for 1866—7. Edited by Samuel Kneeland, A. M., M. D. Boston: Gould & Lincoln. We are glad again to welcome this Annual, which for several years, we have found so useful for reference, exhibiting, as it does, the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography and Antiquities, together with a *resume* of the progress of Science, a list of Scientific publications and obituaries of eminent scientific men. The former Editor who for fifteen years prepared the work, is occupying an important position under the General Government, and the present volume has been brought out under the supervision of Dr. Kneeland, well known as a man of Science.

*Good English: or Popular Errors in Language*. By Edward S. Gould. New York: W. J. Widdleton. Although much has been written on the subject, yet so important is its discussion, that no additional contribution, designed to enlighten the reader can be regarded as superfluous. The volume before us is neither erudite nor philological, yet it is instructive and suggestive, and its perusal will certainly make the reader more careful and discriminating in the use of the English language. Appended to the work is an interesting Lecture on Clerical Elocution, delivered before the Divinity School of the Protestant Episcopal Church, Philadelphia, in which the author directs attention to faults in reading and preaching, so universally prevalent among clergymen.

*Speeches and Addresses*, delivered in the Congress of the United States and on several Public Occasions. By Henry Winter Davis. Preceded by a Sketch of his life, public services, and character, being an oration by the Hon. J. A. J. Cresswell. With notes, introductory and explanatory. New York: Harper & Bros. The recent death of this eloquent champion of freedom, is fresh in the memory of the country. He was a man of vigorous, active intellect of high culture, deep moral convictions, indomitable courage, and sincere, consistent Christian character. His reputation as an orator is well sustained by the specimens, presented in this volume, which is worthy of the attentive study of the young men of the country.

*Memoirs of Rhode Island Officers*, who were engaged in the Service of their Country during the Great Rebellion of the South. By John Bartlett, Secretary of State, of the State of Rhode Island. Providence: Rider & Brother. This volume of personal and historic sketches is a noble tribute to the patriotism of Rhode Island. It is a large quarto volume elegantly printed, illustrated with thirty-four portraits, and a representation of the Landing of the Burnside Expedition on Roanoke Island. It contains the memoirs of one hundred officers, sixty-seven of whom fell in battle. The preparation of the volume could not have been committed to more competent hands than Mr. Bartlett. The execution of the work throughout is good. The sketches are written with great power and beauty, and will amply repay a perusal. A limited number of copies was printed; the most of them have been sold to subscribers;

the few that remain can be had on application to Sidney S. Rider, Providence.

*Woman's Work in the Civil War.* A record of Patriotism and Patience. By L. P. Brockett, M. D., and Mary C. Vaughan. With an Introductory. By Henry W. Bellows, D. D. Philadelphia: Zeigler, McCurdy & Co. This is another interesting volume produced in connection with the literature of the War, commemorative of the noble services rendered the country by our American women, who, during the War ameliorated the condition of those who toiled and suffered in their Nation's cause. It is illustrated with sixteen fine steel engravings, and abounds in information and incident, in reference to the scenes through which we have just passed, for the maintenance of our national life. We witnessed the labors of Miss Dix, Mrs. Harris, Miss Brown, Mrs. Holstein, Mrs. Husband, Mrs. Spencer and others, after the Battle of Gettysburg, and know something of their fidelity and devotion. In a book of so much interest, however, we regret to find some mistatements, which will, no doubt, be corrected in future editions of the work.

*The Great Rebellion.* Its Secret History, Rise, Progress and Disastrous Failure. By John Minor Botts. New York: Harper & Bros. Mr. Botts' position during the Rebellion, as well as his earlier associations, renders his testimony valuable, and gives his work an historical interest.

*Donald Fraser.* By the author of Bertie Lee. New York: Robert Carter & Bros. This was written by our friend Peter Carter, one of firm, who gives decided evidence that he is a skilful writer, as well as a successful bookseller. It is an interesting sketch of a Scotch boy, brought, in the Providence of God, to our shores, pleasantly told and presenting useful instruction. This House is doing good service in furnishing so many excellent books for the family and the Sunday School.

*Binding the Sheaves.* By the author of Win and Wear Series. New York: Robert Carter & Bros. The scenes and incidents of this capital story are vividly sketched, and will hold the reader in close attention. The design of the book is to persuade those who are leading an indolent and aimless life, to labor in earnest for the good of those around them.

*Cripple Dan.* By Andrew Whitgift. New York: Robert Carter & Bros. This neat volume for juvenile readers, consists of a series of interesting and practical stories, reprinted from Guthrie's Sunday Magazine. They are written in a simple style, and lessons of saving truth and Christian duty impressively inculcated.

*Win and Wear.* Tony Starr's Legacy, or Trust in a Covenant-Keeping God. Turning a New Leaf, or the Story of Charles Perry. New York: Robert Carter & Bros. This whole series, by the excellent daughter of Professor Stuart, may be safely commended to the young. They are written in good taste, and inculcate useful lessons.

*Father Clement.* A Roman Catholic Story. By the Author of Decision, etc. New York: Robert Carter & Bros. This interesting and thrilling story, illustrating the power of God's word in opposition to the claims of Romanism, is worthy of the present form, given to it, by the excellent publishers.

*The Story of Martin Luther.* Edited by Miss Whately. New York: Robert Carter & Bros. Every attempt to revive and keep fresh the memory of the Great Reformer, is praiseworthy. The more familiar the present generation becomes with the character and services of those



worthies, to whom the Church owes so much, the stronger will we be in all that is great and good. This volume, although it repeats some of the errors in reference to Luther, it is one of the best popular biographies.

*Arthur Merton ; or Sinning and Sorrowing.* By Caroline E. Kelley. Philadelphia : J. C. Garrigues & Co. Miss Kelly is one of the most popular writers for the young of the present day. Her subjects are selected from common life, presenting pictures within the range of ordinary experience. The volume before us exposes the danger of procrastination on the question of personal piety.

*Helen MacGregor ; or Conquest and Sacrifice.* By Mrs. C. T. Barlow. This is an interesting story of a Scotch girl, who immigrated to this country, and beautifully illustrates the power of self-conquest for the welfare of others. It was written by a Lutheran, a member of St. Matthew's Church, Philadelphia.

*Sunny Hours ; or Child-Life of Tom and Mary.* By Nellie Eyster. Philadelphia : Duffield Ashmead. Mrs. Eyster is connected with our Lutheran Church, at Harrisburg, and has already earned quite a reputation by her contributions to the juvenile literature of the day. We wish for her continued success in her present career of usefulness.

*Busy Hands and Patient Hearts ; or the Blind Boy of Dresden and his friends.* Philadelphia : Duffield Ashmead. Important truth is here communicated in a simple narrative, so as to arrest the attention and do good.

*Abraham Lincoln.* We have examined with much interest and pleasure Carpenter's celebrated painting, reproduced on steel in the style, known as line and stipple, by Halpin. As a work of Art, it is admirable, superior to any thing of the kind ever executed in this country. Among the many portraits of our martyred President, this is the most faithful, the most striking, we have seen. The artist enjoyed the best opportunities of becoming acquainted with his subject, having resided for six months at the White House, and being brought into daily and the most intimate relations with Mr. Lincoln, who pronounced the picture as the best representation of himself ever made. This national work will be highly valued by all who appreciated the services of this great and good man while he lived, and now, since he has passed away, honor and revere his memory. It should be in every household of the land. The picture is sold exclusively by subscription, and the publisher is Mr. A. J. Johnson, of the city of New York.

*Lincoln and his Family.* From an Original Painting by Waugh ; *Grant and his Family.* From an Original Picture by Sartain. *Christ Raising Jairus' Daughter.* From an Original by Theo. Von Høest. The first two were engraved by Wm. Sartain, and the last by Miss Emily Sartain, and are worthy of the distinguished reputation of the artists. Bradley & Co., Philadelphia, are the Publishers, whose interest in this department of the Art, we have had occasion to commend to our readers. The pictures are beautiful, and their æsthetic and ethical influence in a family must be salutary.

*The Lord's Supper : A Lecture* by Joseph A. Seiss, D. D., Philadelphia.

*Annual Sermon,* delivered before the Montgomery County Sunday School Association, held in Germantown, Ohio, May 1867. By Rev. L. A. Gotwald, A. M. Published by request of the Executive Committee, Dayton, Ohio.

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*The Evangelical Quarterly Review* contains an attractive variety of articles: *Chaucer*, by Prof. Ferrier; *Self Consecration, the Condition of a Successful Ministry*, by Dr. Peabody; *Confessions of Faith*, by Dr. Conrad; *Pulpit Dialectics*, by Prof. Wynn; *The Person of Our Lord and his Sacramental presence*, by Dr. Krauth; *The Laging on of Hands*, by Dr. Spear; and *Martin Luther at the Diet of Worms*. We hope to find a place for extracts from some of these in our columns — *The Evangelist, New York*.

A cursory examination of the contents of this number indicates that they are possessed of more than usual interest and variety. The leading one is that on the Person of Christ, by Rev. Dr. C. P. Krauth, which is a very calm and thorough review of the positions in regard to the doctrines of the Lutheran Church.—*The German Reformed Messenger*.

We are glad to welcome our old friend, the *Evangelical Review*, one of the best American Quarterlies. The July number contains eight articles in all, characterized by the usual freshness and interest pertaining to its contributions. Professor Stoever, of Pennsylvania College, is the Editor who knows how to make it worthy of the patronage of the Church it represents.—*The Western Missionary, Dayton, O.*

The July number of this admirable *Review* is no less valuable in its contributions to the literary and theological world than any of its predecessors. Among the articles we notice one from the pen of Prof. C. P. Krauth, D. D; on the Person of our Lord and his Sacramental Presence, an able vindication of the Lutheran view of this subject. This Quarterly is worthy the patronage of the entire Church.—*Evangelical Lutheran, Charlotte, N. C.*

The present number possesses unusual merit. The articles are all of a highly important character, and display much talent and research on the part of their respective authors. The fact that for *eighteen* years the *Review* has been before the church, is a sufficient guarantee of its merits. It deserves to be extensively patronized, both by the clergy and the intelligent laity.—*The Lutheran Visitor*.

*The Evangelical Quarterly Review* contains some valuable articles. The first is an appreciative one on Chaucer; the second a philosophising essay on Self-Consecration containing some good thoughts; the fifth is on the Person of our Lord and his Sacramental Presence, by Dr. Krauth, profound in thought, beautiful in style, sound in doctrine, excellent in every respect, for the sake of which every minister in our Church ought to get the *Review*. The seventh gives an interesting account of Martin Luther at the Diet of Worms.—*Lutheran Standard, Columbus, O.*

THE  
EVANGELICAL  
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NO. LXXII.

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OCTOBER, 1867.

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ARTICLE I.

LIFE AND TIMES OF JOHN HUSS.

By Rev. J. J. SMYTH, A. M., Pleasantville, Pa.

At the point where the river Rhine emerges from the Lake of Constance, stands beautiful for situation, the city of the same name. In the year 1414, there was a great stir in this city. Not only were the houses crowded, but booths were erected in the streets, and the adjacent fields were occupied by hundreds of sojourners. Cardinals, archbishops, bishops and other churchmen of various grades, with not a few princes, counts and nobles of different ranks flaunted in their robes of office, and no doubt looked very imposing in the eyes of the populace, for that was the golden age of silver-sticks and man-millinery, and all the pomp and pageantry of civil and ecclesiastical assemblages. "Religious processions, dramatic representations, and entertainments of every description, hourly succeeded each other; and thousands of individuals were employed solely in transporting thither the choicest delicacies of Europe." \* The occasion of all this stir, was a

\* McCulloch's Geo. Dict.



religious Council, that was about to convene in the *kaufhaus* (market hall) of Constance, a solemn assemblage of solemn bigwigs, representing the collective wisdom, to say nothing of the collective ignorance, superstition and intolerance, of what was then called Christendom. There were many and very important objects \* before this council which was convened by the authority of the Emperor Sigismund, but the most urgent one was to determine who was the real Pope, or whether there was any such thing as a real pope; and also to devise some means whereby the popes might mend their manners, and the manners of the very extensive flock over which they claimed pre-eminence. It was a sad age for Christianity, that golden age of silver-sticks; apart from all considerations of true spiritual religion, it was a sad age, too, for popes, cardinals and other church dignitaries. Very unseemly and bitter broils had arisen between parties who raised the one cry of doctrine and discipline.

The Roman pontiffs owed a good deal in those times (as they have done in later days) to the interference of foreign powers; and France, and the kings of France, having done much to secure the power and enlarge the territory of the popes, very naturally thought that they had some claim to a voice in the Papal elections. The Italians however, thought differently. They claimed a monopoly in the business of choosing popes. A fierce contest thus arose between the French party and the Italian party, so fierce, indeed, that from A. D. 1309, after the archbishop of Bourdeaux, by the artful intrigues of Philip the Fair, king of France, had been elected pope, and on for a period of seventy years, the papal residence was fixed at Avignon, and there the popes became, as the Germans and Italians averred, the minions and tools of France. Such a state of things naturally tended to a schism in the pope-dom. The Italians concluded that the easiest way to settle the difficulty was to elect a pope of their own, who would fix his head-quarters in the legitimate and time-honored chair of St. Peter, at Rome: and thus there was a pope at Rome, and another at Avignon, for a period of forty years. And, at last, so fruitful of popes was that age, that no fewer than *three* pretenders to the chair of the fisherman, severally, laid claim to infallibility. For when

\* *Vide* L'Enfant's Hist. of the Council of Constance.

the council of Pisa, A. D. 1409, thought to settle the difficulty by electing a pope who was, in his own person, to heal the wounds of the dismembered Church, the new pontiff, notwithstanding the oath which he with the other cardinals had taken before the election, "not to dissolve, nor suffer to be dissolved the present council, before a sufficient reformation of the whole Church, both in the head and members, had been effected," acted in the old papal fashion, and almost immediately dismissed the assembly that had appointed him: and the two reigning popes, Gregory XII., supported by several of the Italian States, and many German bishops, and Benedict XIII., with Spain and Scotland at his back, manifested no intention of retiring in favor of the new comer, and so we read of three contemporaneous popes, Gregory XII., Benedict XIII., and Alexander V., the Pisan pope, who on his death was succeeded by John XXIII., from which circumstance it would appear that, if the faithful of those times were under the obligation (as they undoubtedly were) of paying their money; they also had an opportunity of taking their choice.

Three popes! Why, some people are wicked enough to think that one pope is bad enough. But what must it have been with three? And, indeed, so it was very bad with the poor church of the fifteenth century; and the sight of the three popes began to open men's eyes, and cause them to see some things they had overlooked before; although it seems never to have come into their minds to examine the foundation on which the popedom itself was erected. Very few of these popes were even moderately good men, their own friends being the judges. Indeed, according to the same judgment, some of them were decidedly bad men, or rather monsters of iniquity; and the bad example of such prominent ecclesiastics soon descended to the inferior clergy. Of a truth, the least said about the moral character of the clergy, both secular and regular, is far the best for their memory and our edification. But it may give us an idea of their capability, as instructors of the people, if we hint that very many of them were unable to go through the ordinary forms of service and offices of baptism; and some of them were even unable to recite the Apostles' Creed. So men began to grumble, as men under such circumstances will do. They began to use such words as "reform," "shameful abuses," and the like. A few thoughtful men, now began



to question things, at first timidly : but one question led on to another, until at last dogmas that were supposed to lie at the very root of Christianity were taken for what they were really worth. A few years before this time, there appeared a book "Defensor Pacis," by Marsilius of Padua and John of Jardun, in which were set forth among other important truths, the parity of the ministry, the authority of Scripture alone in matters of faith, that Christ and not Peter was the Rock on which the Church was built. About the same time there came over the seas, from a barbarous island, called Britain, the protest of an arch-heretic, called Wycliffe. And, even the University of Paris, devoted as its members mainly were to the Papacy, and the dogmas of the Church, sent forth a loud and unmistakable demand through the mouth of its chancellor De Gerson, for a reform in both the head and the members of the Church, and that a stop should be put to the doings of the three popes and their various factions and parties. For this purpose chiefly the Council of Constance was summoned, in the year of grace 1414. How well it discharged its duty, and secured the reforms it was constituted to effect, is for history, and not for us, to say ; but if we confine ourselves to the single case in connection with the Council of Constance, which has led us to refer to it at all, and if we were to form our judgment from that case, we shall not be very likely to augur favorably of its other deliberations and actions. The case to which we refer is that of JOHN HUSS, to a sketch of whose life, acts and suffering, we propose to devote a few pages.

#### *His Early Life and Training.*

John Huss, which is in Latin Johannes Anser, that is, John "Goose"—was born in Hussinecz, a Bohemian village, on the borders of Bavaria, in the year 1373. Like Luther, and many other great men, he sprang from a humble parentage. In early life he was inured to labor and privation, and thus laid a foundation for the fortitude and firmness which afterwards so highly distinguished him. He managed, however, to get an education first in his own town, then in Praschalitz, and in due time, in the famous University, in the fine old city of Prague. This University was at that time in the height of its renown and popularity, and was thronged by thousands of students in philosophy and theology. The University of Prague

was governed by a council, composed of Germans and Bohemians; and at the time, in which Huss studied within its walls, the votes of the council were so distributed that the Germans always had the preponderance. It so happened that the views of these two parties were anything but harmonious. The Bohemian section had a strong tendency toward reform, while their German associates resisted all change. Some forty years before the time that Huss was at the University, Conrad Stieckna, a preacher at Prague, inveighed severely against the depravity of the clergy and the monks. After Stieckna, Militz who voluntarily resigned the office of archdeacon in the Cathedral Church of Prague, came down heavily upon the vices of the clergy, and added weight to his admonitions, by taking the humble position of Sacristan, and devoting himself to a sort of home missionary work in Prague and the surrounding country. And a few years later, Matthias, of Janow, a curate of Prague, went even farther than the others in his invectives against priestly immorality, denouncing the clergy, both regular and secular, in the most severe terms for their hypocrisy and worldliness.\* In his book "*De Regulis Veteris et Novi Testamenti*," he exhibits the distinctive doctrines of Christianity, and treats the practice of image worship, then so prevalent, after a highly Protestant fashion. Moreover, an influence from the University of Oxford was at this time extensively felt in the University of Prague. The close relations of the English and Bohemian monarchies, as of their respective Universities, had brought the views of Wycliffe prominently before the students of Prague. The doctrines and propositions of Wycliffe were carefully examined, and no doubt the students participated in the usual degree of that amiable feeling called the "*odium theologicum*," which usually accompanies controversies on religious questions. In fact, both in the constitution of the University of Prague, and in the peculiar circumstances of thought and discussion prevalent at this period, there was a foundation for a very bitter quarrel, if only some one could be found to set it going and keep it moving. As is usually the case, when the hour was ready, the man was forthcoming. After the usual course of study, Huss was graduated in A. D., 1393, and Master of Arts in 1396; and with his degree he

\* *Vide* Geiseler's note, § 122.



obtained a well merited reputation for wisdom, learning and piety ; so much so, as to gain for him the distinguished office of President of the Faculty of Theology in 1401; and to procure the favorable notice of Wenceslaus, king of Bohemia, and of his Queen Sophia, to whom he became private chaplain some time after he received holy orders.

*The Bethlehem Chapel.*

Preaching after the manner of the Apostle Paul or the Bishop of Hippo, has never been a very favorite institution in the Church of Rome. To be sure preachers like Tetzel, whose text was "Down with the money," enjoyed much favor with the popes and cardinals ; but the preaching of the gospel of Christ, was by no means, a *sine qua non* with these dignitaries. In the year 1391, there was no place in the city of Prague, where there was anything like preaching for the people. Of course there was the fine Gothic cathedral, surmounted with its lantern-crown, adorned with paintings, and served by priests of all sorts and sizes, there were churches, there were "*conciones ad clericos*," in very good monkish Latin, and panegyrics of saints, mixed up with what John Locke calls jargon of school-men, in a *patois* half Latin and half Bohemian : but of sound Gospel teaching, a plain unfolding of the great truths of salvation, that could be understood by the mass of the people, there was a total want. There were some meetings held by men who went about the city, in private houses and obscure places, "*per domos et latebras*;" but some men of influence and wealth began to think it was a crying shame that in so famous a city, the seat of so learned a university, and the See of an Archbishop, there should not be a single pulpit around which all might gather to hear regularly and constantly the Gospel of the Lord and Saviour Jesus Christ. To remedy this evil, and in some measure to supply this great want, John of Mülhkeim, a royal councilor of Bohemia, and a merchant named Kreutz, resolved, in the year 1391, to found a chapel, in which the word of God should be regularly preached. The nobleman lent his name and influence to the undertaking, and the merchant gave his money, and the result was *Bethlehem Chapel*—a place famous in the history of John Huss, and a name embalmed in the traditions of his followers.

The spirit which actuated, and the end aimed at by the

founders of this house of God, is manifested in the original title deed of the foundation, which runs thus : "I, John of Milhelm, desiring both the salvation of my own soul, and the spiritual refreshing of many Christian believers, and carefully pondering the thought, that in the city of Prague, although there are many places set apart for divine worship, yet they are for the most part occupied for many other sacred purposes, so that not one spot in the city is specially dedicated to the particular use of preaching the word of God, and that the preachers themselves, especially those who preach in the common language of Bohemia, are obliged, which is well known they frequently do, to wander about through private dwellings and obscure places : therefore, moved by this consideration, and anxiously desiring to procure an increase of the said holy preaching, have determined and arranged to erect a chapel in honor of the Holy Innocents, on the ground of the good and wise man Kreutz, a citizen of the city of Prague, which ground the said Kreutz has piously donated for the purpose, and which chapel I have resolved to call *Bethlehem*, that is the 'house of bread,' for this reason, that in it the common people and believers ought to be refreshed with the bread of holy preaching." To this chapel, thus founded, Huss was appointed preacher in the year 1402 ; and his zeal and eloquence soon testified the wisdom of the appointment. His glowing and evangelical discourses gathered around him a crowd of ardent admirers, many of whom became his warm and steady friends ; while his great intercourse with the poorer classes of the people opened out to him such an amount of ignorance and vice, the accumulation of long years of priestly apathy and neglect, that his reforming tendencies were quickened to more active life, and his rebukes to his clerical brethren pointed with a sharper edge. Nothing ever uttered by Luther, even when his righteous indignation was kindled to a white heat, is more withering than the eloquent and scathing invectives uttered by Huss, as contained in the "*Conciones Synodicæ*."

In forming our estimate of Huss and others in Bohemia as reformers, we must not overlook the fact that they aimed more at a reform of manners than of doctrine : and in this respect the Bohemian preachers presented a contrast to Wycliffe in the reform he inaugurated, a short time previously in England. There is no evidence that



Huss ever controverted or abandoned the distinctive doctrines of Romanism ; although it is evident that he gave a spiritual interpretation to most of them, as to transubstantiation, the power of the Pope, &c. Indeed it is highly probable that if his life had been spared, and it is almost certain if his lot had been cast a century later, he would have gone as far as the later reformers. But still in forming our opinion of Huss, it must be remembered that the object he had in view was this—the preaching of the Gospel as in the Scriptures, apart from human traditions and glosses, a reform of the scandalous and immoral lives of the clergy, and a redress of those obvious and crying abuses, which all thinking men of the age concurred to deprecate and condemn. That he was led on insensibly to see more and more of the truth, and of its incompatibility with the then system of the Church, is true ; but the former statement is, withal, no less true.

At the beginning of his ministry in Bethlehem chapel, and in his denunciations of prevailing abuses, the archbishop Sbynko, showed himself the friend, and for a while the coadjutor of Huss. That prelate, though by no means a man of spiritual mind, nor of the stuff of which reformers and martyrs are made, was still not blind to the abuses which surrounded him ; he for a while encouraged Huss in his bold opposition to them, and took even a prominent part in denouncing and putting down a piece of imposture, which, under different phases, turns up again and again in the annals of the Roman Church.

Huss was one of three commissioners that were sent by the archbishop to investigate an alleged miracle at Wilsnack. The church at this place had been destroyed by some warlike knight, in the preceding century ; no part of the building was left except a portion of a stone altar. In a hole in this altar it was given out that three wafers were discovered, which were covered with a red deposit. Whether this was so or not, it served the purpose of the monks, who thought that they could give a profitable, if not a philosophical, solution of the phenomenon. So they asserted that the wafers were covered with the blood of Christ. They do not seem to have thought that this was rather inconsistent with the doctrine of Transubstantiation, which implied a change of the *substance*, but not a change of the *accidents*.<sup>\*</sup> The monks cried out, A miracle ! A miracle ! and men came flocking from France and

and Switzerland, and Norway and Sweden, to see the blood-red wafers. The matter, of course, excited a great stir, and the archbishop, as I have said, sent three Masters of the University to sift it out, and that he intended that the investigation should not be a sham, is clear, from the appointment of Huss as one of the commissioners. And the business was well and honestly done, and the monks were covered with confusion and disgrace. By order of the archbishop, the pilgrimage was denounced from the altars of all the parish churches, and nothing more was for a good while heard of the three red wafers.

Thus far Huss and the prelate got along famously; but their ways soon began to be divergent. "As long as Huss confined himself to the sins of the laity, he was universally lauded; but as soon as he attacked the Pope and the clergy, bringing to light their pride, avarice, simony, and other vices, and showing that they ought not to have any possessions, the whole priesthood was arrayed against him as one possessed of the devil, and an arch-heretic." Indeed it could hardly be expected that the worldly, wealthy prince-bishop of the worldly wealthy church, would part with all his ease and honors, and tread the difficult and dangerous path chosen by the undaunted and self-denying minister of Bethlehem chapel.

*Bohemians versus Germans.*

The position that Huss had taken, was beset with dangers. To attack vigorously the vices of a large and influential body of men, is not the high road to gain their favor. The manner in which he denounced the idleness, and ignorance, and profligacy, and rapacity of the clergy, however conscious they might be that they deserved all they got, was sure to call forth a storm of wrathful indignation.

Richard II. of England, had married the sister of the king of Bohemia. This produced a certain intercourse between the two countries, and that at the very time that Wycliffe and his doctrines were making a great sensation in the ecclesiastical world. The works of Wycliffe were well known in the Bohemian University. Æneas Sylvius, speaking of the preaching of Huss in the Bethlehem chapel, says: "He quoted largely from the books of John Wycliffe, asserting that they contained all truth, and that



he frequently exclaimed while preaching, that when he died, he wanted to go where the soul of Wycliffe would be, for he was sure that he was a good and holy man, and worthy of Heaven." \*

Jerome, a noble man of Prague, whom they called Rotten-fish, "*Vir genere nobilis ex domo quam Putridi piscis vocant*," a steadfast friend of Huss to the last, had visited Oxford, and brought home with him the works and principles of the English Reformer. The greater portion of the Bohemian party in the University, joined themselves to Huss and Jerome; and the king, perhaps from motives of policy, espoused the same cause. This party revived the ordinance of Charles IV., giving special privileges to the native over the foreign students. This greatly exasperated the Germans and Poles, who loudly exclaimed against the admirers of Wycliffe, and demanded their submission or expulsion. We have already noticed the constitution of the University of Prague. It was divided into what was technically called "four nations," each "nation" having a vote in the governing council. But the Bohemians had only one vote, and consequently were always liable to be overborne by the foreigners, who could muster three votes to their one. Forty-five propositions, embodying the doctrines of Wycliffe, were now dragged up to trial; and, notwithstanding, the exertions of Huss, Jerome and some others, were incontinently condemned; and the German party flushed with victory, sought to crush out the remains of heresy, by moving the Pope to thunder forth a bull against Wycliffeism, with which prayer he complied; at the same time commanding Sbynko or Sbynek the archbishops, to proclaim the bull in his arch-diocese, which he unhesitatingly did, with all the circumstance and ceremony—ringing of bells and snuffing out of candles—with which such things were and are usually done. But for this time the Germans and malcontent bishops overshot the mark. Huss and Jerome, and the Bohemian party, and, what was still more King Wenceslaus and Queen Sophia stood up right manfully for the honor and privileges of their own University. "Out upon you, you gross foreigners," they said, "what business have you to meddle with what does not belong to you!" "But then the bull, your Majesty," pleaded the Germans. "We'll take the bull by the horns,"

\* Gieseler, §149, Note 4.

said the King. "And the archbishop!" continued the Germans. "The archbishop is my subject, and if he knows what is good for him, he will keep a civil tongue in his head," answered his Majesty. "But then our *three* votes," suggested the Germans, mildly of course, but under the impression all the time, that this last was a poser. "Oh! the votes," said Wenceslaus, "the votes, that must be looked to." And so it was looked to, and a complete revolution took place in the constitution of the University. The royal ordinance of January 18, 1409, was issued, by which three votes were given to the Bohemians instead of one, and to the Germans three, as had hitherto been the case. This so disgusted the Germans that they left the University, one fine morning, in a body, to the number of at least five thousand—though some say, as many as forty thousand. And John Huss soon after, was installed in the honorable, but perilous office of Rector of the University, which had thus given effect to the national cry of "Bohemia for the Bohemians!"

We have called the position a "dangerous" one; and so it proved. The warfare did not stop. The conflict, henceforward, was between the University and the Cathedral. Still Huss had not yet completely broken with the archbishop, for in 1410, he was appointed by him, to preach before the assembled Synod of the diocese, in which he took occasion to have another blow at the vices of the clergy. His dangers, however, were thickening. The five thousand or forty thousand Germans who left the University of Prague, naturally thought that the best thing they could do was to set up a University for themselves; and so they established an opposition one at Leipsic, and began to do a thriving business, to the no small injury of the old institution. It was no doubt, a fine cry at first, the cry of "Bohemia for the Bohemians;" but as soon as the patriotic burghers had done throwing up their caps and cheering, they began to think of thalers and pfennings, and the injury accruing to the trade of Prague, by the withdrawal of so large a body of people from their community. It was all to no purpose, that Huss said, "Nobody drove the Germans away, their own oath alone drove them away; they pledged themselves, on penalty of excommunication, and a fine of sixty groats, that not one of them would remain at the University." This was a poor consolation to the traders of Prague. Every one of these Germans consumed



bread and meat, and beer and broadcloth, and this consumption was not to be replaced by eloquence and reform: and so John Huss began to sink in the estimation of many of his fellow citizens, who felt that *argumentum ad crumenam*, so practically put by the anti-reformers, too powerful and convincing to be resisted.

A variety of circumstances, therefore, now combined against our reformer. The great body of the clergy hated him, because he denounced their vices, the archbishop disliked him, because he opposed, and at times got the better of him, the Germans detested him as Rector of the University, and many of the Bohemians were ill affected towards him, because his patriotic zeal had poorly answered their schemes of commercial profit. A few more feathers would break the camel's back, and Huss was not slow to lay them on; for he was a man bold and firm in what he considered to be the cause of right, a man who believed he had a mission to root out hollow hypocrisies and hoary abuses, a man who did not pause to count his foes, ere he laid his lance in rest; but was prepared, if it were a need-be, to do battle against all odds; and on the sole but sure foundation of his faith in God, to outface the wicked world.

### *The Burning of Wycliffe's Books.*

"Huss now stood at the head of the theologians of Prague, and as a preacher exerted a wonderful influence on the people." In truth the churches of the city were nearly emptied, and the Bethlehem chapel was unable to contain even a moiety of the crowds, comprising the noblest in the land, who flocked to hear the bold and eloquent preacher. This, of course, displeased the priests, and so they stirred up archbishop Sbynko, to make a formal complaint against Huss. Alexander V., whom the council of Pisa had just elected as pope, thus pronouncing the other two shams, issued a bull, empowering Sbynko to shut up all private chapels, and \* ordering a commission to sit on Wycliffe's writings. The nobility and the people rallied around Huss, and would not allow the doors of his

\* Geiseler says, Alexander V., ordered Wycliffe's writings to be burned. This was probably the case, but I preferred putting it as I have done, inferring that a commission for investigation was previously appointed, from the wording of the resolution by the University, in which the prelates are mentioned with the archbishop.

chapel to be closed; and Huss, himself, resting upon the charter upon which the chapel was founded, appealed from the pope badly informed, to the pope better informed—a civil way of putting off obedience to the mandate, to a very distant day. The commission on the books, however, soon found them guilty of flat heresy, and for want of Wycliffe himself, condemned them to be burned, with all fitting and public solemnity. The Bohemians did not like this. They were afraid that if the priests once got the smell of fire, it was hard to say what they would burn before they stopped; and the University, too, protested against the sentence. A resolution was passed June 15, 1410, "*Quod Universitas nullo modo consentit Archiepiscopo Pragensi Sbinconi cum suis Prælati in combustionem librorum Magistri Johannis Wicklif.*" The archbishop, however, got a guard of soldiers about his palace, and made a bonfire of the books to the number of two hundred, in his stable yard. The people were greatly incensed, and the tumult they raised was not quelled without bloodshed, and the loss of life. The hostility to the archbishop was manifested in other ways. It seems there were ballad singers in Prague in those days, and they did not spare even this high church dignitary. The following is the lamentation of one of his friends: "The Reverened Father, Lord Archbishop Sbynko, laboring with a holy zeal for the extermination of these evils, and above all for the extermination of the poisoned source of them all, Wycliffe and his sacrilegious doctrines, was, through the disobedience and rebellion of Master Huss, made such an object of contempt and sport to the people, that they composed and sang vulgar and satirical ballads on this man of God, and, that too, publicly through the streets, because, of his most righteous burning of the books of that most depraved heretic." The burthen of the songs was, "The archbishop has to learn his alphabet, he has burned books without knowing what was in them!" Huss himself said: "I call book-burning a poor affair, such burning never yet removed a single sin from the hearts of men, but has only destroyed many truths, many beautiful and delicately written thoughts, and multiplied among the people disturbances, enmities, slanders, hatreds and murders, &c."

*Excommunication.*

Alexander V., died May 3, 1410, and was succeeded by



the infamous John XXIII., who very probably made the vacancy by poisoning his predecessor. This John was but one of three popes; but it would have been difficult for either Benedict or Gregory to rival him on the score of wickedness. Men said that John was as bad as the worst of his predecessors, which was saying a great deal for him. To this pope, for want of a better, Huss resolved to make a last appeal. So strong and spirited was the language, as well as the arguments employed, that a commission of Doctors condemned the action of the archbishop as irregular. In this document he insisted upon the Scriptures and right reason as the only sources of the knowledge of truth, and said some things of transubstantiation, which implied so spiritual a conception of the doctrine, as would lead us to suppose, if he had lived long enough, he would have come out into the clear light of Scripture, regarding it. He gives utterance, also, to this noble resolution, which he kept faithfully to the end, "I avow it to be my purpose, to defend the truth of God's Scripture, even unto death, since I know that the truth stands, and is forever mighty, and abides eternally."

These words were not mere sound and flourish. He that took up arms against that terrible system, before which kings and emperors had quailed, and gone down, had need to have no fears of death. The cardinals, bishops, and priests who had long clamored for his condemnation, now raised the cry of heresy against him; and the bolt was at last hurled, Huss was excommunicated, and ordered to quit Prague, and the city placed under an interdict so long as he should remain there. The king, however, and his queen did not desert their friend and chaplain; so that at first, the sentence fell with but little force on Huss, who was strongly sustained by a very large party in the city. The advantage was decidedly with the Hussites. The reformer came back to his chapel, from which he had withdrawn for a season, and preached with greater vehemence than ever, against the prevailing corruptions; while the Archbishop, enraged at the conduct of Wenceslaus, and the hostility of the people, fled from Bohemia, to appeal to Sigismund. In this journey he was suddenly cut off by death, and was succeeded by Albic, a man who cared but little for religious controversies. But more serious troubles were looming up in the near future.

*The Pope's Bull.*

The sentence of excommunication was still hanging over Huss, at the time of the archbishop's death, although the latter, probably terrified at the popular indignation against the measure, and the opposition of the king, had written a letter to the pope, in which he not only withdrew all accusations of heresy that had been laid against the reformer, but begged for the sentence of excommunication to be recalled. The letter ran thus: "I know of no heresies prevailing in the Kingdom of Bohemia, the city of Prague, or marquisate of Moravia, nor of any individual guilty of the charge, for which punishment should now be or hitherto have been inflicted. Moreover, I and Master John Huss, as well as the other Doctors and Masters of the University of Prague, have fully settled every dispute and quarrel that had sprung up between us. I, therefore, beseech your Holiness to cancel and annul your excommunication and censures, which they had occasioned." This letter, however, was never sent.

Such was the state of affairs. Huss excommunicated—king Wenceslaus siding with Huss, and at logger heads with pope and priests, three infallible pontiffs all reigning at once, and a moral gangrene covering the *corpus ecclesiasticum*, when a new element of trouble was thrown in, which made the chance of compromise or reconciliation almost hopeless. Ladislaus, king of Naples, refused to acknowledge the Pisan pope, and still supported the claims of Gregory XII. John determined, if possible, to bring him to terms; and, according to the approved fashion of the times, first called Ladislaus "a heretic, a schismatic, a man guilty of high treason against the Majesty of God!" and then proclaimed a crusade against him, with a bull granting a full indulgence (*indulgentiam omnium peccatorum*) to all who would take part in it; and as he wanted money as well as men, he offered an equal pardon of all sin, to those who preferred contributing money to exposing themselves to the risk of active service. A century later, an indulgence proclaimed by a better man, and for a better object, roused the thunder of Martin Luther, and shivered the Papal power to atoms, through the length and breadth of Germany. And from what we have seen of the temper and disposition of John Huss, we



can readily imagine that he would not remain very quiet, when such an order was issued, by such a man, for such an object. The new archbishop, Albic, said to him, "Obey the Apostolic mandate, and read the bull of crusade and indulgence in your church!" His courteous, but firm reply was, "I am always ready to obey the Apostolical mandates; but I beg you to understand, I call Apostolical mandates the doctrines of Peter and Paul, the Apostles of Christ: all Papal mandates that agree with these, I shall obey willingly; but whatever be contrary thereto, I shall not obey, though death itself be the penalty!" Such was John Huss, in the hour of danger! A man undaunted in the cause of truth, bearing a bold, explicit testimony to the faith, in the presence and hearing of its enemies, armed with all the terrific powers of this world.

The king and the University, that had hitherto supported him, now, when the storm was thickening, from motives of State policy, sided with the pope, and permitted this iniquitous bull to be published throughout the city and kingdom. But Huss had taken his stand on the question of indulgences, and for a man like him, retreat or compromise was an impossibility. He forthwith issued two tracts against the papal bulls. And certainly in discussing the question, "*Utrum secundum legem Jesu Christi licet et expedit pro honore Dei, et salute populi, a pro commodo regni bullas papæ de erectione crucis contra Ladislaum regem Apuliæ et suos complices Christi fidelibus approbare!*" he handles the matter in a very thorough and Luther like fashion. He shows that it is the prerogative of God only to freely forgive sins: that the priests of Christ cannot announce that the simple confession of sin frees from its guilt, but upon the following conditions, "*Si dolet, et nolit peccare amplius, et confidit de Dei misericordia, et vult impostorum mandata Dei observare.*" Huss was powerfully seconded in his opposition, by his firm and brave friend Jerome of Prague. The enthusiasm of the students was intense for Huss and his friend, though Stanislaus and Stephen Paletz, his old teachers, and who had hitherto supported him, now joined the clerical party; and, indeed the latter became his fiercest enemy, and his principal accuser at the Council of Constance. The fury of his followers was with difficulty restrained. In fact a demonstration took place, which, as has frequently, on similar

occasions been made in other places, may be called a demonstration congenial to students and mob-nature. Towards evening, a mock procession was formed, with much shouting and gesticulation, and much preparation of faggots and other combustibles. The bull was suspended on the neck of a lewd woman of the town, and having been paraded ostentatiously before the palace of the archbishop and other obnoxious places, was conveyed to a ditch, where the faggots had been piled up, and there shared the fate which a year before had befallen the two hundred books of Wycliffe. It is but fair to say, that Huss had no hand in this proceeding. Indeed, he publicly deplored and denounced the indiscretion of his too enthusiastic admirers.

On the day appointed for the general publication of the bull of crusade and indulgence, a circumstance of more solemn import occurred to enlist his sympathies and draw forth his denunciations. On that day when the bull was read, and the priests were beginning to open their wares for sale, three young artizans of the city, with nothing but Christian names, Martin, John and Stazek, stepping forward, said to the officiating priest, "Thou liest! Master Huss has taught us better than that: we know it is all false." Dire was the wrath of the priests, and a terrible tumult was excited. The soldiers at once seized the young men with only Christian names, and without more ado hurried them off to the magistrates, who summarily condemned them to death. Huss was soon informed what had taken place, and accompanied by Jerome and followed with some two thousand students, hastened to the door of the council house. There they vehemently protested against the proceedings, "Men," said they, "no matter how humble their station, must not be put to death thus like dogs, in the good city of Prague, for an idle word. Here are two thousand of us, ready to say the same word; and so we look upon their cause as our own." The magistrates awed by this demonstration, adopted a conciliatory tone, and promised that no blood should be shed. Huss and his party trusting their word went away and dispersed in quietness. But as soon as the danger was past, a large body of soldiers was summoned, and, in the presence of an enraged multitude, the unfortunate three were beheaded. This step, instead of



allaying, only increased, the commotion. Here, as always, the death of martyrs, begets a spirit of martyrdom. When the multitude heard of the execution, they cried out: "We are all ready to do the like, and share the death of these!" Some dipped their handkerchiefs in the blood, women brought linen to enshroud the bodies, and strong men rang the alarm bell, to summon the students to the spot. . And that night, there was another procession, more solemn than the former one: the bodies were borne at the head of a vast multitude, and reverently deposited in front of the altar in Bethlehem chapel. There, in that consecrated place, the graves were dug, and in that chapel dimly lit with tapers, solemn dirges were chanted, and as the bodies were lowered to the tomb, Huss spoke burning words, which sank into the hearts of those that heard him. Many things besides prayers were said, in the church that night; nay, so strong and deep were the feelings created by this occurrence, that Bethlehem chapel, already famous as the preaching place of Huss, was now doubly famous as the chapel of the three saints—meaning the three men with only Christian names, martyrs of the false magistrates, and the canonized of the multitude.

*The Second Excommunication and the Withdrawal of Huss from Prague.*

The stand that the king had taken in favor of the bull, the bitter hostility of Stanislaus and Paletz, his old teachers; and the determination of the new archbishop, Conrad of Vechta, who had supplanted the vacillating follower of Sbynko, made it evident, that Huss, though supported by a strong party in the University, and countenanced by the Queen, who still attended Bethlehem chapel, could not hope to prevail against the powerful organization of his enemies. Huss was allowed twenty days within which to recant various doctrines that he was alleged to have advanced, and which, as they pertained chiefly to the power of priestly absolution, and the worship of relics, it was certain that he did hold. If he did not submit within the specified time, he was to be excommunicated the second time, with double the amount of bell ringing and candle extinguishing, which celebrated his former sentence. It was also decreed, that Bethlehem chapel was to be razed to the ground, as a pernicious nest of heresy.

The reformer had no idea of submission, and the ban of

excommunication pronounced. It was easier to do this, however, than to carry out the portion of the order relating to the chapel. The students, and many of the nobles rallied around their beloved church, the shrine of the three artizans who had lately borne testimony to the truth, and the scene of the labors of the man whom they loved and honored. But that the disturbance might be allayed, Huss yielded to the advice of his friends, and the urgent solicitations of the king, and resolved to leave his beloved city, and the University, and chapel so dear to him, until matters would become somewhat more tranquil.

In his retirement, he was far from being idle. He spent a profitable leisure, writing books and tracts, corresponding with the members of his old congregation, and paying secret visits, confirming the zeal of his adherents. During this retirement, he published a short, but most pungent treatise, entitled, the "Six Errors." The *first* error was that the priests, teaching that any of their body was able to create the body of Christ in the mass, and thus become the father and creator of their own Creator. The *second* was that men are bound to believe in the virgin, the pope or saints, and not in God only. Here he pointed out the important distinction between *credere homini* and *credere in hominem*. The *third* error was, that priests were able to remit the guilt and penalty of sin to whom they pleased. The *fourth* was, that *subordinates*, (*subditi*) were bound to render implicit obedience to all commands of superiors; *licitis sive illicitis*. The *fifth* was that every excommunication, just and unjust, binds the excommunicated, affects him injuriously, severs him from the communion of the faithful, and deprives him of the sacraments of the Church. And the *sixth* was simony, which he calls a heresy, and of which he said that a greater part of the clergy, *proh dolor!* was guilty.

Huss continued to preach at this time, in different towns in the kingdom, and to immense crowds; that he might be nearer Prague, he moved his residence from Hussinetz to the Castle of Cracowitz, which had been offered him as a residence. No temporizing policy curbed his fiery indignation, and the numerous treatises and sermons which came from his pen, testify to the ardor of his zeal, and love for the truth. Among the works which he wrote at this time, were the treatise on the "Abomination of the Monks," the purport of which, is sufficiently



explained by the title, and another, entitled "The Members of Anti-Christ," a vigorous and fearful exposure of the vices and disorders of the Pope and his court.

*Constance.*

The year 1414 drew on, and with it the famous Council of Constance. Called together, at the instigation of the Emperor Sigismund, avowedly to consider, and if possible heal, or at least salve over, the numerous disorders under which the Church was laboring, it was eminently fitting that one who had signalized himself in the cause of reform, should be summoned before it. The Emperor offered Huss a safe-conduct to the Council, pledging in the most solemn manner, his royal word, that he should go, abide and *return* unharmed. This document, the violation of which stamps such indelible disgrace upon all concerned, Emperor, Pope, cardinals, abbots and priests, and which modern Romanists have so much endeavored to conceal, obscure or deny, ran thus: "Sigismund, by the grace of God, king of the Romans, &c., to all princes, ecclesiastical and secular, &c., and to all our other subjects, greeting: We commend with full affection, to you—to all collectively, and to each in particular, the honorable Master John Huss, Bachelor in Divinity, and Master of Arts, the bearer of these presents, travelling from Bohemia to the Council of Constance, whom we have taken under the protection and safeguard—*protectionem et tutelam*—of ourself and the holy empire, enjoining upon you to receive and treat him kindly, furnishing him with whatever is necessary for a speedy and safe journey, whether by land or water, without taking anything from himself or his friends—under any pretence whatever, and that every impediment being removed, ye permit him to pass, sojourn, stop and return, and if necessary, to furnish him and his with a sure and safe-conduct for the honor and respect of our Majesty—" *Omni prorsus impedimento remoto transire, stare, morari et redire libere permittatis sibi que et suis, cum opus fuerit, de securo et salvo velit et debeat providere conductu, ad honorem et reverentiam nostræ Magistatis*"—Given at Spires, this 18th day of October, in the year 1414, the third of our reign in Hungary, and the fifth of that of the Romans."

Huss relying upon this document, proceeded upon his journey. He passed through Prague on his way, and thus

paid one brief visit, which was to be the last to his beloved chapel. Here he received a cordial welcome, but in the midst of congratulations, there were whispers of caution, which bade him beware of trusting too much to the word of the Emperor. One honest fellow, a tailor, by birth a Pole, and by name, Andrew—he, too, had only a Christian name, wept as Huss departed, and followed him with many a blessing: “God be with thee, for hardly do I think, thou wilt get back unharmed, dearest Master John, and most steadfast in the truth: not the King of Hungary, but the King of Heaven reward thee for the true and good instruction I have received from thee!” Ah! if others had been like thee, honest Andrew, tailor, our story would have had a less tragical end. Huss, himself, seems to have had some forebodings of what the issue might be, still his resolution to appear at the Council was unmoved. He arranged all his worldly affairs, before leaving Prague, and wrote several farewell letters which are full of interest, as exhibiting a maturing piety and spirituality, as he drew nearer and nearer to the martyr’s sufferings, and the martyr’s crown. In one of these, written to a friend, he entreats him, in an endorsement thereon, not to open it, till he should have certain news of his death. In this letter he laments the time he had wasted, and the irritation of temper which he at times had manifested in playing chess, and how he had been led by custom, and a spirit of pride, to indulge in needless superfluities of food and dress; and adds: “Thou knowest my doctrine, for thou hast received my instructions from thy youth; I need, therefore, to write no further. But I entreat thee, by the mercy of the Lord, not to imitate me in any of the vanities into which thou hast seen me fall.” There is another letter, written at the same time, to his beloved flock, in terms which showed how much he had at heart their spiritual well-being. He entreated them to be firm in the faith and doctrine which he had taught them; prayed that God would bestow upon him the Holy Spirit, so that he might be established in the truth, and meet with fortitude, temptations, prison, and if need be, a cruel death; and begged them also to pray that he might either glorify God, by a speedy and unflinching martyrdom, or return to Prague without a stain, that is, he adds, “that I may not suppress one tittle of the Gospel.” \*

\* Dowling’s History of Romanism, p. 399.



In October, 1414, Huss bade adieu to his chapel of Bethlehem, which he was no more to behold, to his scholars and friends; and went on to his crown of martyrdom, attended by a noble and generous friend, a knight, named John of Chlum, and two or three others, who were strongly attached to him.

As he journeyed along, he was received everywhere with enthusiasm. He travelled in the ordinary dress of a priest; and in every town through which he passed, he gave notice that he was ready to answer questions, and explain his views. Parish priests, generally received him kindly, and in one or two places, came to him with a goblet of wine, to drink his health, and wish him God speed; and as the priests who did this meant well, though the proceeding was a little unclerical, Huss was not too severely critical, and returned thanks for the civility. At length he arrived at Constance, on the 3d of November, six days after Pope John—to whom this Council brought no great advantage. On the succeeding day, he gave notice of his arrival, to the Pope, through his friend John de Chlum. The Pope who did not feel the ground very secure under his own feet,\* was cautious about exercising his full Papal domination, and welcomed our reformer with a fraternal greeting. His strong language was: "If John Huss had killed my own brother, I would hinder with all my power, the least injustice to him, during his stay in Constance," He even took off the ban of excommunication. For about four weeks after his arrival, nothing was said or done about him. At the expiration of that time, Paletz, his old teacher, and Professor of Divinity in the University of Prague, and Michael de Caussis, a parish priest in the same city arrived, and affairs soon began to wear a sinister aspect. Placards were posted on the churches, and through the city, in which Huss was reviled as an excommunicated heretic; a report was circulated that he was intending to escape, and every underhand method was used to prejudice the members of the Council against the Bohemian reformer. He was approached privately, and told if he would humble himself to the Pope and the archbishop, he would be permitted to leave. But this did not suit a man like John Huss. He was conscious of no fault. If fault could be proved, well and good; but he stood

\* See Geiseler, §129. Note 15.

there a priest of the Church, believing none other things than those which were written in the law of God, and as such he appealed to the Council. It was not the object of his enemies, however, to give him the opportunity of appearing in public, and openly pleading his cause. They feared the acute and eloquent tongue of the bold champion of reform, and had no idea of risking the effect upon the "*Tristis et exhaustæ faciei, et languentis corporis,*" which as the Jesuit Balbinus says, "*Omni lingua facundius perorabant*" of the Bohemian preacher. So in defiance of the safe-conduct of the Emperor, and the fair words of the Pope, Huss was arrested on the 28th of November, as a heretic, imprisoned first in the Cathedral, and a week after, transferred to a convent of Dominican friars, on an island in the beautiful Lake of Constance.

In vain did the Count de Chlum, grieved and incensed at the arrest and imprisonment of Huss, appeal to Sigismund, although, that prince, did at first show some indignation, at the breach of his safe-conduct; in vain did the nobles of Bohemia, once and again intercede with the Emperor, urging that his own honor, and that of his throne, were indissolubly connected with the full observance of his promise; in vain were the three letters of the Bohemian nation to the Council, appealing to the Emperor's safe-conduct, and complaining of the representation that all Bohemia was a heretic country.\* Cardinals, and such like, care but little for all that, when the interests of their craft are imperriled. The only answer given to all this interference of his friends, was that Huss was thrown, heavily ironed, into a noisome dungeon, in the castle of Gottleben, on the banks of the Rhine. His indignant friend De Chlum, now posted up a proclamation, in the name of the Emperor, declaring that the Pope had been false to his promise, and that the dishonor done to the imperial authority, was no less than the injury done to Huss; but, alas! he might as well have saved himself the trouble, for Sigismund, like Wenceslaus, yielded to reasons of State policy, and the influence of the creatures who had his ear.

And so for weary months, Huss dragged out an existence in his noisome cell. No efforts were spared by his enemies, to destroy him. His private letters were opened,

\* See Geiseler, §149, Note 25.



others were forged in his name, and presented to the Council; his appeals to the Emperor disregarded; and his quondam friend, Paletz, visited him in prison, with a view to get him to commit himself by some unguarded word, and use it against him. All he got out of him was this, "Sad greeting do you give me, and sadly do you sin against your own soul: look at me—a poor worn prisoner—perhaps I am to die here; or should I recover my health, to be burned. What return will you get for all this in Bohemia?" Then an accusation in eight articles against him were drawn up by Michael de Caussis, and three commissioners appointed by the Pope; to visit him in prison, question him, take down his answers, and report to a council of Doctors. He was not even allowed the assistance of counsel, which he requested.

Still, John Huss, lay in prison. In the day time he was chained to a staple in the floor of his cell; and at night, chained to his bed. His friends were not permitted to see him; and he became the victim of fresh and painful diseases. By this time Pope John, dreading the results of the investigations, which the Council had begun, regarding his own conduct, had fled in disgrace to Schafhausen,\* and soon after,† was disposed by the solemn sentence of that body, "*Tanquam indignum, inutilem, et damnosum a papatu, &c., amovendum privandum et deponendum fore.*" And so the same sacred Council removes, deprives and deposes him, declaring at the same time, that all and every Christian, of whatever station, rank or condition, is absolved from all obedience, allegiance or oath to him.‡ But the flight and deposition of the Pope, instead of relieving Huss, only aggravated his sufferings; for he was left for whole days without food.

A day was fixed, at last, for his appearance before the Council. That day was June 5th, 1415. A few days before he was removed from his prison to a Franciscan convent in Constance, where the Council assembled to investigate his affairs. On this occasion, the famous de Gerson, who had been an unrelenting opponent of Pope John, drew up nineteen Articles against Huss, from his treatise "De Ecclesia," which he pronounced heretical, and as such deserving judicial condemnation. The Count De Chlum

\* 21st of March.

† 29th of May.

‡ *Vide Geiseler, § 130, Note 9.*

and his secretary, both sent word to Sigismund that the crisis of Huss' fate was now at hand, and that, at least, he ought to have a fair trial. To this the Emperor assented, at least in words, and even went so far as to send down some commissioners to watch the progress of affairs, but this was all; for when the cardinals and bishops burned the written statement which Huss gave of his opinions, and which was intended for the eye of the Emperor, the latter made no inquiries on the subject. When the first article of accusation was read, and Huss asked, If he acknowledged *that* to be his opinion? He said, "Yes," and as he proceeded to prove it from Scripture, he was assailed by such a storm of outcries, insults and taunts from cardinals, right reverends and canons, that the session broke up in confusion, and the hearing had to be postponed till another day. The 7th of June was then appointed, when the trial was to be resumed in the presence of the Emperor. On the intervening day, Huss put forth a declaration, in which he affirmed that he could not declare that the articles in his writings were false, but he should condemn the teachings of Holy Scripture, and of such men as St. Augustine, that if he abjured them, he would be guilty of perjury. So he was brought a second time before the Council. On the 7th of June, he was questioned in presence of the Emperor, on the following points: Whether he denied the doctrine of Transubstantiation—taught and defended in Bohemia the doctrines of Wycliffe—asserted that popes or priests, leading sinful lives, could neither consecrate nor baptize—said that he would appeal from the Pope to Christ; and wished when he died his soul to be, where Wycliffe's is? Another point in his accusation was, that he had counseled the people to violent and aggressive measures, quoting Moses as an example; that he had been the means of stirring up strife between the civil and ecclesiastical powers; that he had broken up the University of Prague, and boasted that neither the King nor Emperor could have forced him to come to Constance, if he had not chosen to come. Some of these charges he frankly admitted, others he denied.\*

On the next day, Huss stood once more before the Council, when no less than thirty-nine articles, extracted

\* Gieseler, §149. Note 26.



from his treatises *De Ecclesia contra Steph. Paletz*, and *contra Stanislaum*, were presented and read, touching various points of his teaching concerning the Church, its doctrines, officers and sacraments, such as predestination, the treatment of heretics, the power of the clergy, the rightfulness of excommunication, and the possibility of the Church being governed without a pope. In answer to the cry for him to retract, he uniformly replied that he could not retract what he had never said, and would not retract what he had said, until it was proved to be erroneous. Thus this early champion of reform in the Church, stood almost alone, a worn-out, sickly prisoner, against the combined learning and power of the world; and yet wiser and stronger than they all. Wiser, because his was the wisdom that cometh from above; stronger, because he upheld the truth, and they upheld a lie—because his “prove me to be in the wrong,” was the watchword of a cause, sure, in the long run, to be triumphant; and their clamor was the bluster with which a coward ever seeks to cover his defeat! All that the industry of wily and malignant enemies could collect, was brought to bear against him. His sayings and his writings were skilfully garbled and dressed up to suit the purposes of his prosecutors. When he asked for arguments, the only answer was, “Abjure!” The threats and entreaties of the Emperor were as powerless to move him, as the subtleties and clamors of the Doctors. The Emperor, no great theologian to be sure, told him he must needs be wrong, when so many learned men were against him. Some tried to cajole him, by holding out abundant promises of favor, if he would consent to recant; some threatened, some talked the jargon of the schools, even the cardinal-bishop of Ostia, drew up an ingenious and moderate form of recantation, to enable him to overcome his scruples, and still he faced every assailant and fenced with every disputant, but no influences could make him move an inch. Even his staunch supporter, Count de Chlum, besought him with tears, to retract something, if he possibly could, that so he might be saved. “I am an unlearned man,” said the honest nobleman, “but I beseech thee, dear Master John, if you are conscious of any little error, acknowledge it to the Council;” “but,” he added, “if you are not conscious of any, God forbid that I should lead you to the false step of doing anything against your conscience!” Huss replied:

"May God reward you, good friend; and I call him to witness, that from my heart I am ready, whenever the Council teaches me anything better from Holy Scripture, to change my opinion at once—till then I am as immovable as a rock!" Brave and honest avowal, and it was taken as his final decision.

*Degradation and Martyrdom of Huss.*

We must hasten on to the final catastrophe. On the 24th of June, the Council ordered all his writings to be publicly burned. On July 1st, the Council sent a new deputation to try to get him to recant; and a few days after, another came from the Emperor; both were listened to with great respect, but failed to move him from his position.

On the 6th of July, Huss was brought once more before the Council, but not this time to undergo the mockery of a trial. He was there to hear his sentence pronounced. The place of assembly was densely crowded. The Emperor, and all the princes of the empire, were present. A fierce and sanguinary discourse was delivered by the bishop of Lode, from the text, "That the body of sin might be destroyed," Rom. 6:6. How much the spirit of Christ, or the Apostle it contained, may be inferred from the peroration. Turning to the Emperor, he addressed him thus: "Destroy in your dominions, errors and heresies," and, pointing to Huss, "above all this obstinate heretic. A holy work, noble prince, is here given, to be accomplished by you, in whose hands God has placed the sword of justice," and more to the same effect. The thirty-nine articles, were then read, together, with the decree, which condemned his writings to the flames, and, finally, the sentence against himself, by which he was to be degraded from the priesthood, and delivered over to the secular power to be punished. He appealed from that sentence, but not to the Council or Emperor. His appeal was to a higher court; with his hands raised together, to heaven, he cried with a loud voice, "Behold, O, blessed Christ, how this Council condemns both thy teaching, and thy works—I appeal once more to Thee, who didst deliver up thy cause, into the hands of God, thy Father, leaving us the example, that we, when ill treated by thine enemies, might ourselves, have recourse to the judgment of God, the most righteous Judge!" When the sentence



was concluded, Huss said again, "I came here of my own free will; to appear before this Council, relying upon *the safe-conduct, and solemn pledge of the Emperor, here present.*" As he uttered these words, with his eye looking steadfastly on the prince, we are not surprised, to be told that a burning blush suffused the imperial countenance. This shameful conduct of Sigismund, was not lost as a lesson to his successor, Charles V., when a century later, he was urged by the worthy successors of the assembly, at Constance, to have Luther arrested at Worms, notwithstanding, the safe-conduct, Charles had given him; "No," said he, "I should not like to blush like Sigismund."

The preliminaries of the sentence were now carried out. Rome generally adds insult to injury, in such matters, and the present case, was no exception. The ceremony of degradation, was first to be performed. Huss was dressed in full priestly costume—a paten was put into one hand, and a chalice into the other, as if he was about to celebrate mass. Thus arrayed, the officiatory bishop, again exhorted him to abjure; but turning to the people, he declared that he should not act so as to be a stone of stumbling, to the weakest believer, by a hypocritical recantation. One by one, the vestments were taken from him; and the expression used, when the chalice was snatched from him, may serve as a sample of the rest—"Accursed Judas, we take from thee this cup, filled with the blood of Jesus Christ!" "But," replied the martyr, "I trust in God, the Father, and my Lord Jesus Christ, for whose name I bear all this, that he will not take from me the cup of salvation; and I have a good hope, that I shall drink of it to-day in his Kingdom." When the marks of the tonsure were to be effaced, a dispute arose amongst them, about the instrument to be used. It was, at last, got rid of, somewhat after the Indian fashion, and on his head was set a pyramid shaped cap, painted over with frightful figures of demons, (members of the Council, might have sat for the portraits,) and bearing the inscription, "Arch-Heretic." Thus arrayed, the prelates devoted his soul to the devils: "*Animam tuam diabolis condemnamus.*" But all this satanic acting, moved not his faith. Greater was He that was with him, than all that could be against him. "I wear joyfully"—he cried aloud, "this crown of shame," for the love of Him who bore a crown of thorns."

By the order of the Emperor, John Huss, now in the

hands of the secular power, was given over to the chief magistrate of Constance, who at once abandoned him to the executioners. As he passed the gate, he saw his books in flames, burning only a little before himself. On arriving at the place of execution, he kneeled down and prayed fervently for grace and strength to be given him, to bear the trial without flinching. Not a wavering word escaped his lips. When the faggots were piled round him, and he chained to the stake, he said, "I willingly wear these chains for Christ's sake, who bore more grievous ones for me." The people who had looked on, were moved with pity, and once when he wished to address them, in their native tongue, he was brutally silenced, and the order given to light the faggots forthwith. Then the fire was put to the wood, and a dense smoke, almost shut out the martyr, from the eyes of his murderers. Soon after, the smoke cleared away, and a strong, bright flame surrounded the dying Christian. as with a robe of light—his lips were seen to move once, as if with the prayer that he had again and again uttered, as the end drew near. "Lord Jesus, receive my spirit," and all was over. That brave, truth-loving spirit, was taken away to a land, where lies and cruelty, and the whole array of Satan's plots, and Satan's instruments, have no place, for evermore.

The ashes were carefully gathered up, and thrown into the river Rhine. The priests were successful in obliterating all traces of the event, from before the eyes of men. But the seed was sown, which did produce a plentiful crop—confessors and martyrs, in abundance, caught up the standard, as it fell from the dying hands of John Huss, and bore it on to victory. Nor, will our review, of the patience and fortitude of this one, of the world's noblest men, be altogether devoid of fruit for us, if after his example, and that of others like him, armed with the Word of God, we be bold for the truth, and zealous to do the work that God has set before us.

"Lives of great men all remind us,  
We can make our lives sublime ;  
And departing, leave behind us,  
Footprints on the sands of time."



## ARTICLE II.

HISTORY OF THE CANON OF THE HOLY SCRIPTURES  
IN THE CHRISTIAN CHURCH. TRANSLATED FROM  
THE FRENCH.\*

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*Chapter I. Use of the Old Testament, in the Apostolic Church.*

At the epoch of Jesus Christ, and of the Apostles, the sacred books of the Old Testament, were used for the edification of the Jewish congregations, by means of regular readings in the synagogues, on festivals, and generally in prayer meetings. The origin of this custom is not known. Relying on what is related in the thirty-first chapter of Deuteronomy, † the Talmudic tradition traces it back to Moses; but in the whole history of the Israelites, previous to the exile, there is no vestige, either of the existence of the synagogues, or of reading of the kind indicated. The first allusion, to such facts, are found only in the literature subsequent to the exile, ‡ and that whole arrangement, appears to have been the fruit, and at the

\* The above is a translation of the first two chapters of "*Histoire du Canon des Saintes—Ecritures de l'Eglise chrétienne* par Edward Reuss, Professor in the Protestant Faculty and Seminary of Strasburg." Notwithstanding, the very limited number of readers which such a book finds in France, a second edition became necessary, a few months after its first publication. It treats the same subject as "*Geschichte der heiligen Schriften Neuen Testaments* von Ed. Reuss, which has been so highly appreciated in Germany, that a 4th edition was issued in 1864, and is used as a text book in the University of Halle. Several persons having expressed a wish for a French translation of this book, Prof. Reuss, believing that neither the form nor the method would satisfy French readers, resolved to present the same subject in a different and more acceptable form, to his French countrymen. Satisfied that a translation of the French work will meet with a more favorable reception from the English readers than that of the German, the above is given as a specimen of this highly interesting and valuable work.

† Compare also Joseph. C. Apion II, 173 ἐκάστης ἑβδομάδος ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐπέλευσεν (ὁ νομοθέτης) συλλέγεσθαι.

‡ Neh. 8. The fact related 2 Kings 22, has a quite different bearing.

same time, one of the most powerful means of the ecclesiastical and national restoration, by which Judaism commenced its definitive consolidation.\* At the time of the apostles, it was already an old custom,† established wherever there was a synagogue, and especially connected with the local or Sabbatical worship.

It is natural to suppose that originally, the only subject of these readings was the Mosaic Law; this is also the opinion of some Jewish doctors, who refer the custom of reading passages drawn from the Prophets to the epoch of the persecutions of king Antiochus, during which the Jews may have been deprived of all the copies of the Pentateuch. This explanation, indeed, appears to us scarcely probable. The high consideration, which the second volume of the Scriptures enjoyed, could not fail to assign to it soon a place, analogous to that which had been reserved to the first only; but that the use of the prophets is of a later date, seems to us to follow from the fact, that only pieces, selected from the different books of the collection, were read, while the whole law was read connectedly. In Palestine, the text of the Pentateuch was formerly divided into one hundred and fifty-three Sedarim (series) corresponding to the Sabbaths of three consecutive years: later, in the synagogues of Babylon, the division into fifty-four Parashes (sections), calculated for a single year, was adopted. This last division, finally prevailed, and is indicated to-day in all editions of the Hebrew Bible. As for the Prophets, it is necessary, first, to remember that the Jews comprehended under this collective name, not only the fifteen, properly called prophetical, books (Isaiah, Jeremiah, Ezekiel ‡ and the Twelve), but, moreover, the books of Joshua, Judges, Samuel and Kings. Already before the apostolic epoch, the religious exercises were usually closed by the reading of a passage, taken from one of these books; these were incoherent and isolated fragments, true pericopes (or lessons), as they were called later in the Christian Church. Such a combination was subject to

\* *Histoire de la theologie chretienne au Siecle apostolique* par Ed. Reuss. B. I., Chap. 2, 3.

† Act 15 : 21, ἕκ γεγεῶν ἀρχαίων — κατὰ πόλιν — ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον.

‡ It is known that the Hebrew Bible assigns to the book of Daniel no place among the prophetical books (Nebiim) but among the Hagiographa (Chetubim).



many variations, and, in fact, the information, though not extensive, which we possess on these matters, seems to prove successive changes in the usages. In any case, the Haftares (final lessons) recorded to-day, in the printed Hebrew texts, seem not to date back farther than the middle ages.

However, the New Testament attests already the custom of this general reading. Indeed, all the passages which may be quoted as such a testimony, are not equally explicit. From what Luke relates about the preaching of Jesus Christ at Nazareth,\* could, perhaps, be drawn the inference of a perfectly free choice of the text. The same author, in a passage already quoted,† and Paul too,‡ expressly mention only the books of Moses as being read in the synagogues. But in another,§ the Prophets in the plural number, are formally spoken of, and nothing prevents us from including Moses in the number; in the same chapter, a few lines preceding,|| the reading of the law and of the prophets is mentioned, in terms which do not permit us to doubt that a regular and official custom is meant. But, moreover, this same usage is attested more indisputably by the frequent use of the term *the Law and the Prophets*¶ whenever the Scriptures of the Old Testament are spoken of in general. These two parts only being used for the customary reading, they represented in the mind of the hearers the idea of the sacred code.

Such was the state of things at the death of Jesus, when his disciples commenced to attach themselves more intimately to one another, and to form congregations more and more numerous and distinct. It is not necessary to mention here, that those among the believers who belonged to the Jewish nation, did, for that reason, not discontinue to attend the synagogue, and that, consequently, the custom of the public reading of the Holy Scriptures remained familiar to them. Soon they introduced into their private meetings, even before the final separation from the Jews, the same means of edification that were used in the religious meetings of the latter, and later, when the schism

\*Luke 4:16. †Acts 15:21. ‡2 Cor. 3:15. §Acts 13:27.

||V. 15 : ἀνάγνωσις τοῦ νόμου καὶ τῶν προφητῶν.

¶Or well also *Moses and the prophets*, (Matth. 5:17; 7:12; 11:13; 22:40; Luke 16:16, 29, 31; 24:27, 44; John 1:46; Acts 24:14; 28:23; Rom. 3:21).

was consummated, they preserved and bequeathed them to the following generations. We shall not stop to collect the passages which speak of prayers, singing and preaching. We shall confine ourselves to the public reading of the texts. There is, indeed, in the whole New Testament, but one single passage where this reading is mentioned.\* Positive traces have been sought elsewhere in vain,† but we can succeed in proving the fact by very plausible inductions. First, it is unquestionable, that the Church read the Old Testament in the second century and later, and it is scarcely probable that she would have adopted this custom if the apostles had permitted it to fall into disuse. Then it may be seen, not only from the didactic books of the New Testament, but, moreover, from all that we know of the preaching of the first missionaries, that the evangelical instructions from the beginning rested very essentially upon the scriptural prophecies, and that the texts of Holy Writ were incessantly invoked, either to give to the facts of the evangelical history their religious and providential signification, or to legitimate the doctrines that were connected with it, especially when they were apparently in contradiction to the previous revelation, or when they jarred with the traditional beliefs. There is, also, scarcely a page in the New Testament, where the Old is not invoked with a dogmatical purpose, or which does not disclose that its authors were very familiar with its texts. But if that is incontestable in reference to the authors and preachers, the same must also be supposed to be the case with the readers and the hearers; unless we fancy the latter as entirely passive in the face of the great questions that arose before them.‡ Now, when we think of the utmost scarcity of the copies among private individuals; of the impossibility of the majority of the church members to procure and possess the whole of that large and precious library, we naturally infer that their knowledge of the Old Testament must have come from public readings; in most of the cases they were the only possible means, and in all cases they were the most direct and simple. The heathen or Jewish origin of the different members of the

\* 1 Tim. 4 : 13.

† Acts 2 : 47; Eph. 5 : 19; Col. 3 : 16.

‡ See, on the contrary, Acts 17 : 11; 8 : 28; Gal. 4 : 21, etc



churches did not make any difference in this respect. All received the same apostolical instruction; moreover, many Greek proselytes had frequented the synagogues before being baptized; and the apostles, into whose mind never entered the thought of depreciating the importance of the Old Testament, or of doubting its divine origin, did not think of founding the faith of their heathen disciples on a basis different from that which sustained their own convictions.

But here some special questions present themselves, which are so much the more interesting as they will recur, so to say, throughout the history of the Christian Canon, and are still pending to-day.

It has been asked, for instance, what could have been the form and the number of the sacred books of the collection used in the century of the apostles. Was the Canon of the Old Testament closed, and was it such as we have it now in our Hebrew Bible? Or, has it not, perhaps, comprised other books besides? These questions have been answered in every possible way, without arriving at any positive conclusion. Here are, however, some facts, which should not be neglected in this discussion.

First and foremost, it is necessary not to forget that all the Christians could not use the Hebrew original. The old tongue of the prophets was no longer spoken; it differed from the usual language of the Palestine Jews as much as the English of Chaucer differs from that of the nineteenth century, and whoever had not received a literary education did not understand it. Therefore the reading of the texts was accompanied by an interpretation in the vulgar idiom. This interpretation was still more indispensable to those Jews who, residing either in the maritime cities of Palestine, or especially in foreign countries, had entirely forgotten the language of their fathers, even in its later forms, and had adopted the Greek, or what they believed to be the Greek. It cannot be proved that, in the first century of our era, the sacred texts were read in the synagogues of Palestine, in the Aramaic idiom, which unquestionably was the case at a later period; the interpretation was given orally. If this was necessary among the Aramaic Jews, whose language had a striking analogy with the Hebrew, it must be admitted that the oral interpretation of the Hebrew texts, in the vernacular idiom, was the more necessary among the Greek Jews.

For, although there existed already Greek translations, they were not used. We know that long afterwards, in the time of the emperor Justinian, there was still, among the Jews, opposition to the official use of them.\* But what may have been the custom of the Christians? Did they submit to the exigencies of that linguistic orthodoxy? Or, had the great want of edification overcome among them the tenacity of the forms? We are ignorant of it. We know absolutely nothing of the destiny of the celebrated Greek translation of Alexandria, (called the Septuagint) previously to the epoch, when the Christian Church and theology made nearly an exclusive use of it.

This point of the history would be less dark, if the numerous quotations of passages of the Old Testament, inserted in the writings of the apostles, were such as to determine our judgment. But by the side of a series of texts positively borrowed from the Septuagint, and faithfully reproducing the peculiarities, the singular expressions, the different readings, or the exegetical mistakes, of this translation, there are quite as many where the Christian writers themselves seem to have translated the original in a quite independent manner, whether they agree with the Hebrew against the Alexandrian translators, or whether they adopt a translation equally distant from both texts. We shall not stop to prove these facts by the analysis of some passages particularly significant; that would divert us too much from our principal subject. We content ourself with laying down as facts, that the version of the Septuagint was known to the Christians, and consulted by them, as early as the first century; but that it did not enjoy an absolute or exclusive authority, as was the case later; that, on the contrary, it appears not even to have been made use of, wherever it could have been done with benefit. Upon the whole, we have no very clear idea of the manner in which the readings may have been conducted in the primitive Church, especially in countries where the Greek tongue was spoken. On the one hand we cannot affirm that in all the churches, copies of the Septuagint were already possessed and used. However, as on the other hand, the persons who would have understood the original well enough to be able to interpret it orally to Greek hearers, after having read it in Hebrew,

\* Cod., 28. Nov. 146.



must have been extremely scarce outside of Palestine, it is very probable that Christians, at least, made use of a written Greek translation.

Now it is important to remember that the Hebrew and the Greek Bible did not resemble one another in every respect, even apart from the value of the translation. Every body knows that the latter contains several books which are foreign to the former, viz. : those of Judith, Tobit, the Wisdom of Solomon, Ecclesiasticus and the Maccabees. Were these books,—which, later, were designated in the Church by the name of Apocrypha of the Old Testament,—also in the hands of the Greek Christians of the first century and put, by them, on the same level as the others, inasmuch, at least, as they used the Septuagint? This question has been answered, sometimes in the affirmative, and sometimes in the negative. Some have maintained that even among the Greek Jews these books had no authority; others believed that they found in the New Testament numerous allusions to some of them. And undoubtedly parallels, sometimes very striking, may be drawn between the Epistle of James and Ecclesiasticus; between the Epistle to the Hebrews and the Wisdom of Solomon, even between certain passages of St. Paul and the same works; but the circumstance that ideas already propagated in the society, or common to the thinkers of the same century, are reproduced in their writings, does not prove that their successors have directly borrowed them from their predecessors, nor, above all, that by adopting these ideas they have conceded to them a dogmatical authority. And this side of the question is the most essential. In the whole New Testament, not a single dogmatical passage, drawn from the Apocrypha, and quoted as coming from a sacred source, could be pointed out. Thus, whatever may have been the usage followed in the different Christian congregations, it must be said, that the apostolical instructions, as far as we are acquainted with them, adhered to the Hebrew Canon.

However, it would be wrong to exaggerate the bearing of this fact. We present here, a few considerations, which, in our opinion, prove that what to-day we call the question of the Canon, was not for the apostles and their immediate disciples, as it has been for the Protestant divines, an all important affair, nor an affair subordinate to a previous criticism and to a precise theory of inspiration.

First, if the silence of the authors of the New Testament, respecting the Greek books called Apocrypha, should prove by itself, that these books were not in the hands of the first Christians, were neither read nor consulted by them, this same argument could be used against certain writings of the Hebrew collection of which the New Testament does also not speak and whose authority it never invokes. Among these writings, there are not only historical books (Ezra, Nehemiah, Esther,) whose contents do furnish no material meet to the apostles, to use in their instructions, but, moreover, writings in which the traditional orthodoxy maintains, to find very positive and very detailed evangelical revelations, (Song of Solomon) or at least, texts to be used with an analogous view (Ecclesiastes). These books, had evidently, for the apostles no canonical value in the Christian sense of the word, *i. e.*, could not be used in the construction of the dogma of the new Covenant. This remark is not new, it was made, as we shall see hereafter, already in the sixteenth century, by Lutheran divines considered very orthodox. It acquires a particular importance, because it is connected with a question of a still greater bearing. Is it true that the Hebrew code, such as we possess, had already been closed at the times of the apostles? Nobody can prove it. On the contrary, we have elsewhere shown, that, at the epoch of the historian Josephus, the books called Hagiographa,\* were not yet collected in a distinctly determined body, and that certain Hebrew pieces, which to-day form a part of it, appear even to have been unknown to this author. It has generally been attempted to prove the integrity of the Hebrew Canon, for the apostolical epoch by the terms which are used in Luke 24 : 44; but it is obvious that, in this passage, the Lord merely meant to enumerate the books in which the Messianic prophecies were found. It is impossible, that, for instance, Ezra and the Chronicles should also be comprised under the name of Psalms.

In the second place, if the apostles, in their writings, do not speak of certain canonical books of the Old Testament, there are, on the other hand, found in these

\* Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nemeiah and Paralipomena (Chronicles).



same writings quotations, which prove that the notion of the Canon, such as theology has defined it later, was unknown to them. We will not here insist upon certain passages, which it has been impossible to find in the Hebrew texts, for instance, John 7 : 38 ; Luke 11 : 49 ; 1 Cor. 2 : 9 ; James 4 : 5 ; Matthew 2 : 23, etc., and, which, not only many modern interpreters, but already Origen and other Fathers believed to have been borrowed from apocryphal books, now lost; for, after all, they may be considered as quotations made from memory, and for that very reason, more or less inaccurate. We shall insist more on facts quoted by them, with a didactic purpose, and which are positively drawn from uncanonical sources. What Saul says of Egyptian magicians\* is not necessarily extracted from a book, but is, in any case, borrowed from a tradition, which may appear unreliable. The examples of courage, and of religious constancy, extolled by the author of the epistle to the Hebrews† are unquestionably copied, partly from the history of the Maccabees, and as he presents these latter, as having claims to the admiration of the faithful, equal to those of the heroes of sacred antiquity, so the documents, that narrate the life of both must have had an equal value in the eyes of the writer, who quotes them. The epistle of Jude,‡ reproduces not only traditional narratives quite peculiar, which might very well have been borrowed from works of an apocryphal nature, but it invokes even explicitly, and as an authority previous to the deluge, a book which we have still in our hands and which assuredly, no one could any longer consider as authentic, and divinely inspired.

From all this, it follows at least, that theories about the Canon, stated by Protestant theology, must not hastily be ascribed to the apostles. Soon we shall see among their disciples and immediate successors analogous facts. But that is not all. We have still to point out to our readers, a very remarkable peculiarity, too often neglected, and notwithstanding, of some importance to the history of the canon. Among the books of the Old Testament, there are several, the Greek text of which differs much from the Hebrew text, either by a new wording, or also, and above all, by additions made by foreign hands. Thus, in the

\* 2 Tim. 3 : 8.

† Heb. 11 : 34 and following.

‡ Jude 9, 14.

book of Daniel, the Greek recension inserts the Song of the three holy children in the fiery furnace, and the stories Susanna of Bel and the Dragon. Thus the book of Jeremiah, has undergone not only a complete transformation, in the order of its contents and chapters, but there has been added to it, an epistle of the prophet, and what is called the book of Baruch. The book of Esther has been enriched by a series of pretended official documents. Finally, that of Ezra, is found there twice in two very different wordings. Now, it is not only likely, but established by testimonies which we shall collect in proper time and place, that the Christians who used the Greek Bible, and who were not learned enough to compare it with the original, as did Origen and Jerome, were acquainted with, and read the books just spoken of, only in the form they had received in the Greek version, or as we would now say, in the apocryphal form. How far back can this fact be traced? We are no more able to determine exactly the epoch of the origin of these additions, but it is very possible that they existed before the Christian era. We have proved that the historian Josephus knows only the Greek recension of several of the books in question. We shall see further that this is also the case with nearly all the Fathers of the Church.

After having established that the history of the canon of the Scriptures, in the apostolic century, is not so simple and clear as it is generally believed; nor so consonant with the ideas commonly received, we shall still add a few words in reference to the theological bearing of the question. There is not the least doubt, that the apostles and Christians, generally of their time, considered the law and the prophets as divinely inspired,\* and consequently, the words of the Scriptures, not as the words of men, but as the words of God. It is the spirit of God that speaks through the mouth of sacred authors,† and the prophets, while writing, are in a quite peculiar and extraordinary mental state, which excludes the idea of a gross and human error.‡ In this respect, the king, David, considered as

\* We refer for this whole question to *l'Histoire de la theologie chretienne*, V. I., p. 296, (2nd ed. p. 411).

† Acts 1 : 16, 3 : 18, 21 ; Heb. 3 : 7, 4 : 7, 9 : 8, etc.

‡ ἐν πνεύματι (Matthew 22 : 43).



the author of all the Psalms,\* shared the privilege of the prophets,† and in consequence, the honor of the liturgical use which the synagogue made of his sacred songs; the book, of which he was considered the author, partook of the honors rendered to the two parts of Scripture, which were used in the public readings.‡ But it is especially by the study of the exegetical methods, nearly common to the Jewish doctors and the apostles, that we are convinced that the notion of inspiration comprehended from this time all the elements of excellency, and absoluteness, which the definitions given later have always acknowledged. Indeed, it is only from this stand-point, that we can understand, how so many texts relating to a by-gone past, simple narratives, songs expressing the joys or the regrets, either of an individual, or of a nation, in a peculiar situation; could incessantly, and most confidently, be interpreted as positive and special predictions, calculated to engross the speculative spirit of the schools, or to nourish and exalt the religious feelings of the masses. When we see that interpretation, essentially divin, applied to clauses detached from the contents, to words entirely disconnected, we must conclude that the proceeding, which, in our day, we would not dare to apply to any work, either sacred or profane, rests precisely on the then current notion of inspiration, which was not considered as restricted to a general direction of the spirit of the authors, but as positively implying the idea of a dictation of the words. Otherwise it would be necessary to charge with mere arbitrariness, the exegesis of the apostles, as it presents itself in numerous examples in the face of which the science of our day, stands in great embarrassment.

Thus two facts are duly established; on the one hand, a theory of inspiration which should not allow any confusion between sacred and profane literature; on the other hand, a practice which betrays a relative uncertainty, a certain vagueness, in the boundaries of the two kinds of literature, or at least, what is perhaps more correct, the absence of a decision, which would previously and definitively have strictly circumscribed the canonic code, and enumerated the writings, which it should contain. In other words, in the choice of the books which were to

\* Acts 4 : 29 ; Heb. 4 : 7.

† Acts 2 : 30 and ll. cc.

‡ Luke 24 : 44.

compose the Scriptures, now a theological or dogmatical stand-point could be taken, according to which one must have felt disposed to restrict their number—now a practical or pedagogical stand-point, according to which, far from proceeding with that exclusive severity, one was rather inclined to extend the circle of writings having religious value. We shall see that the whole history of the Canon, in the Christian Church amounts finally to the alternate preponderance of these two stand-points.

*Chapter II. The Writings of the Apostles in the Primitive Church.*

All that we have as yet said, concerns only the Old Testament, and relates to the usages introduced into the Church, in consequence of her natural relations to the synagogue. If we have not yet spoken of the writings of the apostles, it is because we are able to assert that these writings, during the whole remainder of the first century, and during at least, the first third of the second, were not yet the subject of an official, repeated, and to say liturgical reading, similar to that which, in our opinion, was given of the books of the prophets. We shall endeavor to prove this averment in this second chapter, in which we shall relate in general terms what were, during the indicated period, the portions of the books which, later, formed the New Testament.

The first thing which we have here to examine, is the mode of spreading these books. For, in presence of the restricted means of publicity, which could be used during the apostolic century, we would be wrong to suppose that the apostles had nothing to do, but to send off copies to all the existing Churches, and, nevertheless, those do it unwittingly, who maintain that the Canon, that is to say, the official collection, must have been formed everywhere, and simultaneously, as the texts were composed.

According to their origin, and the form of their publication, the apostolic books may be divided into two categories. First, those which primitively were addressed to particular congregations, and which, thus, from the beginning, had a public character, that invested them with authority, and facilitated their extensive circulation. In this category, we naturally place the nine principal epistles of Paul; but we unhesitatingly add to them the three



epistles to Timothy and Titus, whose authenticity, we have elsewhere defended; for their contents were such that the disciples who received them, were directly interested to secure to them a greater publicity; the epistle to Philemon, in spite of its shortness, and individual aim, was undoubtedly protected by the vicinity of that to the Colossians, among whom this friend of the author ranked high. If, as most of the critics think, the epistle to the Hebrews is written for a particular Church, (which, in any case, would not be that of Jerusalem), we should also have to mention it here. Now, we see clearly, from the texts which we can consult, how things happened in regard to these epistles. Generally, they reached their destination, by a more or less accidental opportunity.\* Sometimes, even such an opportunity suggested the idea of writing. They were addressed, or delivered to the heads of the congregation, who, for this reason, were charged with the general and individual greetings,† and who read them in the meetings, which was so natural, that the apostle speaks of it explicitly but once, in the oldest epistle which we possess of him.‡ The same persons had to communicate these letters to other neighboring congregations, when the apostle desired it. Thus the epistle to the Galatians must have been put into circulation after its arrival in one Church of the province; for, if there had been but a single Church in Galatia, it would be incomprehensible, why it should nowhere be designated, by the name of the place where it was located. Thus, the epistle to the Colossians, must have been communicated at least to another Church, if not to several.§ Thus again, the epistle to the Corinthians, the second, in any case,|| are encyclical, and everybody knows that according to many interpreters, the same may be said of the epistle to the Ephesians. These communications could have been made in several ways, either by the transmission of the original, or by copies; in the first case, it is very probable, that each Church that received an epistle of this kind, took care to have it transcribed, before parting with the document. For all these

\* Rom. 16 : 1 ; 1 Cor. 16 : 17 ; 2 Cor. 8 : 18 ff. ; Eph. 6 : 24 ff. ; Col 4 : 7 ; Titus 3 : 13.

† These greetings are always introduced by the exhortative recommendation : ἀσπάζασθε.

‡ 1 Thes. 5 : 27.

§ Col. 4 : 16 ; comp. 2 : 1.

|| 1 Cor. 1 : 2 ; 2 Cor. 1 : 1.

Churches, having had personal and often very intimate relations with the author of the communicated writing, had an equal interest to preserve it, as a token of affection, as a precious evidence of a connection which continued to live in their memory, and was a source of happiness, to the first generation, and of glory to the second, and the following. There is no trace in the literature of this epoch, that these epistles were read publicly, on stated days, soon after their reception. The circumstance, that they are partly consecrated to momentary interests, renders this even not probable. Some time elapsed before they were regularly resumed; and still much later, when they were already spread far and wide, among the Christians, there exists no proof, that they were used for liturgical and periodical readings.

Moreover, to justify what we have just said, we are not reduced to simple assertions, or to more or less plausible inductions. The few works or fragments, which are still extant, of the literature, of the half century which followed that of the apostles, contain, in this respect, more direct information. But, before gathering it, and in order not to repeat ourselves, let us say a word more of the second category of the apostolical writings. We will speak of those which were designed for a less restricted circle of readers, for instance, the gospels, and a few of the epistles called *Catholic*. We include in this category, also the two books of Luke, although, they be apparently addressed to a single individual; for, at that epoch, the dedication was a literary proceeding which favored, rather than restricted the circulation of a work. The superscriptions of Peter's first epistle, and of the Revelation, are also less of an epistolary, than of a dedicatory character. Besides, these books, nearly all more extensive than Paul's epistles, must have spread, as all the writings of the time did, in proportion to the interest, called forth, either by the authors, if their names were known, or above all, by their contents. So, we see that, in this respect, all of them were not placed in the same conditions, and had not the same chances of success. The work of Luke, indeed, the latest of the historical books, but also the most complete, made its way much more slowly than the others;\* it was not without

\* Papias knew only the first two gospels, and the quotations of the texts peculiar to Luke, are very scarce in the authors of the second century; in comparison with those taken from Matthew.



encountering serious difficulties, that the epistle of James succeeded in becoming known outside of the place of its publication. In general, the writings, of this second category, seem to have had to overcome more difficulties than Paul's epistles, which were wholly pastoral, and by that very fact, invested with an official character, and constituting a public property, while the other books were, to tell the truth, at least in the beginning, private property, in the hands of persons who had obtained them in some way or other. This is so true, that for the whole period with which we are now occupied, we do not find a single statement, that they were used publicly, and scarcely any trace even of their existence, although we do not intend to call it into question. However, the spreading of all these writings, was not regulated, organized or directed by the care, or the action of a central power, which no longer existed, since the destruction of Jerusalem, and which, if it had previously existed, for a few years, did positively not control the religious movement, which already reached the heathen world, before Paul wrote his first epistle. We admit as little, that it was commercial speculation, what now we would call book trade, which undertook to spread the earliest literature of Christianity. The great majority of the Christians, belonged to the lower classes, which did not read. The gospel was still spreading, or rather never ceased to spread, and to be established by means of oral instruction. The want of replacing this, by a means less simple, and less easy to procure, could not make itself felt, since the apostles and their successors were incessantly visiting the Churches,\* and since, everywhere, even in the smaller congregations, the traditional instruction was organized with much prudence, and so as to supply all wants.† The men chosen to direct the Churches, and to preserve unimpaired the sacred trust of the gospel, are recommended to the faithful, as sure guides, worthy of their submission and esteem.‡ The numerous terms by which the New Testament designates the instruction of

\* Acts 8 : 14, 9 : 32, 11 : 22, 14 : 21, 15 : 29, 36, 41, 18 : 23, 20 : 1—17 ; 1 Cor. 4 : 17, 16 : 10—12 ; 2 Cor. 7 : 6 and following, 8 : 6, 12 : 18 ; 2 : 12 ff. ; Col. 4 : 10 ; 1 Thess. 3 : 2 ; 2 Tim. 4 : 10 ; Titus 3 : 12.

† Acts 20 : 17, 28 ; Titus 1 : 9, 7 ; Eph. 4 : 11 ; 1 Peter 2 : 25 ; Phil. 1 : 1 ; 1 Cor. 12 : 8, 14, etc.

‡ 1 Cor. 16 : 15 ; Phil. 2 : 29 ; Col. 1 : 7 ; 1 Thess. 5 : 12. Clem. ad Corr., 1 : 42. Ignat. ad Philad. 7. Magnes, 8 : 13.

the apostles, express without exception the idea of an instruction imparted orally ; everywhere we read of speaking and listening, of discourse and hearers, of preaching, proclamation and tradition,\* and not a single time of writing and reading, unless there is an explicit allusion to the books of the Old Covenant. And later, when the writings of the first disciples and missionaries, were within the reach of the persons who had received a literary education, they would decidedly prefer the oral source, as furnishing a more complete knowledge of the evangelical facts.† At least, in acknowledging the great value of the apostolic documents, they did not forget that the penning of these few pages, exerted only a very secondary influence upon the great work of the evangelization of the world. "Guided by the Holy Ghost, and endowed with a miraculous power, the apostles everywhere preached the kingdom of God, caring very little about wording this message, because they had a more exalted mission to fill, which exceeded the power of a man. Paul, the first among them, both by the power of his eloquence, and the loftiness of his ideas, has left but a small number of very short epistles, although he could have written much more of what God had vouchsafed to reveal to him alone. The other companions of the Lord, the twelve apostles, the seventy disciples, were not less informed, and, nevertheless, only two from among them composed memoirs, because they were forced by circumstances."‡

But if half a century after the destruction of Jerusalem,

\* *Εὐαγγέλιον, ἐναγγελιστής, ἐναγγέλεσθαι*, Rom. 1 : 1 ; 1 Cor. 4 : 19, etc. ; Luke 9 : 6 ; Acts 8 : 4, etc. ; 2 Tim. 4 : 9. *Κήρυγμα, κήρυξι, κηρύσσειν*, Titus 1 : 9 ; 1 Cor. 2 : 4 ; 2 Tim. 1 : 2 ; Matth. 10 : 7 ; Acts 20 : 23.—*Παράδοσις, παραδιδόναι*, 2 Thess. 2 : 19 ; Luke 1 : 2 ; Acts 16 : 4.—*Μαρτυρία, μαρτυρεῖν, μάρτυς*, Acts 1 : 8 ; 22 : 18 ; 23 : 11 ; Apoc. 1 : 9 ; 1 Cor. 15 : 19, etc.—*Ἀνοιξις τοῦ στόματος*, Eph. 6 : 19.—*Λόγος*, Acts 14 : 17 ; James 1 : 22, etc.—*Λόγος ἀποῆς* ; 1 Thess. 2 : 13 ; Heb. 4 : 2.—*Λαλεῖν*, Acts 18 : 19 ; Titus 2 : 19.—*Ἀκούειν*, Eph. 1 : 13 ; 1 John 2 : 7, etc.—*Ἀκροᾶσθαι*, James 1 : 22, etc. Compare, especially, Rom. 10 : 14—17 ; 2 Tim. 2 : 1, 2 ; Gal. 3 : 2, 9 ; Heb. 2 : 1—4.

† Papias, ap. Euset. 3 : 39 : *Οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσοῦτόν με ὠφελεῖν ὑπελάμβανον ὅσα τὰ παρά ζώσης φωνῆς καὶ μενούσης*. This testimony is so much the more interesting, as the author declares to know two manuscripts of the life of the Lord, the one of Matthew, written in Hebrew, and the other of Mark (towards the year 126).

‡ Euseb. Hist. eccles. 3 : 24.



and the death of most of the first disciples of Jesus Christ, the writings of the latter were not regularly and periodically used for common edification, in the meetings of the congregations, it is not because they were forgotten, or not duly respected. On the contrary, the incessant intercourse which the Churches, especially those of Greece, and of Greek Asia, maintained, soon led to the exchange of the writings of *eminent Christians*, which each one possessed. We purposely say of *eminent Christians*, for we do not restrict this remark to the apostles alone. The disciples of the apostles, and their Churches, carried on the correspondence, as Paul first had given the example; and even if all the epistles ascribed to the Fathers called apostolical,\* that is to say, to the writers which have flourished between the years 90 and 130, should not be authentic, which is very likely, they are none the less of a remote antiquity, and, in any case, they can serve as testimonies. So then Clemens, of Rome would have written to the Corinthians, Polycarp of Smyrna, to the Philippians, Ignatius of Antioch, to Churches more or less numerous, especially in proconsular Asia. These letters were far from being the only ones of their time. Now, we draw from them some information for our history of the Canon.

First, these letters establish the fact of the exchange of which we have just been speaking. Thus, Polycarp, writes to the Philippians, at the end of his epistle.† “I have received letters from you, and from Ignatius. You recommend me to forward yours into Syria; I shall perform your request, either personally or by some medium. In return, I send you Ignatius’ letter, as well as others which I have in my hands, and which you asked of me.

\* This expression is generally taken as designating men who personally knew the apostles. This interpretation is erroneous, if the origin of the term is taken into consideration, and, moreover, it cannot apply to all the writers, called *apostolic Fathers*. The qualification of ἀποστολικός occurs for the first time in the Martyrology of Saint Polycarp, c. 16; but as it is there joined to προφητιζος, it is obvious that it does contain no chronological idea. The point, in question, is the religious tie which united the bishops of Smyrna, to the apostles, and the gift of prophecy which he possessed (ἐν τοῖς καθ’ ἡμᾶς χρόνοις διδάσκαλος ἀποστολικός καὶ προφητικὸς γενόμενος.)

† Solyc. ad Phil. c. 13; comp. Euseb. 3: 36, 37. We quote this text and others besides, without examining its authenticity, which is quite doubtful. The consequences which may be drawn from it lose nothing of their value, even if these texts are of a more recent date.

I enclose them. They will serve to edify your faith and perseverance." We do not know of which letters the author speaks in this passage. If they were apostolical writers, then the Philippians did not yet possess them all; if they were later works, then the Churches at this epoch used for their edification other writings besides those of the apostles. One thing is certain, that this epistolary intercourse continued still later.\*

In the second place, these same epistles, give us the direct proof, that the writings of the apostles had not only passed the narrow circle of their first origin, or local destination, but that they exerted already a marked influence even on the instruction. Save some rare exceptions, the consideration of which we shall presently resume, we discover, indeed, as yet, in these epistles, no quotations of names, and the texts of the apostles, are nowhere expressly and literally invoked as authorities. But they are sometimes tacitly used, so that a mistake is impossible; in certain places, the exhortations assume the formulas employed by these illustrious predecessors, and, the conviction is forced upon us, that the writers of this second generation already studied those of the first. Thus, the letter of Clemens presents quite distinct recollections of some passages of the epistles to the Romans and Corinthians, and especially of that to the Hebrews,† the letters of Ignatius, more numerous, and in any case, much more recent, present others, which are taken from the epistles to the Corinthians, and to the Galatians, and from the gospel of John;‡ finally, Polycarp's very small epistle contains frequent allusions to apostolical passages, particularly to the Acts, to the first epistle to Peter, to the first epistle to John, to the Romans, Corinthians, Galatians, Ephesians, and to the first of Timothy.§ We repeat it, this use is merely homiletical or rhetorical; nowhere the name of an apostle, a quotation, a formula, any intimation whatever, informs the reader that the words, which we immediately recognize as borrowed elements, have a par-

\* Euseb. 4 : 23, 5 : 25.

† Clem. ad Cor. 1 : 24, 32—36.

‡ Ign. ad Magnes. c. 10 ; ad Ephes. c. 18 ; ad Rom. c. 3 : 7 ; ad Philad. c. 1 ; ad Smyrn. c. 6, etc.

§ These allusions are more precise in the part of the epistle, the Greek text of which is lost. We suspect with Daillé and other critics, the authenticity of this part.



ticular import, are invested with a greater authority than the words with which they are connected. ||

We have said that there exist some exceptions to this use. They are interesting in several respects. The three authors, which we are analyzing, mention by name certain epistles of Paul, while they write precisely to the churches which had received them. They speak of them as documents still belonging to these churches, as being their inheritance. They speak of them in order to bring them to their recollection, to exhort them to read them again and to meditate upon them. Such an exhortation was, consequently, still necessary. Thus Clemens says to the Corinthians, that the views formerly entertained by the apostle, on the subject of their dissensions, were analagous to his own.\* Polycarp, to preach righteousness to the Philippians, avails himself of the example of the illustrious and blessed Paul, who had preceded him among them, as well with his preaching as with the letter which he wrote to them, and which may still be used for their edification, if they will study it.† Finally, Ignatius reminds the Ephesians‡ that they are Paul's colleagues, the chosen instrument of God, in whose steps he, also, intends to walk, and who, in his epistle, declares that he always prays for them.

Let us add, in order not to forget anything, that the same authors, also, sometimes mention the evangelical history and certain words of Jesus.§ In most cases, it is difficult to say, whether they have borrowed their information from a written source, or from oral tradition. In the first supposition, it would, at least, be necessary to admit that they quote from memory, for their quotations do not agree with our canonical texts. We shall cite a few examples. Ignatius relates that Jesus, after his resurrection, said to his disciples: "Take, touch me and see that I

|| This homiletical use traces its origin to a still earlier epoch. See, *l'Histoire de la theologie apostolique*, 2 p 580 (2 edit. p. 293), what we have said of passages borrowed by the epistle of Luke from the epistle of James, to the Romans and to the Ephesians.

\* Clemens, loc. cit., c. 47: ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. Τι ὑμῖν ἔγραψεν;

† Polyc. loc. cit., 3: ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολοῖς εἰς ἃς ἐὰν ἐγκύπτῃτε δυννηθήσεσθε οἰκνδομεῖσθαι κ. τ. λ.

‡ Ign. ad Eph., c 12, cf. Paul ad Eph. 1 : 16.

§ See, for instance, Ign. ad Eph., c. 14, c. 19; ad Smyrna, c. 1; ad Polyc., 2; Polyc. ad Phil., 2; Clem. ad Cor., c. 16, etc.

am not a spirit without a body.”\* Clemens quotes the following words: “Be merciful, in order that you may obtain mercy; pardon that you may be pardoned; as you do, so you will be done to; as you give, so you will receive; as you judge, so you will be judged; as you will be meek, so they will be meek to you; with the same measure, with which you mete, it shall be measured to you.”† A fact of the same kind, still more remarkable, occurs in the epistle ascribed to Barnabas, older, in our opinion, than those of which we have just spoken. When it treats of the Sabbath, it states that the Christians spend the eighth day in joy, because, on this day, Jesus rose from the dead, appeared to his disciples, and ascended to heaven.‡ Whoever wrote this phrase, was neither acquainted with the gospels of Matthew, Mark and John, nor with the Acts of the Apostles, or did not ascribe to them any authority. For none of these documents allows us to suppose that the resurrection, the appearance and the ascension of Jesus took place on the same day §

By these extracts, which we could multiply, everybody will convince himself, that there has not yet arisen the question of textual quotations, of canonical gospels, exclusively consulted for the history of the Lord. But more than that. Instead of the Canonical texts which we would naturally expect to be quoted, we find others, to which the Church subsequently did not concede the same authority. Thus, we must point out the fact, that Clemens does not hesitate to invoke, by the side of the “blessed” Paul, the “blessed” Judith,|| thus placing on the same line, by an identical qualification, writings, which, from a theological stand-point, we are accustomed to keep separate. The reason of it is, that this stand-point, was not that of this author; his notion of the Canon was different from ours,

\* Λάβετε, ψηλαφήσατε με καὶ ἴδετε ὅτι οὐκ εἰμι δαιμόνιον ἄσώματον (ad Smyrn., c. 3, compare Luke 24 : 39).

† Clem., loc. cit., 1 : 13 ; compare Luke 6 : 36, and following.

‡ Ep. Barn., c. 19 : ἄγομεν τὴν ἡμέραν τὴν ογδοὴν εἰς ὑψροσύνην ἐν ᾗ καὶ ὁ ἰησοῦς ἀνέστει ἐκ νεκρῶν καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανοὺς.

§ Compare, besides, the last phrase of chap. 7, cited as a word of Jesus Christ and foreign to our gospels. Another of the same kind, chap. 4.

|| Clem., loc. cit., c. 99. It is the first mention of the book of Judith with the ancient.



or rather there was at that time no precise notion of all the Canon. After that, we shall neither let pass unnoticed a quotation of the same writer, which is taken from the book of Wisdom of Solomon,\* unquestionably an indirect quotation, that is to say, not preceded by a formula which distinguishes it from the remainder of the text, but perfectly similar, in this respect, to nearly all of those which are borrowed from the Epistles of the New Testament. Clemens had read the book of the Wisdom of Solomon as he had read certain Epistles; he availed himself of his readings for the interest of those whom he will instruct. That is all.

But even the express formulas of scriptural quotation, of these authors, do not give us the certainty that they cite canonical texts. Thus the same Clemens introduces by, *It is written*, phrases which are not contained in the whole Bible, and which may possibly be taken from apocryphal books.† The author of the Epistle, attributed to Barnabas, quotes, as taken from a prophet, the following words: "When will these things be consummated? When the wood will be cast down and raised again, and when blood will drop from it."‡ Elsewhere, according to him, the Scriptures have said: "At the consummation of time, the Lord will give to destruction the sheep of the pasture, their fold and their tower."§ In Ignatius, also,|| there is found a quotation of this kind. According to him, the Holy Ghost said verbatim: "Do nothing without your bishop!" These are evidently non-canonical texts, and these formulas: *It is written*, and other similar ones, in reference to which there is so much noise made in our days, should induce those who attach to them so high an importance, to make reservations. We freely admit that these formulas imply the acknowledgment of a scriptural authority, quite specially inspired and thus raised above every literary and merely human work; it is only the more significant, that they are seldom used in the Greek texts of the apostolical fathers, when they quote words of the

\* Ibid., c. 27: Τίς ἔρεῖ αὐτῷ τί ἐποίησας; ἢ τίς ἀντιστήσε τῷ κράτει τῆς ἰσχύος αὐτοῦ; comp. Wisdom 12: 12.

† Chap. 90: γέγραπται μνησθήσομαι ἡμερὰς ἀγαθῆς καὶ ἀνασθήσω ὑμᾶς ἐκ τῶν θηχῶν ὑμῶν; comp. fourth book of Esdras 2: 16.—

Chap. 23: ἡ γραφή λέγει τάλαιπωροὶ εἰσιν οἱ διψυχοὶ οἱ διστάζοντες τὴν ψυχὴν κ. τ. λ.

‡ Ep. Barn., c. 12.

§ Ibid., c. 16.

|| Ign. ad Philad. c. 7.

apostles, while they occur quite frequently, connected with quotations of a doubtful origin.

All these facts could yet be sustained by considerations drawn from the nature and tendency of the evangelical instruction, which is contained in the documents in question. It could very easily be shown that the few allusions to phrases of St. Paul, which occur there, do not prove that the authors had the intention to present authentically, to establish, to comment, the instruction of the apostle. We have, elsewhere, stated\* the dogmatical substance of the epistles of Barnabas and Clemens, and whoever does not close his eyes to evidence, is obliged to acknowledge that there exists a great difference, in this respect, between them and the epistles of the apostles. It would be easy to point out the same fact in regard to the theology of the epistles of Ignatius. But discussion of this kind may be dispensed with here. These authors are, for us, witnesses who may be consulted on what was said and believed in their time, by themselves and by the churches in the midst of which they lived. In this capacity, they ought to be heard, whatever may be the value of their theology. Now, it is according to their testimony, that we believe ourselves authorized to say that, until about the year 130, the writings of the apostles, although they continued to spread in Christendom, and to be used directly and indirectly, for the instruction of the congregations, do not yet form a special collection, destined to compete with the Old Testament in the periodical and stated readings; that tradition is valued and profited by, with an equal confidence, and that when the question was to invoke spiritual inspired authorities, they are chosen outside of what we now call the New Testament, and without always having a very clear idea of a Canon, without making a very judicious choice of the texts, and without showing a very strict attachment to the letter.

\* *Histoire de la theologie apostolique*, V. 2, book VI.



## ARTICLE III.

## SOBER-MINDEDNESS.\*

By H. L. BAUGHER, D. D., President of Pennsylvania College.

A sober mind, is a sound and healthy mind, not only in its constitution, but also, in its exercises. In its applications and relations to life, the phrase has been used to signify, at one time, to *judge rightly*, at another to be *prudent and cautious*, and to do all that is done *advisedly*, at another, to *think and to resolve modestly concerning oneself*, and finally to be *sober and continent*, to live *temperately, chastely and purely*.

The theme of our discourse, then is Sober-Mindedness, and this is addressed to *young men*. To show the universality of the application to the subject, Titus, who was appointed to deliver the exhortation, was exhorted to afford, in his own character and life, an illustration of the theme, that he might be a pattern of good works unto others.

Sober-mindedness may be regarded by some, as of little value in itself, and of easy acquisition, at any time. They who entertain this opinion, err egregiously, and give evidence of the fact, that they know but little of the subject. For an attainment, such as this, is equivalent to complete self-government, or self-control. The wise man has written most expressively, "He that is slow to anger, is better than the mighty, and he that ruleth his spirit, than he that taketh a city," whilst the same oracle of truth declares, "He that hath no rule over his own spirit, is like a city that is broken down, and without walls." Consider, for a moment, the subject, the human soul or spirit, how wonderfully and fearfully constituted! Made originally in the image of God, and holding converse with Him; with powers of perception, so as to become acquainted with the world, and the Maker of it; with powers of memory to retain, and imagination to create, with instinctive impul-

\*Baccalaureate Discourse, delivered in connection with the Commencement exercises of Pennsylvania College, August 4th 1867. The Discourse is based upon the words: "Young men, likewise, exhort to be sober-minded."

ses, and appetites and passions ; with power to love and to hate, to do good and evil, to bless and to curse, and, then, think of these powers perverted from the object intended by their Creator, subordinated and controlled by a wicked and malicious spirit, the prince of the power of the air, who mars and destroys, to the extent of his ability, all that is holy and good ; and, then add to these attributes immortality and indestructibility, and you have a glimpse of the being with whom you have to do, and which each one calls himself. There is a world within us, mightier than that without us, and quite as mysterious ; mightier for good or evil to ourselves, than all worlds beside, for every man determines his own character and eternal condition. Then, as to the facility with which this power may be acquired, let those testify who have made the effort. Who has formed good resolutions, and has not broken them ? Who has purposed, and has not failed to perform ? Let the great Apostle of the Gentiles speak on this subject, for the whole human family : "For that which I do, I allow not ; for what I would, that I do not ; but what I hate, that I do. O wretched man that I am, who shall deliver me from the body of this death ?"

The importance of Sober-mindedness in young men, may be seen from the fact, that it is necessary, in order that they may justify the reasonable expectations of parents and friends. With what fond affection does the young mother caress her darling boy, the pride of her heart. How does her imagination, colored by the various hues of love, carry her forward into the unseen future, and surround her beloved son, as youth and man, with grace of person and beauty of face, with intelligence and moral virtue, with the favor of God and man, with success in his enterprises, and the approving smiles of conscience. She looks forward, also to the time, when, in her old age, she can lean upon her son, and when the fond affection, which she now bestows upon him, will come back to her, in all the joyousness of grateful and tender love. She never dreams that her child will be passionate, selfish, self-willed, disobedient, vain, a spendthrift, licentious, intemperate. The father looks with pride upon his son, as he grows up through boyhood, to youth and manhood, and fancies the honor which he will reflect upon him, and how he can safely entrust to him the interests of the household, with the cares and anxieties, which have



so long rested upon himself. He could not be persuaded to believe, that it is possible for his son to deceive, or purloin, or to be mean and dishonest. Yet, without Sober-mindedness in the son, all these evils, and more, may come upon him. Oh, how the warm, gushing affections of fond parents, cluster around the youthful idol, and the atmosphere in which he moves, even down to old age, is serene and rose-colored, and perfumed with all loveliness, when, too soon, the illusion vanishes, the clouds gather thickness, and burst with fearful violence upon the parental hearts, and the idol is disclosed, in the clear atmosphere of truth, to have become a monster! Could we read and decipher the significance of the wrinkles, and lines of sorrow and distress, which mark the faces of so many parents, even young in years, it would be found that, for every line of sorrow in the face, there is one on the heart, effacing the bright picture, long ago written there. We would find crushed hopes, bleeding, lacerated hearts, broken and ruined by the beloved son, who was rebellious and self-willed.

The importance of this subject, may be learned from its relationship with the Church. The young are the growing pillars of the Church, and soon it will rest upon them. The aged, who have toiled in her service, and expended their energies in her welfare, will soon pass away, and the young and vigorous must fill up the ranks of the hosts of God's elect, as they are thinned by the great enemy death. Our hopes, then, for the welfare and activity of the Church, lean upon the young men. They will give character to the membership, and to the ministry. They will, by the grace of God, constitute an active, efficient, spiritual, and successful Church, or they will not rise above a cold, formal, lifeless body, which is a dead weight in the world, pressing down the upward tendency of truth in the soul, crushing out holy aspirations, bringing the Church, in its spirit and life, to the level of the world, and making her the refuge of ungodliness. Let us assume that our young men, that occupy the pews and have become professed members of the Church, are Sober-minded. They are judicious and cautious in their estimate of men and things, and in their intercourse with others, are careful how they speak. They set a guard upon their lips, lest they sin with their tongues. Whatever they do, or purpose, it is with advice, so that they bring no dis-

grace upon that blessed name, by which they are called. They are modest and retiring, and are not puffed up with an erroneous and exalted opinion of themselves, as though the wheels of society could not move without them. They are truthful, honest, temperate in all their lawful enjoyments, chaste and pure in thought, and word, and deed. Such young men would be the admiration of their fellows. They would be the joy of the Church. They would secure at once the confidence, not only of the aged in the Church, but of the world also. A congregation of such men would be a power in the community. They would exert an influence for good, which the world could not resist.

With these, contrast a congregation of young men who are thoughtless and careless, self-willed and rash, arrogant and assuming, impure in thought and word, unchaste and indolent, spending their time, if in business, in making it tributary to present pleasures, if out of business, wasting it in worldly and unprofitable amusements. With such a community there would be neither temporal nor spiritual prosperity. The blessing of God could not rest upon them, for they give evidence, that they are not the children of God. These remarks apply, with increased force, to those who are preparing for the gospel ministry. If any where, here we look for Sober-mindedness. Not simply a grave and sober face, a demure demeanor and downcast look, whilst the heart, the soul, is erect and strong to do evil. The student who is looking forward to the ministry, whilst in the preparing school and college, and says to himself, I need not be Sober-minded here, all is gay and lively, I will do as others do, and goes with the multitude to do evil, breaks the laws of College, and is pleased with those who practice mischief, has yet to learn what it is to be a Christian. May the Church and the world be delivered from the curse of such ministers! The young man who takes upon himself the vows of Christ, and in Him enters into covenant with God, has entered into a relationship so solemn, whether viewed in reference to God or to himself, so important in its interests for time and for eternity, as to make him continually Sober-minded. And if, in addition to this, he has consecrated himself to the work of the ministry, and desires to preach Christ to others, he can not begin too soon to preach by precept and example. That is a serious mistake, made by many, to



suppose that their work does not begin until they have been officially and formally ordained. The Christian life begins with regeneration, and with this great change, begin the active duties of the Christian life. These continue with the continuance of life, and there is no time, or condition, or circumstances in which the believer can be placed in which these duties cease to be binding. No change of place, or company, or state, can lift from the shoulders of the believer, the yoke and the burden which Christ has graciously put upon them. From this warfare there is no release, whilst there remains a single enemy in the heart, or in the world, until the great Captain of our salvation exclaim, "It is enough, come up hither."

What is true of the Church and the ministry, is equally true of our country. We may well tremble for our country, when our young men are disobedient to their parents, violators of the laws, rebellious against the government, in business dissatisfied with small but honest gains, reckless speculators, eager to become rich in order to live luxuriously and without care, in pleasures fast young men, or imitators, according to their means, of those who are. In politics, fierce in detraction and vituperation, rash in measures, supplementing the want of sound sense and political knowledge by zeal and fervency. Never more, than now, did our country need Sober-mindedness in her young men. In the hour of her trial and dangerous conflict with injustice and oppression, may she not want men of sound minds and honest hearts, who will have the courage to do right, in the face of danger and detraction, and who will not count their reputations or their lives dear to them, so that they may perpetuate to their countrymen, the blessings of life, liberty and the pursuit of happiness!

In fine, we can truly say that, without Sober-mindedness, no young man can attain the end of life. Without this grace or virtue, men will not even consider what is the end of life. In this country, with the increase of population, and the multiplied means of sense, gratification and the increased cost of production, the question how a young man is to make even a living, is becoming a subject of serious inquiry. Life is a serious, thoughtful reality, not as it is too often presented in books of fiction, to the excitable imaginations of the young. To know what life is, we must enter the workshop of the mechanic, the field and barn of the farmer, the hut of the poor la-

borer, the brain of the thinker, whether statesman, minister, merchant, or pleader and, above all, the hospital and the sick room. Here no sophistry of reasoning, or rhetoric can conceal the facts as they are. Hard work of brain and muscle, attention, carefulness, sobriety, honesty, all that is included under the term Sober-mindedness, is necessary for the life that now is. He who dwells in the Fairyland of the future, must expect to live as the Fairies do, but he that realizes that he is endowed with an animal body, and a rational soul, will feel the necessity of labor for both. More than this, he will realize the necessity of self-denial and sacrifice, when he is young and vigorous, so that he may lay by him in store, for the days of sickness, and feebleness of old age, when they shall come. The wise man has written with the pen of inspiration: "If a man live many years and rejoice in them all; yet let him remember the days of darkness; for they shall be many." But when we cast our eyes beyond the confines of this life and its necessities, and contemplate the interests of the immortal soul, how thoughtful and serious life becomes. How these interests swell out and enlarge themselves into infinity, how they lay hold of eternal happiness, and eternal misery, and all that is worth living, or laboring for, clusters around the soul. The soul then, sound in the faith in Christ Jesus, justified by faith in him, and under the influence of the impelling power of his love, laboring, speaking, giving, spending, and being spent for him, that is the great end of life. I leave you then to judge how needful Sober-mindedness is, to the attainment of this great end. Methinks, that under the constraining force of such an affection, and with the burden of duties which it imposes, the soul could never trifle, and must always be active. From what has thus far been said, it must be apparent that Sober-mindedness is no trifling acquisition. The next question which presents itself is, how may it be secured? We reply: 1. By considering its value, and the difficulty of acquiring it. No man will put forth efforts, to acquire that, of which he knows nothing. The object of this discourse, is to set before you the value of this virtue, that you may dwell upon it, and be induced to make corresponding efforts to secure it. Consider, then, how Sober-mindedness will influence your intellectual character, placing you in a condi-



tion of unruffled calmness, and undisturbed equanimity, a condition most favorable to mental development, and mental acquisition, in opposition to the turmoil, the cloud and the darkness of the soul, under the influence of strong animal appetites or desires. When the soul is under the control of passion, her perceptions and conceptions are all colored and distorted. Nothing is seen in its true light or due proportion and connection. Truth is not seen, except in part, and, therefore, cannot be apprehended, nor retained. On the other hand, levity and trifling, foolish talking and jesting, unfit the mind for serious thought or progress in knowledge. The mind, which is ever ready to engage in fun and frolic, is unprepared to grasp great thoughts, and to contemplate those truths in nature, and grace, which exalt, and enlarge and transform the soul. Hence, it is that so many young men, like little children, are unable to stand alone in their studies, and look around for some one, or something to lean upon. Hence, the desire for associated study, and the helps which feeble minds seek to aid them on the royal road to learning. All such helps, however they may relieve a present difficulty, are positively enfeebling and hurtful to the mind. No young man who continues to use them, will ever have the strength of mind, or the courage to lean upon himself. Equally great is the power of Sober-mindedness, upon the moral character. For it chastens and controls the imagination, and the passions, which lead the soul astray from the path of rectitude. The holiest men, and the most heavenly minded, have been the most Sober-minded.

2. By a determined effort of the will to secure this state of mind, and to remove the obstacles in the way of acquiring it. This will necessitate watchfulness. The movements of thought, and the causes of suggestion are so capricious, oftentimes so sudden and unexpected, that the soul must be continually on her guard. There are so many enemies to every form of good both within us, and without us, that we can not be safe without constant watchfulness. We require then, watchfulness to detect the evil, and strength of will to subdue it. Do thoughts of insult, or injury, or the desire of revenge, or sensual pleasure rise in the soul, then must the will be determined and active at once to change the current of thoughts, and subdue the desire. Does indolence, or the love of ease, or the deceitful day-dream, steal over the soul, then

must the will, the governor of the soul, rouse the powers within, to resist the insidious foe. But if there be no watchfulness, and the soul reposes securely in her unconscious strength, or the will be feeble and timid, then will the enemy rush in, like a flood, overpower the will, lead the imagination captive, and open the flood-gates of passion to the indulgence of all evil.

3. With all our personal efforts, we will fail without the help of God. When we have done what we can, let us implore the presence and the blessing of Almighty God. His blessing makes rich, and there is no sorrow connected with it. Every good gift, and every perfect gift comes from Him. We need his aid continually. The powers, which we possess, of whatever kind, are His gift. The proper exercise, and the continuance of them, depend upon Him. The man is a fool, who imagines that he does not need the help of God, and he is profoundly ignorant, who does not know that in Him we live, move and have our being. The young man, who distrusts his own strength and wisdom, and leans upon the strength and wisdom of God every day, can not fail of success in his life-work. He has secured the friendship of the Sovereign of the Universe. With His friendship, he cannot fail to secure that of all others, whom he may need. He is calm and secure under the shadow of the Almighty. All that befalls him, whether joyous or grievous, promotes his highest welfare. He fears no evil, for no evil shall befall him, no plague shall come nigh his dwelling. Thus living and laboring, he accomplishes the end of life. With sound mind, and sound heart, and the help of God, he goes forward in his life-work, a blessing to his friends, to the Church, to his country, and the world, until his work is completed; then he rests from his labors, and his works do follow him. May you, my young friends, leaning upon the all-sufficiency of God, accomplish your life-work, and rest for your salvation, in the righteousness of Jesus Christ!



## ARTICLE IV.

## COVENANT OF SALT.

This expression occurs, several times, in the Scriptures. In the Second Book of Chronicles (13 : 5) it is written : "Ought ye not to know, that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by *a covenant of salt*?" In Numbers (18 : 19) we read : "All the heave offerings of the holy things which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute forever : it is *a covenant of salt* forever before the Lord unto thee, and to thy seed with thee." Also in Leviticus (2 : 13) it is said : "And every oblation of thy meat offering shalt thou season with salt ; neither shalt thou suffer *the salt of the covenant* of thy God to be lacking from thy meat offering : with all thine offerings thou shalt offer salt."

Salt purifies and preserves. It is active in its operation and permanent in its effects. It has always been regarded as an emblem of purity. So, also, it has been considered a symbol of peace and perpetuity, a token of sincere, abiding friendship, a promise of pure, continued fidelity, a pledge of an unbroken, everlasting compact. It means here a firm, incorruptible, lasting covenant, a solemn intention, a distinct understanding and an implicit declaration on the part of those concerned, that they will do nothing to the injury or prejudice of each other's interests, that they will be faithful in the maintenance of their mutual agreement and obligation.

Some think that, as in connection with all sacrifices, salt was used, a covenant of salt implies a compact ratified by solemn sacrifices. Among the ancients, salt was generally offered with all their sacrifices and covenants. There is frequent reference made to the article of salt in their religious ceremonies and rites. At a very early period, the Greeks used cakes, *ὄζακι*, baked of coarse barley, or meal mixed with salt. Among the Romans, the knife and the altar were consecrated for the offering by sprinkling them with a mixture of salt and the meal of new

barley, or spelt roasted, *mola salsa*. With the same, the head of the victim was sprinkled, and this is what is properly expressed by the word *immolare*. Homer, in the solemnities connected with religious worship, has given several illustrations of the sacred use of salt. For example in the Iliad (Lib. I, 584) he says:

“Then near the altar of the darting king  
Disposed in rank, their hecatomb they bring;  
With water purify their hands, and take  
The offering of the salted cake.”

Also, we find in the Iliad (Lib. IX., 281):

“Above the coals the smoking fragment burns,  
And sprinkles *sacred salt* from lifted urns.”

In the *Amphitruo* (A. 2, S. 2, 119), Plautus says: *Aut mola salsa hodie, aut thure*. Cicero, in his *De Divinatione*, (Lib. II. Cap. 17,) uses the expression: *Simul ac molam et vinum inspersionis*. Virgil in the *Æneid* (Lib. II., 133) introduces one of his characters, as saying:

*Mihi sacra parari  
Et salsæ fruges, et circum tempora vittæ.*

There is also an allusion to the same practice in Virgil's *Bucolica* (VIII., 82): *Sparge molam et fragiles incende bitumine lauros*. Thus, also, in Horace (Lib. III., Car. 23) we read:

*Mollivit aversos Penates  
Farre pio saliente mica.*

Martial says: *Consumpsi salsasque molas et turis acervos*. Pliny repeatedly refers to the practice in such expressions as *salsa supplicare* and *salsa litare*, and adds, that no sacrifice was offered to the Gods without the salted cake.

In the services of the Jewish altar, salt was considered an indispensable requisite. Their religious ceremonies were something of a festival, in which those who participated were supposed to be the favored guests of God, as eating and drinking at his table. Thus it was, that almost every bargain or contract was concluded and confirmed, and as salt was considered an invariable or necessary appendage, on such occasions, it came to signify an emblem of permanent friendship, and the phrase “Covenant of Salt,” only another name for the most inviolable



and enduring compact. The act of eating another man's salt was a sacred pledge of fidelity, which he feared to violate. To eat salt with an individual, and then to become his enemy, was the most treacherous act that could be committed, and was visited with condign punishment.

In the East, from time immemorial, men have been accustomed to eat salt together, and this, in their judgment, constituted the inviolability of an engagement, the sanctity of the obligation assumed. At the present day, the Arab princes, in making a compact, are in the habit of eating a piece of bread sprinkled with salt, and this league is designated *Barach Milech*. Salt, it is said, is chosen, not only on account of its inherent qualities, the peculiar properties which it possesses, but because it enters so largely into all nutritious preparations. It is practically a representative of the whole act of eating. A man, when he has eaten food of any kind at your table and enjoyed your hospitalities, often says, he has eaten salt with you. Salt, being so prominent an ingredient, is thus regarded by a figure of rhetoric, as a part taken for the whole.

Numerous illustrations are furnished of travellers in the East, who, after being plundered by the wandering tribes of the Desert, have thrown themselves upon the favor of some civilized Arab, and claimed his protection, and he, upon receiving them into his tent, and presenting them with salt has immediately relieved their distress, and never abandoned them, until they were conducted to a place of safety. Other striking instances are mentioned, indicating the sacredness of salt, as a symbol of friendship and fidelity in every agreement. Tamerlane speaking of a traitor who had deserted and gone over to the enemy, and who afterwards became loyal and obedient, remarks: "My salt, which he had eaten, filled him with remorse till, at length, he fled from a new master and threw himself on my mercy." Baron du Tott, referring to an individual who was desirous of cultivating with him friendly relations, tells us on his departure: "He promised, in a short time, to return. I had already attended him half way down the stair-case, when stopping, and turning briskly to one of my domestics, he said, 'Bring me directly some bread and salt.' What he requested was brought; when taking a little salt between his fingers, and putting it with a mysterious air, on a bit of bread, he eat it with a devout gravity, assuring me that I might now rely on him."

During the British War in the East Indies, there was the greatest indignation felt, as well as the most bitter complaints expressed, that those who had eaten English salt, had rebelled against English authority. D'Herbelot gives the following incident, among the other exploits of Jacoub ben Laith, who is said to have broken into a palace, and having collected a large amount of booty, which he was on the point of carrying away, his foot came in contact with something which made him stumble. Supposing the article might be of some value, and putting it to his mouth, the better to distinguish it, he soon ascertained that it was a lump of salt. This made such an impression upon his mind, and so deeply touched his heart, that he left his plunder without removing any part of it with him. Great was the surprise in the palace on the next morning, on discovering that Jacoub was the guilty man. Confessing the crime, and with so much apparent sincerity did he, on inquiry, give all the circumstances, that he at once won the confidence, and secured the favor of the Prince. He was employed by him in many important enterprises, and attained to the highest position in the Army. On the death of the Sovereign, he became his successor—absolute master of the throne—and extended his conquests far and wide. His reverence for salt, and the principles, which it symbolized, laid the foundation of his character, and prepared him for his subsequent triumphant career.

The Salt of the Covenant is, then, the emblem of the integrity and incorruptible character of the covenant. God's covenant is one that is to endure, a compact that is never to be broken. It speaks to us of union with the Father, of indissoluble bonds, of an everlasting covenant of love and faithfulness. We consent to be his obedient, loving children; He promises to be our kind, protecting, loving Father.

Communion with God is often represented as a feast, to which we are invited, in which God ratifies or confirms his covenant with us. Whilst the use of salt indicates the perpetuity of the covenant entered into with believers, it, also, represents the influence of divine truth, the grace of the Holy Spirit, by which their services being seasoned are rendered acceptable to God through Jesus Christ, and their usefulness is advanced in counteracting the effects of human depravity, and diffusing a savor of purity, in ex-



erting a conservative influence upon all, with whom they are brought in contact.

It is the privilege, as well as the duty of the Christian, to be united to God, in "a covenant of salt," in an abiding friendship, a perfect union, an everlasting compact, a covenant, ever to be regulated by pure motives and holy principles. Then he becomes his chosen one, truly his child, and an heir of immortal glory. Then shall he "abide under the shadow of the Almighty," and "not be afraid for the terror by night, nor for the arrow that flieth by day." He can say of the Lord, "He is my refuge and my fortress, my God, in him will I trust." "He hath remembered his covenant forever.



## ARTICLE V.

### CONVERSION. TRANSLATED FROM THE LOCI THEOLOGICI OF DR. MARTIN CHEMNITZ.\*

By REV. HENRY E. JACOBS, A. M., Gettysburg, Pa.

#### *In Conversion, is the Will merely Passive?*

From what has been previously said, this question can be decided without any difficulty: but on account of the two extremes, Pelagianism and Fanaticism, there is often a digression from the path which lies between them. For here it happens, just as *Basil*, in his Forty-first epistle, says concerning nurserymen, when they desire to correct the crookedness of a tender tree, they err by drawing it too much to the other side. *Erasmus* (2. *Hyperasp.*) collects certain contradictions from the writings of Luther, by means of which, he wishes to show that Luther, in his discussion concerning the freedom of the will, is not consistent with himself. "Because," says he, "he sometimes affirms, that man can neither think, nor do, either good or evil, but that all things happen by an absolute necessity; at other times, he declares that the free will can act wickedly; and at still other times, that by the assistance of

\* *Locus, De Viribus Humanis, Cap. 7.*

grace, it can do all things." But in the same manner, Paul, also, may be said to contradict himself. "The Gentiles do by nature, the things contained in the law," Rom. 2 : 14 ; and, "We are not sufficient of ourselves to think anything," 2 Cor. 3 : 5 ; and, "I can do all things through Christ, which strengtheneth me," Phil. 4 : 13.

Our theologians, also, although they agree, frequently seem to speak differently, when one opposes Pelagianism and another Fanaticism : and, therefore, contradictions are imagined, and unnecessary controversies excited. Nevertheless, we must proceed very cautiously and unwaveringly between the Pelagians and the Fanatics, lest while we wish to avoid Scylla, we fall into Charybdis. I will therefore, submit three observations, but a little attention to which, will show the true foundation, and shed light upon many things which seem hard to be understood.

*Observation first.* The division, which assigns to the free will four states, is well known, and commonly adopted. The *first* state was in natural innocence before the Fall. The *second* is in corrupt nature, since the Fall. The *third* is after the recovery of the fallen nature, by the Son of God, and its renovation by the Holy Spirit. We have said before, that this is called the liberty of grace, where strength is made perfect in weakness, 2 Cor. 12 : 9. The *fourth* state is after glorification, when there will be no infirmity, no flesh to strive against the Spirit, but we will be equal to the angels, Math, 12 : 3 ; yea, God will be all in all, 1 Cor. 15 : 28. This is the glorious liberty of the children of God, Rom. 8 : 2.

Hence, we derive a plain and easy reply. Concerning the first and fourth states, there is no contention. But if concerning the second state, the question be asked, In spiritual actions, what can the free will do, in itself, in its own nature, through its own powers, without the grace of renovation ; the correct reply would be, that it cannot effect anything. For a dead nature does nothing. If, likewise, concerning the second state, the question be asked, Whether from its own natural powers, either as a partial cause, or by whatever other name it may be called, it contributes toward conversion any faculty or action ; the true reply would be, that it is merely passive. And, therefore, in accordance with what has been said, *Augustine* was unwilling to call the first motion of conversion, co-operating



grace, but merely operating (*gratia operans*). But when it is asked concerning the third state, Whether there be any freedom of the will; in this state as it has been already liberated, Scripture expressly replies, 2 Cor. 3 : 17, "Where the Spirit of the Lord is, there is liberty." John 8 : 36, "If the Son, therefore, shall make you free, you shall be free indeed." Rom. 6 : 18, "Being made free from sin, ye became the servants of righteousness." Therefore, it is evident, that in this state, the will is not inactive. "For the Son of God was manifested that he might destroy the works of the devil," 1 John 3 : 8; that he might free from sin, Rom. 6 : 18; that he might quicken the dead, Eph. 2 : 5.

*Augustine* also used this distinction in replying to 2 Tim. 2 : 21, "If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use," saying, The condition of man not as yet believing, is one thing : but that of man illuminated and restored by grace, is another. Notice must also be taken of the fact, that in the time of *Augustine*, there were some who accepted those things concerning the captivity and servitude of the will, which were maintained, against the Pelagians, in such a sense, as if, even after renovation, with the assistance of the Holy Spirit, there was neither liberty, nor action of the liberated will; but that it received renovation, just as a stone, or wax receives an impression.

On account of the disputations of these Enthusiasts, *Augustine* wrote his book, *De Gratia et Libero Arbitrio*, just as previously, he had written against the Pelagians, *De Natura et Gratia*. He says, Cap. 2, *De Libero Arbitrio*, "When anything is wrought according to God, this does not detract from man's own will." Cap. 16, "It is certain that we will, when we will : but he who works in us, causes us to will. It is also certain, that we act, when we act : but he causes us to act, by granting to the will most efficacious power, as he says in Ezekiel 36 : 27, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." *Hypognasticon* 3, "Let no one so trust concerning grace, as though God, who has provided the death of his Son, does not require works of the free will. Yea, let it depart from evil and do good, let it watch, ask, seek, knock."

This doctrine, concerning the liberty of the new creature, should be diligently taught: 1. That we may learn to recognize the nature and the greatness of the favor of renovation. 2. Lest any fail of the grace of God, Heb. 12 : 15. 3. Lest we grieve the Holy Spirit, who wishes to assist us. For Paul thus exhorts the Corinthians, "That ye receive not the grace of God in vain." But it should always be added, that this grace is not complete; and that strength is made perfect in weakness.

Moreover, if any one should ask, whether in this state, the will is purely passive or active, *Augustine* elegantly replies, *De Correptione et Gratia*, Cap 2: "Let them understand, that if they are the sons of God, they are impelled by the Spirit of God; that, that which is performed, they perform; and when they act, they should give thanks to Him, by whom they are impelled. For they are impelled that they may act, not that they may be destitute of action." So also Paul declares, 2 Cor. 13 : 3, "Christ speaking in me."

*Observation second.* Conversion or renovation is not such a change as is immediately, in one moment, accomplished and perfected in all its parts: but it has its beginnings and progress, by which in great weakness it is made perfect. We should not, therefore, think, "I will wait with a secure and inactive will, until conversion or renovation, without any absolute motion of mine, takes place by the working of the Holy Spirit." For no one can show the mathematical point, in which the freed will begins to act. But when preceding grace (*gratia praeveniens*), i. e., the first beginning of faith and conversion, is given to man, the strife of the flesh and Spirit immediately begins; and it is manifest that this strife cannot occur without a motion of our will. For while Moses was alive, the Holy Spirit contended in him, against his flesh, in a different manner from that, in which Michael contended with the Devil concerning his dead body, Jude 9. In the beginning, likewise, the desire is more undefined, the assent weaker, the obedience feebler: and these gifts ought to grow. But they grow in us, not as a block is drawn by violent impulse, or as lillies grow without labor and care, but by endeavoring, striving, asking, seeking, knocking; and this not of ourselves, it is the gift of God. He who gives talents to his servants says: Occupy till I come, Luke 19 : 13. He does not say, Hide them in the earth.



Paul, also, uses a very plain word, 2 Tim. 1:6, "I put thee in remembrance, that thou stir up (*αναζωπυρειν*) the gift of God which is in thee."

What, therefore, is taught concerning preceding, preparing and working grace, has this sense: That in conversion, our part is not first, but that God through the Word and divine inspiration, goes before us, moving and impelling the will. But after this motion of the will, divinely made, the human will is not purely passive; on the contrary, moved and aided by the Holy Spirit, it does not resist, but yields and becomes a co-worker with God. There is a similar sentiment in *De Dogmatibus Ecclesiæ*: God works in us, so that we will and do what he wishes; nor does he permit that to be inactive in us, which he has given us to use, and not to neglect: so, therefore, we are co-workers of the grace of God, and if we should see that anything in us becomes feeble on account of our remissness, we should earnestly go again to him, who heals all our shortcomings, and who has commanded us to pray, Lead us not into temptation.

But *Augustine* has brought forward an excellent example in his own conversion, in which we see a living answer to this question, how amidst the hidden sparks, and feeble beginnings of preceding grace, the will is not inactive, but the strife between the flesh and the Spirit begins. For questions of this character should be decided from individual cases; they are best known, not from idle disputations, nor from the examples of others, but from personal experience, as perceived in the serious exercises of our own repentance. But as many live without any exercise of faith or prayer, they collect many inexplicable things, concerning matters, of which they have no knowledge. On this account, the consideration of the example furnished by the conversion of *Augustine*, will be useful.

We have said at another time, that whilst reading the *Hortensius* of *Cicero*, he had from the strength of his own free will, conceived a desire for truth; that he began to have a distaste for the Scriptures, and embraced the heresy of the Manicheans. But the beginning of his saving conversion, because he was preceded by the divine grace, he thus describes, *Confessiones, Liber 5: Cap. 13-14*:\* "I listened attentively to

\* The citations from *Augustine's Confessions*, may be found in the American translation, edited by W. G. T. Shedd, D. D., Andover, 1865, on pages, 111, 173, 178, 181, 186, 200.

Ambrose preaching to the people, not with the motive, with which I should have listened, but as it were, for the purpose of closely studying his eloquence; of the matter, concerning which he discoursed, I was a careless and scornful looker on. Yet, together with the words which I loved, there came also into my soul, although gradually, the things which I had neglected. For, first, it began to appear to me, that the Catholic doctrine could be defended: but it did not as yet seem victorious. But then I earnestly bent my mind, to see if in any way, I could, by any certain proof, convict the Manicheans of falsehood; therefore, wavering, I determined to abandon the Manicheans, and resolved to become a Catechumen in the Catholic Church, until something certain would manifest itself." *Lib. 7: Cap. 21.* "Most eagerly, therefore, did I seize the venerable writings of the Spirit of God, and chiefly those of the Apostle Paul. Whereupon, those difficulties vanished, wherein he once seemed to me, to contradict himself, and not to agree with the testimony of the law. And I began, and found that whatever truth I read there, I learned with the praise of grace: that whoso sees may not so glory as if he had not received, not only what he sees, but also that he sees." *Lib 8: 20,* "I went to Simplicianus, and explained to him the circuits of my wandering. He narrated to me how Victorinus a celebrated Professor of Rhetoric, began to read Scripture, and said to Simplicianus secretly, You may know that I am already a Christian. He replied, I will not believe it, until I see you within the Church of Christ. Victorinus jestingly said, Do walls therefore, make Christians? (for he was afraid to offend his friends). But afterwards when by reading and earnest meditation, he increased in firmness, he suddenly and unexpectedly said to Simplicianus. Let us go into the Church; I wish to become a Christian. Finally, when the hour for professing his faith had arrived (which profession is generally made at Rome, by those who are to be baptized, from an elevated position, in sight of the believers), the presbyters offered Victorinus the privilege of making his profession more privately (inasmuch, as it was customary to make this offer to some, who on account of bashfulness were likely to be disconcerted); but that he preferred to make his profession openly." *Cap. 5,* "When he related this concerning Victorinus, I was on fire to imitate him; but the enemy held my will, and



thence had made a chain for me, and bound me. But that new will partially wounded which had begun to be in me, was not as yet able to overcome the former strengthened by age. Thus, by my own experience, I understood how the flesh lusts against the Spirit. Thus, the thoughts, with which I meditated upon thee, were like the efforts of those wishing to awake, who, nevertheless, are overcome, and overwhelmed by the depth of sleep. There was nothing which I could reply to thee, calling to me, Arise, Eph. 4, except those dull and drowsy words, Presently—yes, presently—Leave me yet a little while. But my “presently” had no limit; and “Leave me for a little while,” went on for a long while. *Cap. 2.* “Thus I grew sick and was tormented, I groaned, I fretted: and thou, O Lord, didst press upon me inwardly, lest I should again give over. I said to myself, Let it be done now, now be it done: and with the word I went into peace. I stood hard by, and breathed, because a great storm of tears had arisen. How long, O Lord, how long? To-morrow and to-morrow? Why not now, why not this hour? Lo, I hear a voice, Take up, and read.”

I desired to quote these words of Augustine, because from this example, the matter can be better understood, than from many arguments.

*Observation Third.* In conversion, the Spirit precedes, moves and impels the will, not as in his general action, in which he changes and overturns the designs of the wicked, not thinking of any such thing (as has been shown in a preceding place); but through the word of the gospel. Moreover this is not in the same manner, as the Lord slays the wicked with the spirit of his mouth, 2 Thess. 2 : 8; 11 : 4, though he may neither hear, nor read, nor meditate upon the word, yea he may even distort and persecute it. But since faith is by hearing, Rom. 10 : 17, the Holy Spirit works through the word of the gospel, heard or meditated upon, and from it preceding grace begins.

If the expression be understood aright, it is correctly said that there are three causes of good actions: 1. The Word of God; 2. The Holy Spirit; and 3. The Human Will. For the human will does not concur, so as from its own powers to assist spiritual actions, just as in an excellent manner, the three causes, Natural Desire, Learning and Practice, concur. For this was the opinion of Pelagius. But the human will is enumerated among the

causes of good actions: 1. Because it can resist the Holy Spirit, Acts 7 : 51, and destroy the work of God, Rom. 14 : 20. For Saul had the Word of God, and the good Spirit of God moved him, *i. e.*, two causes were present. But as Saul opposed Him, by a contrary act of the will, the Holy Spirit departed from him, 1 Sam. 16 : 14. So, also, Matt 23 : 37 : "How often would I have gathered your children, and ye would not." 2. The human will is enumerated, because the children of God are led by the Holy Spirit, not that being ignorant and unwilling, they should believe, or do that which is right, in the same manner as Balaam blessed, and his ass spoke, Num. 22 : 28, and Caiphas prophesied, John 11 : 51. But grace makes those willing, who are unwilling, because it works to will. "I delight in the law of the Lord," Rom. 7 : 22; to *will* is present with me," v. 18; "I *would* do good," v. 21. If I do this *willingly*, I have a reward," 1 Cor. 9 : 17. "There was a readiness to *will*," 2 Cor. 8 : 11. "Feed the flock of God, not by constraint, but *willingly*," 1 Peter 5 : 12. "Ye have obeyed from the heart," Rom. 6 : 17. "That thy benefit should not be, as it were, of necessity, but *willingly*," Philemon 14. "His delight is in the law of the Lord," Ps. 1 : 1. "I will *voluntarily* sacrifice unto thee," Ps. 54 : 6.

In a good deed, therefore, there is also a concurrence of the human will: not, indeed, a captive and dead will, as it is in itself and by nature, as described in Eph. 2 : 1 but liberated and quickened by the Holy Spirit. Augustine, therefore, says correctly, *De gratia et Libero Arbitrio*, Cap. 2 : "It is certain that our will is required to do that which is right, but we have not this ability from our own strength," but God works in us to will." *De Correptione et Gratia*, Cap. 12. "It is only because the will of the regenerate is enkindled by the Holy Spirit, that they are, therefore, able thus to will; therefore, they will, in this manner, because God works in them to will."

Finally, let notice also be taken of this. Feeling and experience do not come before faith: the work must be begun by the word. Therefore, we should not frame an argument from experience, in this manner: "I do not feel that motion and impulse of will, by which it is necessary that the Holy Spirit should precede us. Therefore I will not hear, I will not meditate, I will not seek, knock, strive, endeavor. But when the mind hearing or meditating,



sustains itself, and does not resist; yea, when it seriously strives, as we have seen in the case of Augustine, it is certain that the Holy Spirit is then at work, moving, impelling, and assisting the will. Therefore, you should seek, you should ask, you should knock. Sometimes, indeed, the heart also feels that which it apprehends in the promise; but frequently, and rather more frequently, it experiences the truth that the Holy Spirit hides his aid in groanings that cannot be uttered, Rom. 8 : 26. Therefore, you should not seek whether you feel, because strength is made perfect in weakness; but in faith, you should trust in God, according to the promise, though you feel nothing; yea, even though you feel the contrary. In accordance with this sentiment, Augustine says, in his treatise on John: "If you are not drawn, pray that you may be drawn."

Notice should also be taken of the fact, that in the time of Augustine, there were some who thought that those who had not felt divinely-inspired motions, should not be reproved; but should only be prayed for. This Augustine refutes in his treatise, *De Correptione et Gratia*. For teaching the word, exhorting and reproof, are the means through which the Holy Spirit goes before the will.

These observations give us much warning, by showing how, from a misunderstanding of Augustine's reply to Pelagius, other errors arose, which he was compelled to refute, and on account of which he had to explain his opinion more clearly. From these remarks, also, there can be drawn a solution of the question concerning the activity of the will, whether, in conversion, it is entirely passive, and whether it is inoperative in spiritual actions.

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## ARTICLE VI.

### THE DELIVERY OF THE AUGSBURG CONFESSION.

By REV. REUBEN WEISER, Manchester, Md.

We here propose to give the circumstances connected with the delivery of this immortal document, in the words

of those who were present on that memorable occasion. In the ninth volume of Luther's works, published at Wittenberg, in 1557, there is an interesting account of the delivery of the Augsburg Confession, in 1530, so full and so minute, that one can, as it were, go back to 1530, and place himself in the very midst of those thrilling scenes. Here we can hear the different persons, who figured so conspicuously on that occasion, speaking in Latin, Spanish, French and Italian, and some of them in very bad German. Everything was done with a solemnity and deliberation becoming the important work. This, to every theologian, but more especially to every Lutheran theologian, is a very interesting subject. As this edition of Luther's works is rare in this country, we propose to translate the narrative for the pages of the *Review*. It is found in Luther's works page 370, *et sqq.*, Vol. IX. Wittenberg.

We shall not give an account of the incipient steps that were taken to make the great Confession, nor shall we, at this time, concern ourselves in reference to its authorship. Melancthon and the other Lutheran theologians understood Luther's views and feelings perfectly well, and they would not have put one sentiment into that document, that he could not approve. That he did not see the identical copy that was read before the Diet, is evident, from the fact that there was no time for it, between its completion and delivery. The Diet of Augsburg was called for the express purpose of adjusting the religious difficulties that had grown out of the labors of Luther. These labors had commenced in 1517, the 31st of October, which is still observed as the anniversary of the Reformation. In 1521 a Diet had been held at Worms, where Luther had been placed under the ban of the Empire. He was bound over "to keep the peace," but he did not keep it. He preached, and prayed and wrote, after his escape from his Wartburg prison, as though no restraints had ever been imposed upon him. During those nine years marvellous changes had taken place in Germany; the reformation had made rapid progress, the preaching and printing of the truth had awakened the public mind, and revolutionized the whole church. The Pope, and his cardinals and bishops were alarmed, and saw that something must be done to check the onward march of the reformation.



Charles V. had just been elected Emperor of the Roman empire, and this was the first Diet he had ever held in Germany. He was a Spaniard by birth and education, he was a bigoted Roman Catholic, and seems to have been exceedingly anxious to save the Roman Catholic Church from distraction. Many false representations concerning the Lutherans, had been made to the young and credulous Emperor. The Lutherans were presented to him as monsters of iniquity, as infidels, and even atheists. He was, for this reason, anxious to ascertain what were the sentiments of these "filthy heretics," as they were called by one of the cardinals. He, therefore, issued his mandate for a Diet, to be held in the imperial city of Augsburg, on the 12th of April, 1530. This mandate was issued on the 21st of January, 1530, from Bologna. The Elector of Saxony was requested to have a declaration of the faith and practices of the Protestants ready. On the 14th of March, the Elector appointed Luther, Melanchthon, Justus Jonas and Dr. Bugenhagen to prepare such a document. The first draft of this Confession was presented to the Elector, at Easter, in the city of Torgau. The Schwabach Articles were the ground-work of these Torgau Articles, as those of Torgau were the basis of the Confession. The Elector was much pleased with these Articles; he, therefore, gave his consent to their spirit and import, and requested Melanchthon to prepare the Articles to be presented to the Diet. He did this, not, as has been said by some, to exclude Luther from any participation in this great work, but merely because from the mild and gentle Melanchthon he expected something more attractive and less repulsive. He wanted to give as little offence as possible, to the Emperor and the Diet.

On the 3rd of April, the Elector of Saxony left for Augsburg. The party consisted of the Elector, his son, John Frederick, his Chancellor Pontanus, or Bruck, the Vice-Chancellor Bayer, Luther, Melanchthon, Justus Jonas, and some ten or twelve other Lutheran theologians; one hundred and sixty horsemen, all clad in rich scarlet cloaks, embroidered with gold lace, and a number of other persons, perhaps three hundred in all. This was a grand and imposing cavalcade. When they were about to start from Coburg, the Elector gave peremptory orders, that Luther should remain at Coburg. This was, no doubt, a sad disappointment to the Great Reformer, but as the

Elector assured him that nothing should be done without his consent and advice, he was satisfied. There were three reasons why Luther should not go to Augsburg: 1. He was not summoned to appear there, as he had been to attend the Diet of Worms; the controversy had become a state affair, and was no longer an individual matter. 2. As Luther had been put under the ban of the Empire, at Worms, and that edict had never been revoked, his presence at Augsburg might have been offensive to the Emperor, and the wise and prudent Elector did not wish to give unnecessary umbrage to the Diet. 3. The citizens of Augsburg had written to the Elector, and requested that Luther should not be brought to the Diet, for fear of a riot. These were all satisfactory reasons why Luther should remain at Coburg. There is no evidence that the Elector, or any other person, wished to exclude Luther from participating in the getting up of the Confession. On the 2nd of May, the Elector, with his large retinue, reached Augsburg, and was, to the astonishment of all, the first Prince that arrived, for it had been reported that he would not dare to appear at the Diet. Presently one cavalcade after another came pouring into the city, until it was filled to its utmost capacity. The chivalry of all Germany was there; it was a brilliant assembly, such as Germany had, perhaps, never witnessed. Rev. George Spalatin, the Elector's chaplain, who attended all the meetings of the Diet, kept a private journal of what he saw and heard, and this journal was considered of so much importance, that the editors of Luther's works have incorporated it in his works. In this journal there is much of the gossip of the town, but it seems necessary to make out the picture. Among those Spanish and Italian noblemen, there were often revelings, drunken frolics, and brawls, and even murders were not uncommon. No wonder, for during nearly three months, there were upwards of ten thousand strangers in the little city of Augsburg.

*The first contest at Augsburg, between the opposite parties.*

The Elector of Saxony, and Philip, Landgrave of Hesse, immediately ordered their chaplains to preach the gospel, which they did with great earnestness, to large and attentive congregation. Justus Jonas, Brenz, Snepff, and other distinguished pastors, preached in the churches of St. Ulric and St. Catherine, with great boldness and



power. The Bishop of Augsburg, also, ordered his priest to preach, but alas! they could say mass better than preach the gospel. The people laughed at their puerile attempts. Before the close of the Diet, more than half the citizens of Augsburg were Protestant in their views. The Emperor was still at Inspruck, and was offended at the preaching of the gospel. He sent a message to the Elector, commanding him at once to suppress it. The Elector consulted his friends on the subject; they were all willing to yield the point, except Pontanus, who said: "If we yield this first point, they will soon crush us." The Emperor was still at Inspruck, where his Chaplain, Gattarina, lay very sick; this good man, of whom the Lutherans had expected much, died on the 8th of June. The Emperor, with his magnificent cavalcade, reached Augsburg on the 15th of June. In the meantime, Melanchthon and Pontanus, and all the Protestants, had frequent interviews with the leading men of the Papal party. Melanchthon, especially, tried to learn what the Papal party wanted, and shaped his thoughts and words in the Confession to their views, as well as he could, without violating his conscience, or sacrificing the truth. The object of the Confession seems to have been to show the Emperor, who was ignorant on the subject, how little the Lutherans differed from the Church of Rome. This Confession, which was originally called Apology, was written in Latin and German, and it was all written by Melanchthon. It was finished—the plan and outlines—Spalatin says, on the 11th of May, four days before the Emperor arrived at Augsburg. As soon as the Emperor arrived, he was informed that the Lutherans still preached in the churches of Augsburg. Here arose another contest. The Emperor insisted upon a suspension of preaching, the Protestants contended for the rights of conscience. At last a compromise was agreed upon; none were to preach, but those appointed by the Emperor. There was great delay about the reading of the Confession. We thought, at one time, it would not be read at all. The Pope's Legate, Cardinal Campeggio, was opposed to it, and when it was read, he was not present. On the 22nd of June, the Emperor informed the Protestant Princes, that he would receive their Confession on the 24th. But when the 24th came, he wished it handed to the Diet without being publicly read, but the Protestants insisted upon its being read. Finally, on the

25th of June, 1530, a day ever memorable in the annals of the Church, at three o'clock in the afternoon, this great Confession was read. The Diet met in a small private chapel. When all was ready, Chancellor Pontanus, and Vice-Chancellor Bayer, appeared before the Emperor, the former with a Latin, the latter with a German, copy. The Emperor wished the Latin copy read, but the Elector of Saxony said: "We are now on German ground, and here German language ought to be used." The Emperor yielded the point. Vice-Chancellor Bayer then read the German copy, in a loud and distinct manner, so that it was heard, not only by those in the chapel (about three hundred,) but by several thousands who had gathered around it. Thus the Protestants had an opportunity to give an account of their faith. In this illustrious document the Church of Christ had boldly spoken. This Confession may be regarded as the united product of the Lutheran Church, although Melancthon himself wrote it, yet he had the assistance of Luther, and Pontanus, and, at least, twenty other distinguished Lutheran theologians, who were at Augsburg during the meeting of the Diet. This was, perhaps, the most stupendous product of the human mind. No such a document had ever been prepared in the whole history of the Church. It is so clear, so rich in thought, so biblical, so reasonable, so impregnable in its positions, and yet so simple and unpretending that it cannot but elicit the admiration of all intelligent men. No wonder some of our fathers considered those who composed it as under the influence of partial inspiration. It was translated into all the languages of Europe, and sent forth in all directions; everywhere it was received with profound respect. It was like the re-publication of a new gospel from heaven. Even the Papal sophists were confounded and disarmed. There was nothing in the Confession that was not true, and they felt it. The Elector of Saxony was so elated, that he wrote an affectionate letter to Luther, that same evening, and congratulated him on what had been accomplished.\*

*George Spalatin's Account of what Transpired after the Reading of the Confession.*

The Duke of Bavaria, a rigid Romanist, said to the

\* *Vide* this interesting letter in Luther's works: Wittenberg. 1552, Edition, page 412.



Elector of Saxony, after the Confession was read, I have never understood your doctrines in that light before. On Sunday the Bishops and Princes of the Papal party, held a meeting, the object of which was to make arrangements for attacking our Confession. In the afternoon, the Emperor rode to the residence of the Bishop of Saltzburg. On Monday the citizens swore allegiance to the Emperor; this was done by raising their hands. Thirty-five years before the citizens of Augsburg had sworn allegiance to the Emperor Maximilian in the same way. It is reported that Erasmus of Rotterdam, was expected, but he is now said to be sick, and cannot, nor will not come. The Queen of Hungary, the Emperor's sister, who arrived to-day, refused to silence her chaplain, Dr. Faber, as the Emperor had requested; she told the Emperor, to his face, that she did not, like her husband and her brother Ferdinand, intend to be hoodwinked by the Romish priests. Our Confession was translated into French by Alexander Schweise, and by order of the Pope's Legate, into Welsh (*i. e.*, Italian), and sent to Rome. Everybody is anxious to get our Confession. It is reported that the Archbishop of Saltzburg said: The Lutherans have written a Confession on white paper, with black ink; if I were the Emperor, I would give them an answer, written with red ink. He received from a Lutheran, a reply, "Let the Emperor take care if he writes with red ink, that it does not spirt in his own face." Duke George seems to be very friendly towards the Elector, but in religious matters, thoughtless and obdurate. There seems to be a scarcity of learned men, in the Emperor's Court. Although there are many monks and priests, yet there are none who seem to understand the matter in hand. The Lutheran pastors are more learned and penetrating. Let us ask God to frustrate the works of the Devil. It is reported that the Pope has agreed that some abuses should be corrected in the Church. The people in the city of Augsburg are much divided, the majority are Zwinglians and Papists, but there are a few Lutherans here. On Tuesday, the Elector of Saxony and George of Brandenburg, paid a visit to the Queen of Hungary, and were very graciously received. On the same day, the Emperor invited the Elector of Saxony to pay him a visit. On Wednesday, things were quiet. Dr. Faber, chaplain to the Queen of Hungary, and an excellent man, furnished us with the

names of the twenty Papal Doctors, who are to refute our Confession, among them we find Dr. John Eck, Cochläus and Dr. Wimpina. We shall see what they will make of it. Since the reading of our Confession, our enemies have become more quiet in regard to our doctrines. Some of the dignitaries of the Romish Church, seem to approve of our position. They wish to do no wrong. On Saturday the Emperor had a long interview with Philip Landgrave of Hesse, in reference to the affairs of the Church. The Strasburg delegates have been trying to treat with a number of free cities, but neither Constance, Ulm, Memmingen, nor Frankfort would accept of their Confession. Strasburg stands alone in her Confession. The Emperor's Confessor said, one day, to Melanchthon, I was astonished to find that some of our learned German theologians should object to your doctrine of Justification by Faith, for I have long held that view, and have often so expressed myself in the presence of learned men. The city of Frankfort has signified its intention to stand by the Elector of Saxony and his Confession. We have been requested to furnish our Confession for the kings of England and Portugal, and other Potentates. On Sunday we had a terrible hail storm here; it thundered and lightened most fearfully, and the rain and hail fell in torrents. The people had to wade knee deep in the water in the streets. Such storms are common here, they sometimes last three days. The Emperor's Confessor has to Dr. Wimpina and others openly explained himself so favorably to our cause, that the Papal party refuse to have him in their councils. William, Duke of Bavaria, is reported to have said to Eck: You gave me quite a different account of Luther's doctrine, from that which I learned from the Confession. I was also much disappointed that you could not refute the Lutheran doctrine. Dr. Eck replied: I cannot refute the Lutheran Confession from the Bible, but from the councils and Fathers I can. Then, replied the Duke: I understand you acknowledge that the Lutherans are in the Bible, and you are outside of it. A Spanish nobleman said one day, to Melanchthon: Was not Luther a monk, and did he not marry a nun: will they not be the parents of anti-Christ? We hear daily of the progress the Gospel is making all over the world. On Tuesday, after the annunciation of the blessed virgin, the Emperor and our enemies held another meeting. At this meet-



ing, the Estates handed in a paper to the Emperor, setting forth the reasons why they did not concur in, and enforce, the edict of Spire, against the Lutherans. But the Romish Princes and priests made such unbecoming propositions concerning the Gospel, that the Bishops of Augsburg and Mentz were disgusted, and declared, that if they did not act in a more becoming manner, they would have nothing more to do with the matter. Dantiscus, Bishop of Culen, the king of Poland's delegate, is very favorable to our cause, and freely associates with us. When the Romish Bishops and Princes find out that one of their party is in our favor, they do not invite him to their meetings. They have, on several occasions, excluded Duke Henry of Mecklenburg. The world is blind, stupid and foolish. On Wednesday, our opponents laid before the Emperor, the following books and pamphlets: *Antilogiarum, hoc est, contradictionum M. Lutheri Babylonica ex ejusdem Apostatæ libris per Dr. Johannem Fabii excerpta. Hæreses et errores ex diversis M. Lutheri libris in unum collecti. Hæreses in Sacris Conciliis antea damnatæ per Lutheros iterum ab inferis reductæ. Hæreses et errores Martini Lutheri per Leonem Pontificem ante decennium damnati. Hæreses et errores M. Lutheri ante septennium per Universitatem Parisiensem condemnati. Condemnatio facultatis Theologicæ Lovaniensis Epitome aliquot hæresium et errorum M. Lutheri. Monstra sectærum, ex Luthero et Lutheranis enata. Lutherani Evangelii abominabiles et perniciiosi et damnatissimi fructus.*

The Papal party has become very much divided, since the Diet commenced. Some are for peace, others for war. But the above formidable array of heresies made no impression on the Diet; the reading of the Confession had clearly demonstrated, that the Lutherans were no heretics. On Saturday our opponents brought in their refutation of our Confession. Two days after a Spaniard was beheaded in Augsburg, for having stabbed one of his countrymen. When he was on his knees, he requested some one to offer up a Pater Noster; many were willing to do this, and to pray for the poor fellow, but when he requested that masses should be said for his soul, there was none willing to promise this. Many cried out, masses are of no use, and do no good. This may serve to show what progress Luther's teaching had already made in Germany. Our opponents undertook to exclude the delegate of Duke

Gülich from their councils, but he would not yield. The Archbishop of Mentz absented himself on several occasions, from the councils of the Romanists, so they had the dealing of the cards all to themselves. It is reported, that the Emperor has also cited the Swiss Reformers to appear at Augsburg, and that Zwingli, *Æcolampadius*, Capito, Hedio and Bucer are now here.

Some of these men were there, but as the Lutherans, not even the amiable Melancthon would associate with them, it is not very likely that George Spalatin would go to much trouble to find out whether these distinguished and pious men were there or not. The conduct of the Lutherans towards those pious and learned German Reformers is reprehensible; it is a stain upon their Christian character. "I cannot," says Spalatin, "write how stupid, stubborn and foolish, the sacramentarian fanatics are; all of them, both men, women and children, rich and poor, seem to be infected with this poison. Yesterday I was informed by a citizen of Augsburg, that more than one half of all the people here, are followers of Master Michael, the Zwinglian preacher." It is reported that Cardinal Campeggio, the Pope's Legate, was asked to interfere in this controversy, and assist in adjusting it, but he replied: That inasmuch as the Lutherans had rejected the authority of the Pope, the affair must be settled by the Emperor and the German Princes. On Saturday morning, July 9th, in the Council Chamber, at the instigation of the Emperor, Duke Frederick of Bavaria, and Count Hugo of Mansfield, and the Count von Helfenstein, asked the Elector of Saxony, and those who agreed with him, "Whether the Lutherans were willing to let their defence rest with the Confession, or whether they had anything else to present?" "This," Dr. D'Aubigne says, "was a trap set for the purpose of catching the Protestants, but they were foiled in this, as well as in all other tricks to which they resorted." The Lutherans were too wide awake to be thus easily caught.

The Emperor took counsel of his Spanish Lords, how he was to deal with the Lutherans. They replied in French, That if he found any articles contrary to the faith of the Church, he should use all his power to eradicate them, but if he should find a difference only in things belonging to ceremonies, or abuses, he should not be so rig-



orous. But to get at the true state of the case, they would advise, that the whole matter be referred to a number of learned and pious divines who had taken no part in this controversy. This was sensible, but where were such men to be found? Rome had done her best in this respect. It is reported to-day, that Cardinal Campeggio said to some one: "I have often thought that the great number of monks in the Church would, some time or other, cause us great trouble." Paul Recener, Physician to king Ferdinand, speaks very favorably of our cause.

Count Felix von Werdenberg, one of our most bitter enemies, said the other day: "If there should be war with the Lutherans, I am in for it with all my might." This man engaged in a duel with the Abbot of Weingarten, and soon after died in a fit of debauchery. God have mercy on his soul! When Count Felix was buried, one of the citizens inquired who was dead; having been informed, that it was Count Felix, he exclaimed, Truly God is a just Judge, for no later than yesterday, I heard him say, that he would devote all he had, and even his life to the rooting up of the Lutheran doctrine. But now he has been called to his account. On the 12th of July, says Spalatin, our opponents handed their refutation of our Confession to the Emperor. This refutation contained two hundred and eighty pages of abusive language, undignified, and altogether unfit to be placed beside the Confession. The Emperor was much displeased with its tone and spirit. It is said that he tore out all the leaves but twelve, and ordered the Romish Doctors to do their work over, and to present something milder, and more like the Confession, and not to appear before him with such trash again.

What the contents of the first Refutation was, we do not know. We infer from Spalatin, Melanchthon and Brenz, that it was coarse and violent. It has never been published. The few notes that were taken down by the Lutherans, at the time it was read before the Diet, are not recorded by Spalatin. But on the 3d day of August, the committee on the Refutation, produced another, which is given by Spalatin. As this is an important theological document we furnish it here. It is an additional evidence of what we have already stated, that one great object of Melanchthon in preparing the Confession, was to show

the Roman Catholics how little the Lutherans differed from them.

*Extracts of the Principal Points of our Confession Refuted by our Opponents at Augsburg.*

*Article I.* This article is correct, and admitted on our part, because it is founded on Scripture, and supported by the Ante-Nicene Councils. In this Article, the Princes very properly condemn the heresies, that oppose the doctrines taught in it.

*Article II.* This Article, too, we admit, but with this proviso, for sin, the want of the fear of God, and the want of faith, are actually sin.\*

*Article III.* Is right, and agrees with the Scriptures, and with our Church also.

*Article IV.* Is also correct, when properly understood. For it is true that all our good works are of no account without the grace of God. Yet all merit is not to be excluded. For where there is a reward, there must also be merit.

*Article V.* Is right; the Anabaptists here are very properly condemned.

*Article VI.* Is not correct, in so far as it denies all merit in good works.

*Article VII.* That the Church is the congregation of those who believe, is not correct. This is an error, and was condemned at Constance, in the case of John Huss, and is contrary to the Scriptures, which compare the Church to a net, in which good and bad fish were taken.

*Article VIII.* Is right, inasmuch as it condemns the Donatists.

*Article IX.* Is all right. This is the Article on Baptism. It seems the Lutheran view was fully approved by the Romanists; they had not even a word of comment to make on it.

*Article X.* This too, is correct. Yet it should be taught how, or that the bread and wine cease to be bread and wine, and are converted into the body and blood of Christ. The Protestant Princes know, or ought to know that the true body and blood of Christ must be in either kind, otherwise it would be a dead body, and that would be

\* *Der 11 Artikel ist zugelassen, doch sonder angeneckete Erkylerung; Den die Sünde, Gott nicht fürchten, demsellen nicht gluben, etc., wirkliche sünden sind.*



contrary to Paul, when he says, "Death shall have no more dominion over him." Here we have a correct view of the difference between the doctrines of the Lutherans and Roman Catholic Churches, on the presence of the Lord Jesus in the Holy Supper. The Catholics believed with Paschasius Radbertus, that the bread was actually changed into the body and blood of Christ. This is Transubstantiation, a doctrine which the Lutheran Church has always rejected as unscriptural, unreasonable and absurd. But says, the man who does not understand our views on this point, your Church certainly teaches Consubstantiation, which is not very far removed from Transubstantiation. No, our Church never did, and does not now teach any such thing. Our most learned theologians from Luther down to the present day, teach that the Lord Jesus is present in the Holy Supper, not physically, nor merely spiritually, but that he is present in a manner incomprehensible to us, but nevertheless present. This we believe is taught in the Bible. This we call "*Unio sacramentalis*," a sacramental union, and by this very term, says one of our most learned theologians, "We acknowledge that we do not understand its meaning." Those, therefore, who charge us with believing in Consubstantiation, do us great injustice.

But to proceed with the Refutation.

*Article XI.* Is all right, only we would have all persons to confess all their sins.

*Article XII.* Repentance is not properly divided. Faith must precede repentance. Pope Leo X. has already condemned Luther's views on this subject. But we cannot go through the whole Refutation. It is a respectable document, but far inferior to the Confession. We now leave Spalatin, thanking him for the light we have received from his private journal. Let us turn to other sources and see what more was done at Augsburg. What became of the Confession, and what effect had this famous Refutation upon it, and upon the Diet. The Refutation was read before the Diet by Alexander Schweiss. Charles slept soundly while he was reading it. As soon as Schweiss had finished reading, the Count Palatine, who was the mouth-piece of Charles, and who before he could, possibly, have learned the views of the Emperor, proclaimed to the Diet, that the Emperor found this Refutation true, and in accordance with the teachings of the Church, and the Gos-

pel of Christ. He also required the Lutherans to abandon their Confession, which had now been so triumphantly refuted, and that they should receive the true doctrines of the Church, as set forth in this Refutation; if they did not, at once, give up the errors of their Confession, the Emperor would show them that he had the power and the will to compel them. But the Lutherans could not see things in that light. They did not acknowledge themselves beaten. They requested to be furnished with a copy of the Refutation. This the Speaker of the Diet said could not then be done. The Diet would have to weigh the matter well. For some days, the Refutation was withheld; at last the Count Palatinate said they should by the Emperor's consent, have a copy, but only on the conditions that they would not print or communicate it to others, that they would not reply to it, and that they should, at once, argue the point with the Emperor, and do as he desired. These were curious conditions. Pontanus said: The Papists present us with their Refutation, as the fox offered a thin broth to his gossip, the stork. The Lutherans refused to receive the Refutation on these terms. This gave great offence to the Diet, and words passed between the two parties; it was, indeed, feared, at one time, that the Catholics and Lutherans would come to blows, in the very presence of the Emperor. But some of the more moderate of both parties interfered, and quiet was, at length restored.

The war clouds were beginning to darken around the Lutheran Princes. On the 6th of July the Pope held a meeting in the Vatican with his Cardinals—the Lutheran Confession, which contained their *ultimatum* was laid before the Holy College, viz: the cup for the laity, the marriage of the priests, the omission of the invocation of the saints in the sacrifice of the mass, and the convocation of a General Council. These things, said the sacred College, we cannot admit, for they are opposed to the discipline and canons of the Church. This settled the matter, so far as the Church was concerned.

The Legate, Cardinal Campeggio, said to Charles: "If these rebels, who are insensible to threats and promises, persist in their diabolical course, then let his Majesty seize fire and sword, let him take possession of all the property of the heretics, and utterly eradicate these venomous plants; then let him appoint holy inquisitors, who shall



go on the track of the remnant of the Reformed, and proceed against them as in Spain against the Moors; let him put the University of Wittenberg under the ban, burn the heretical books, and send back the fugitive monks to their convents." This was the merciless policy of Rome. But this was more easily said than done. The Turk was hanging on the outskirts of the German Empire. The prudent Elector of Saxony, with his powerful Saxon soldiers, might be needed, and the intrepid Philip of Hesse, one of the best commanders in Germany, could not be spared from the Emperor's army. Here was the difficulty. Every means was resorted to, to induce the Lutherans to acknowledge the Refutation, but all to no purpose; they were all as firm as the hills. Nothing could move them. Joachim, Duke of Brandenburg said, in an address before the Diet: "Your sentiments are contrary to the gospel. Abandon your errors. Do not remain separate from the Church any longer, sign the Refutation without delay. If you refuse, then, by your fault how many souls will be lost, how much blood shed, what countries laid waste; and you, he said, turning to the Elector of Saxony, your Electorate, your life, all will be torn from you, and certain ruin will fall upon you and your subjects." But the Elector was unmoved; his trust was in God.

On the 6th of August, Philip of Hesse left the city, without permission from the Emperor. This gave great alarm. The Emperor was much offended. Some of the cowardly Papal Princes were dreadfully alarmed with the apprehension that Philip had gone home for the purpose of raising an army to attack the Emperor. The warlike spirit of the Papal Princes died away, and they became mild and conciliatory. On the 16th of August, a mixed committee was appointed, consisting of Roman Catholics and Protestants, to endeavor to draw up articles that would be acceptable to both parties. This committee commenced their labors, taking the Confession and the Refutation as the ground-work of the new Confession; the theologians on the Papal side, were Drs. Eck, Wimpina and Cochlæus; on the Lutheran side, Melanchthon, Brenz and Schnepff, and it was most fortunate for the Lutherans, that Chancellor Pontanus was on this committee, for he was the most firm and steadfast man among them all. Melanchthon was alarmed, and willing to yield almost everything. The Lutherans were even willing to admit

the supremacy of the Pope, but Pontanus would not consent. When Luther heard what was going on at Augsburg, he objected to the humiliating confessions his friends were making, at Augsburg. "Do not," says he, "yield the point; act with courage, and admit nothing but what can be proved from the Word of God." When Rome saw how willing the leaders of the Protestant cause were to give up all that had been thus far gained by the Reformation, the Romish party, especially the leader, Cardinal Campeggio, became insolent and arrogant, and declared that Rome would yield nothing to the heretics. This broke up the commission. Nothing was accomplished. Another committee was appointed, but with the like result. The different parties kept wrangling, until late in the fall, but nothing was done. The Lutherans left and immediately formed a league of defence, determined to maintain, at all hazards, the cause of Protestantism. Here the Church received a new impulse. From 1530 she may date her new spiritual life. Here she was built upon a solid foundation, and this enabled her to pass through the baptism of blood and fire, which soon after awaited her.

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## ARTICLE VII.

### THE DIVINITY OF CHRIST.

By REV. JOHN S. CRUMBAUGH, A. M., Lancaster, Pa.\*

The idea of a revelation presupposes something unknown, which is to be revealed. Nor is any reason given which would lead man to suppose that this will be complete, unless it be specially stated. Therefore in the revelation which God has given to man, of himself, and his relations to his creatures, we need not expect that all will be revealed, unless we have a promise to this effect. For this promise we search in vain, in the writings of the New

\* Died January 13th, 1859, in the 28th year of his age. *Vide* Sketch of Mr. Crumbaugh, *Evangelical Quarterly Review*, Vol. XVII. p. 391.



Testament, or the Old. On the other hand, it expressly states, that we now see through a glass dimly, but that the Holy Spirit will take of the things of Christ and show them unto us. If a man comes to us bearing every testimony to his strict veracity, and promises to make a communication of some important facts to us, do we therefore presume that he will tell us all? If we do, we go farther than we have any right. And if among the facts revealed, there be some which, on account of our ignorance of the circumstances, we are not able to understand, shall we reject the whole as a tissue of falsehood? By no means. We would thankfully receive what facts he would impart, laying them up in our hearts, and patiently wait for the developments of time, or a future revelation. God promised to make a revelation to us of some important facts concerning himself, and ourselves, and this he has done. He did not promise to reveal all, for then there would have been no use for heaven, and no employment for eternity. As much as is best for us, he has set before us, and the rest he will teach us, as we are ready for the lessons. In revealing himself, as he has in part, of course there will be many things which are as yet but merely mentioned, and, hence, cannot be understood. In the coming volumes of his revelation, they will be developed and made to shine as clear as the sun. What he has set before us, we should humbly and thankfully receive, as the gift of a good God to his unworthy creatures.

But instead of doing this, man, in his vaulting ambition, presumes to dictate to Deity the proper limits where his oracles should cease, and to point out to Omniscience wherein it has failed to perform its part. And, most ungrateful of all, it labors to snatch up the God-like crown, which the Saviour laid aside—to accomplish our redemption and to make us partakers of the invisible things of God—and thus strives to rob him of his God-head. And for what reason? Simply because Christianity has not been made known, as they think it ought to have been, or because its teachings refuse to accommodate themselves to the narrow measurement of his mind. If reason is to be made the limit of truth and knowledge, surely our path would be a dark and gloomy one. It would be star-light all the while, to our souls. And yet, how often do men prefer to stumble on their uncertain way, guiding their steps by this dim light, rather than meekly to let the Sun

of Righteousness shine upon their souls. If we were to disbelieve everything we could not fully understand, we should doubt even our own existence. It is a deep mystery to us. How is it, that the simple act of willing is followed by the obedient muscles? The truth of this argument has been felt so forcibly, that some have been led insanely to deny their own existence, and to resolve everything into mere mental creation, rather than admit the mysteries of the Bible. We live in a world of mystery. We have not yet learned the alphabet of creation; unlettered, as yet untaught, in respect to ourselves, we presume to sit in judgment upon God. A little child will ask the wisest of us, in one hour, more questions than we can answer in a life-time.

The doctrine of Christ's Divinity is one of those which has been frequently and powerfully assaulted. The truth has been set aside, and, if it were possible, Christ's very historical existence would be denied. "The crown which flourishes on his head, however, is not to be torn away, nor the anchor of our hope to be wrested from us by the rude hand of licentious criticism." If there be one truth clearly taught in the Word of God, it is the Unity and Trinity of the God-head. The apostles, as if foreseeing the storm which would arise in the Christian Church, have given us the most explicit evidences on this subject.

The first chapter of the Epistle to the Hebrews, is a complete argument on this point. The holy intelligences of heaven are there summoned around the Council Board, but it is only to show how far they are below Him, who is the brightness of his Father's glory and the express image of his person. Angels, great in power and honor, are called up. But unto which of them said God at any time, Thou art my Son,; this day have I begotten thee, I will be to him a father and he shall be to me a son. Unto whom, triumphantly asks the apostle, Has he said at any time, Sit thou on my right hand: Let all the angels of God worship him. And, again, Unto the Son he saith, Thy throne, oh God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thus is the majesty of God powerfully set forth by the pen of inspiration.

To Christ, in the Bible, every attribute of Deity is ascribed. Is God eternal? As John solemnly introduces



the Saviour in the sublime opening verse of his Gospel. "In the beginning was the Word, and the Word was with God and the Word was God," eternity is assuredly ascribed to the Redeemer, for he adds, "and the Word became flesh and dwelt among us." Is God omnipresent? So is the Saviour. For he has said: "Lo I am with you always, even unto the end of the world." And, again, "Wherever two or three are gathered together in my name, there am I in the midst of them." The light of his countenance, at the same moment, gives light and joy to the circling angels in heaven, and is salvation and great gladness to the saints on earth. He is surrounded by the seraphim and cherubim, and yet he continues to walk amid the golden candlesticks of the Church. Who is with us continually; who meets with his saints everywhere? Who is with the humble saint in his closet, and the penitent king on the throne. Is God omnipotent? So is Jesus Christ. He is the beginning and the end, the Alpha and Omega, the Almighty. He stretched out the heavens and laid the foundations of the earth. Thus saith the Lord thy Redeemer, and he that formed thee from the womb: I am the Lord that maketh all things—that stretcheth forth the heavens above, that spreadeth abroad the earth by himself. Ah, Lord God our Saviour, Behold thou hast made the heavens and the earth by thy great power and outstretched arm, and there is nothing too hard for thee. Oh the depth of the riches, both of the wisdom and power of God; how unsearchable are his judgments and his ways past finding out! Who hath known the mind of the Lord, or who hath been his counsellor?

Is God our Preserver. So is Jesus Christ. Of him and through him, and in him, all things consist. Who is the Governor among the nations, having on his vesture, and on his thigh, a name written—King of kings and Lord of lords. The prophet exclaims, Awake, Oh sword, against my shepherd and against the man that is my fellow. Here he is distinctly characterized as God's *fellow*, his equal, his companion, his intimate friend. Isaiah calls him Emanuel, God with us. And the Psalmist says, David's son yet David's Lord. The mighty God, the true God, the great God our Saviour, God over all blessed for evermore, and in Him dwelleth all the fulness of the Godhead bodily. In the tenth chapter of John, the Saviour pleads his own cause. The Jews drew nigh and asked

him, How long wilt thou make us to doubt. If thou be the Christ, tell us plainly. Jesus answered, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because you are not of my sheep. My sheep know my voice and follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them to me, is greater than all. - I and my Father are one.

Can any teaching be plainer than this. Yet even this is warped from its true meaning, in order that it may afford no evidence to the Lord's Divinity. To establish their point it is asserted, that this is only meant to signify the exalted state, to which the Saviour shall be raised by his connection with the Father, and the mutual interest they would feel in each other's concern; and in proof of it, they quote the prayer of Jesus, which he uttered before his death, and which invests and clothes all heaven and earth in a robe of divine glory—I pray for them that they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory thou gavest me I have given them, that they may be one, even as we are one—I in them, and thou in me, that they may be made perfect in one. It is true, that if the Son had not commented upon the meaning of his language, a mere examination of texts might lead us to this conclusion. But he is here setting forth not a personal union, an absorption of the creature into the Creator; but by a strong *simile*, endeavoring to show how nearly we, as saints, should stand to God. Many passages of this kind are to be found in the Bible where, under cover of a figure, the truth is pressed closely home upon us. Be ye perfect even as your Father in heaven is perfect. Of course no one is so made as even to anticipate divine perfection, yet as far as our earthly circumstances will permit, we must imitate the character of God. So, also, as far as our individual existence, and our imperfect nature, will permit, shall we be joined in communion and unity with God; and to make this as strong as possible, to set forth the Saviour's love in the strongest manner, he represents them as being one with him, for he is the head and we are the members, he is the vine and we are the branches; and if thus intimately joined with him, then are we also joined with the Father,



for they are one. To how noble a relationship are we here called. Oh that we could see how closely we are united to the Church above, and its great Bishop and Shepherd! We are all one body—the Church militant in all its branches, and the Church triumphant, in all its orders, and the crowning piece to the structure; the capstone in heaven, is the Son of God. When the Jews took up stones to stone him, he asked, For which of all my works do you stone me? If I do not the works of my Father, then believe me not. Here he appeals to his acts, also, as a proof of his divine origin.

Moses had wrought many miracles, but not in virtue of his own power; it was of the Lord. He trembled when it was told him, that he should stand before kings and show them wonders. The prophets were mighty men of the Lord, but all their acts were done in the power and strength of the Master, of whom they were the forerunners. But the Son came, and no longer needed the ministration of angels to accomplish his purposes, but spoke and it was done, commanded, and it stood fast. For all power was given unto him, in heaven and on earth. Some few of his miracles he wrought in virtue of his Mediatorial office, but most of them as Lord himself. To the palsied he said, "Be whole again," to the dead, "Arise," to the leprous, "Be clean," to the blind, "See," to the lame, "Walk," to the winds, "Be still," to the waves, "Peace." Nature and hell heard and knew their Sovereign's voice. Devils hastened from their long possessions and fled at the sound of his footsteps. Thus, if complete control of the elements, of diseases, of men and of spirits, of the worlds above, of angels, can prove Christ's Divinity, then he is Divine.

Again, the first commandment is: "Thou shalt love the Lord thy God, and him only shalt thou serve." If Jesus Christ be not God, then the New Testament teaches blasphemy, for it commands us to serve him. For the Father judgeth no man, but hath committed all judgment to the Son. That all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father that sent him. And, again, he is not only to be revered as God, by men, but, says the voice of inspiration, "Let all the angels of God worship him." God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus

every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." These are plain injunctions of the worship of the Saviour, and yet in the face of all these, men will presume, sometimes, to deny him his due praise. In the Bible we have a number of instances in which distinguished and holy men have glorified him in their service. We read of the ancient patriarch who was sitting by his tent at eventide in the plains of Mamre, and lo, three men stood before him. One of these the aged father calls Lord, and worships him, and, again he is named as Jehovah, whilst the other two are called angels. This was Christ, for no one can see the Father and live. Moses offered sacrifice to the Angel-Jehovah, who appeared to him, and Isaiah praises him in the language of the seraphim, "Holy, Holy, Holy, is the Jehovah of Hosts;" St. Stephen, in his dying moments, when the world was darkening on his earthly vision, exclaimed, "Lord Jesus, receive my spirit." How interesting an evidence of his worthiness, to see one of his saints, the proto-martyr, committing his eternal all into the hands of the Saviour, in whom he believed. It is said that, sometimes, as the body falls to decay, stray light from eternity enters the crumbling tabernacle, and sheds strange knowledge over the soul. If so here, it only leads to a more perfect confidence in the Saviour. St. Paul repeatedly prays to him. Yea, almost all of his prayers are directed to him: "Now may the Lord direct your hearts to the love of God and the patience of Christ." Thus he prayed. Also our Baptismal rite assumes the Divinity of the Saviour, and our benedictions—May the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all. Amen! In fine, are we to believe that the Jews acted rightly in putting Jesus to death, that Judas is in heaven for having brought to punishment an arrant blasphemer? For if he were not the Lord, then, assuredly, he was one of the most abandoned and wicked impostors the world has ever known? Are we to believe, too, that all those who have died already, relying upon his divine mission, have been deceived and are now reaping the rewards of their impiety. That, trusting in him, they entered the dark portals of eternity, and winged their flight, joyously, to the Heavenly Hill,



but found the gates barred and locked; that he, in whom they had trusted, was not an inmate there, but a companion of the damned, whither they were directed to join company? Believe this, who can. As for us, we will hold on to the faith, once delivered unto the saints.

If we have established the Divinity of our Saviour, what, then, is our duty toward him. There are two ways of denying Christ,—one by argument, the other by act. It is in vain for a person to say he believes in the Redeemer, and yet continues to live in sin. The man who really believes in a descended God, will rush at once to acknowledge him in his works and ways to the mercy-seat. It is mere pretence to say I believe, and yet continue in sin. An historical faith there may be, but not a saving faith. The devils believe and tremble, but devils do not love the Saviour. If we are rejecting the mission of the Son, let us beware, lest the Father also reject us and spurn us from his presence. Whoso loveth me, loveth the Father, and whoso rejecteth me, him will the Father also reject. And what is it to be rejected of God? It is hell! If we are Christians, then, let us rejoice that we are led on by so mighty a Captain. Hitherto he has been the strong arm of the Church. Supreme in heaven and in earth, upholding all things by the word of his power, the universe is the magazine of his means. Whilst he is our stronghold, our rock of defence, we need fear no evil. In past ages the Church has been cruelly assailed. The enemies of truth have striven to blot out every memorial of hope. The blood of her sons and her daughters have flowed like streams. The faggot has been lighted, the stake set up, and the smoke of their burnings rolled in thick volumes to the sky. At times they have triumphed over her defections and her woes. They have built monumental piles upon her supposed ruins. But what has become of the Church. Let another answer: “She rose from her ashes, fresh in beauty and in might. Celestial glory beamed around her, she dashed down the monumental marble of her foes, and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms, who plotted her destruction. The day of triumph is coming. Soon we shall call her walls salvation, and gates praise.

## ARTICLE VIII.

## ARTICLE SECOND OF THE AUGSBURG CONFESSION.\*

## ORIGINAL SIN.

By SAMUEL SPRECHER, D.D., President of Wittenberg College,  
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The subject of the second Article of the Augsburg Confession, is one of the most important and difficult within the whole range of theological thought. The connection of the fall of Adam with the universality of sin in his posterity, though always shrouded in mystery for human speculation, will never lose its practical bearing upon human conduct.

The Confession itself, is the expression of a renewed experience of the great facts of sin and grace—a re-assertion of the cardinal doctrines of the gospel. The statements in this Article are evidently made in the interest of the great subject of gratuitous justification, and sanctification through the mediation of the blessed Saviour and the agency of the Holy Spirit. Luther was led, by personal experience, down into the depths of consciousness, where the thoughts accuse, or excuse, one another, and up to the heights of divine light, where the wrath of God is revealed from heaven against all unrighteousness of men. The sinfulness and condemnation, the helpless guilt, and hopeless depravity of man, were to him facts of consciousness; the freeness and fulness of the divine salvation, matters of personal experience. As his experience was of the same marked kind with that of Augustine, so is there a similarity between his Anthropological views and those of this distinguished father in the Church. And as the Reformation started from a practical point of view, so is the Augsburg Confession a practical expression of the cardinal doctrines involved in this great spiritual revolution of Christendom.

\*Second Lecture, on the "Holman Foundation," delivered August 6th, 1867, before the Theological Seminary of the General Synod of the Evangelical Lutheran Church, Gettysburg, Pa.



The Papacy had appropriated the Ecclesiastical errors of Augustine and the Anthropological errors of Pelagius. The scholastic theology had degenerated into the superstition of the Augustinian Ecclesiasticism, and the scepticism of the Pelagian Anthropology—the mere *opus operatum* of the one, and the mere external morality of the other. The Reformers rejected the errors of both; but they adopted the great fundamentals of the Augustinian Anthropology. A deep consciousness of sin, led Luther to receive the doctrine of organic connection with Adam in the fall; to pronounce natural depravity a positive corruption of human nature, an inborn enmity to God; to ascribe to man, as the consequence of it, an entire impotency to the divine life, a helpless exposure to the divine wrath—and from it, as the root, to derive all other sins. Hence the Augsburg Confession describes the state into which men, by natural propagation, are born, as the want of the fear of God, and of confidence in God, and the presence of evil lust (*concupiscentia*); and regards this mass of corruption, as really sin, on account of which, all who are not born again by baptism and the Holy Ghost, are condemned, and liable to eternal punishment.

The Article requires attention to the *origin, the contents, the character, the consequences*, of this sin.

1. The origin of it, is clearly indicated in the name by which they designate it: *Peccatum Originis—Erbsuende*. By this they mean the one original sin—the sin of origin—the inherited sin—the sin transmitted to us with the human nature—the sin received with the origin of our being. In teaching the fundamental doctrine of the Latin Anthropology, they naturally use the words of Augustine, by whom it received its full enunciation. Pelagius said, that all good and evil—all praise-worthiness or blame—worthiness is in actual sin—is in actual obedience or transgression; sin, therefore, cannot come by birth, but only from acts of free-will. Adam could not originate sin, once for all; but each individual sinner must originate the first sin in his own case—the first sin of *the human nature which is in him*. Augustine, on the contrary, said, that Adam, in his free, self-determination, had, by one sin—a peculiar sin—a sin which only the Protoplast, the First Man, could commit—a sin which could never have been committed by any of his successors in human nature—a sin which could not be repeated even by himself—a sin of which his sub-

sequent acts of transgression, and the sins of other men, are only manifestations and developments;—had, by this one act, corrupted the human nature which was in his person, and which is in all the individuals of his posterity. It is, therefore, *Peccatum Originis*—*Erbsuende*—the first sin in the world, the first sin in every man; the sin inherited from Adam, by every individual man, naturally engendered “since the fall.” By *Peccatum Originis* they point to the mode and character of the origin of individual men, since the fall, as distinguished from that *Justitia Originis*, with which the individual Adam, and the human nature which was in him, came originally from the hand of God; the former, by generation, from the sinful Adam; the latter, by creation, from the holy God—the one sinful, the other holy. This sin did not begin with the origin of the human nature itself in creation. Man, generically, and individually, was created holy; human nature, as a species, was created holy, and it was good, as it existed in individuals by creation; Adam was created righteous, and Eve was created pure, out of the holy, human nature which was in Adam. The Confessors would distinguish, with Augustine, between substance and quality in human nature; regarding the former, as coming from the immediate agency of God; the latter, as resulting from the free act of man—would, with the framers of the Formula of Concord, at a later day, have declared original sin an accident, inseparable, indeed, during the period, between the sinful birth, on earth, and the holy glorification, in heaven, but still only an accident to human nature, and not a constituent element of its substance. Hence they do not call it *Peccatum naturale*, nor *Peccatum naturæ*, but *Peccatum Originis*. They refer not to the mere fact of the possession of the common human nature; for that being the result of creation, is good; nor to the mere fact of the possession of an individual human nature, for this, also, is a pure creation of God in the first individuals; but to the manner in which, since the fall, all men become partakers of the common human nature, and receive their individual being—to the fact, that all men naturally engendered, since the fall, spring not by creation, but by birth from the human nature which, in, and through, Adam apostatized, after it had been created in righteousness and true holiness. This is the *Peccatum Originis*, the beginning and the



source of all sin. This distinction is made still more clear by the phrase, "Since the fall of Adam"—no sin in created man *before*; nothing but sin, in the generated man, while unregenerate, *after*. It is, indeed, *Peccatum Originis—Erbsuende*—for it is inherited—received at the moment of our origin—received with nature, not merely in connection with nature, or without the corruption of nature, but in such a way, that it is inherent in our nature. We received it, from our progenitors; they, from theirs, and so on, back through all generations, until we come to Adam, who inherited nothing, and especially no sin; for he had neither father nor mother; was created; and created holy. Adam could not inherit sin from Him who made him; for God would not originate sin, and he could not create it. Man, the free creature, could, and, by an act of self-determination, did originate sin, and entailed it, with its consequence, death, upon all his children. They are heirs, and it is the sin in which he involved himself and the entire human nature which was in him, that is the deplorable heritage which they all have received. "Since the fall, all men naturally engendered, are born in sin; they do not and cannot originate sin; only Adam could originate it, and only by that one sin. Not from the state of the human nature, before the fall, which Adam received holy from the hand of creation, which he should have propagated holy, and which, but for that one sin, he would have propagated holy; not from the state of the human nature, in which men would have been, if Adam had not fallen; but in consequence of the state of the human nature: "Since the fall of Adam, all men, naturally engendered, are begotten and born in sin;" have inherited from that original progenitor, an "inherent disease and natural depravity; are full of evil lust and inclination, destitute of true fear of God, and of true faith in him;" and are immutably fixed in this lamentable condition, until haply, they "are born again by baptism and the Holy Ghost."

2. What are the contents of this original sin—this inherited depravity?

The Confessors present these in a positive and a privative form. They distinguish between something inhering in man, which he ought not to have, and something which he ought to have, but which he has not. Positively, they say: "All men from their birth are full of evil lust and

inclination (*concupiscentia*);” privatively; “They can, by nature, have no true fear of God, and no true confidence in him.”

Let us notice first the positive, in the material of natural depravity. By *Lust und Neigung* in the German, and *Concupiscentia*, in the Latin copy, they do not mean any actual sins, either in thought, feeling or action; but something back of these, and which is their source. They here again call attention to the one original and originating sin. To us, it seems strange, that these words should generally have been translated as if, in the original, they were used in the plural, instead of the singular number. They do not mean any individual and constitutional desires of human nature (for these were originally bestowed in creation); nor the perverted and polluted exercise of these propensities, as distinguishable and separable from the *Lust, Neigung* or *Concupiscentia*; but the perverted and polluted exercise of these desires and propensities, as invariably the result of that innate depravity, which they designate particularly, by the use, in the singular number, of each and all of these words. They mean that the normal state of man is, to have the power and the exercise of the power to fear and trust God, and to keep all the faculties and impulses of his nature in a state of obedience to the divine Law—and that in his depravity he has lost this power. In his original state, he possessed and exercised it; and though the possession and exercise of it were gifts of the creative hand, yet was it, a free power and a free exercise. Adam was most free in his most perfect obedience; but as he was free, he could, in his own self-determination, lose this power to control his constitutional appetites and desires, and to love and fear his God; and the act, by which he would lose it, would also induce a sinful and ruling inclination, as a permanent source of the sinful exercise of all his constitutional faculties and susceptibilities. To such an inherent depravity, which has taken the place of the holy disposition with which man was created, they refer in the use of the words *Lust, Neigung, Concupiscentia*. Hence, when their Romish opponents undertook to construe this Article, so as to make these words mean particular and individual evil desires—which are actual sins; they declare, in the Apology, that it is a *false interpretation* of the meaning of the words of the Article; when their opponents say: “That to be without the fear



of God, and without faith in Him, is a charge of actual sins;" and appeal to the German copy to show that they deny: "To all who are born according to the sensual nature, not only the exercises, but the ability—the gift to produce, &c." "We say, namely, that man so born, has the evil inclination, and cannot produce, &c." "In this sense, the Latin also denies to nature, the capacity, that is the gift and power to effect, &c." "As by the expression evil desire, we mean not only effects or fruits; but a perduring inclination of nature." "These are the reasons why, in the description of original sin, we both mentioned the evil inclination, and denied to the natural powers of man, fear and confidence towards God. We wished to call attention to the facts, that original sin embraces all these, ignorance of God, contempt of God, want of fear before God, and of confidence towards him—the *inability* to love God." "The same thing lies in the definition of Augustine, who is in the habit of so defining original sin, as to make it the *evil inclination*" \* \* which "*came in, after the loss of righteousness.*"

They evidently mean something different from a natural faculty or constitutional tendency, which comes from the creative hand. Something, which man could superinduce upon his constitution, and which he did superinduce, in the Fall, something, consequently, which is blameworthy and not indifferent, as would be a normal susceptibility or infirmity: hence, they say, in the Apology: "Augustine has refuted \* \* the opinion \* \* that this inclination is no fault in man; but rather something morally indifferent, as we call bodily pain or sickness *adiaphoron*." From this, it is clear, that, though the distinction between the spiritual and the organic or constitutional in man was not then, as fully, in consciousness, or in science as it is, at this day, they yet meant by *Concupiscentia*, Lust, *Neigung*, a spiritual inclination which, being sinful, vitiates all the thoughts, feelings and actions of men. Hence, they could consistently declare, that acts good in themselves, when performed by unregenerate men, were destitute of true virtue. We have many actual desires, and these, under the influence of original sin, are actual sins; but they are not the *Concupiscentia*—the natural depravity. This is a different kind of lust, a lust which excites in us all kinds of lusts. In point of permanency, indeed, it is like these constitutional desires; like the animal appetites, it may

not always be in consciousness, though always present. As the immoderate and sinful appetites for food and drink, in the glutton and the drunkard, or the immoderate and sinful desires for property, in the miser and the spendthrift, reveal their permanency by the invariability of their excitement on the presentation of their objects; so a disposition or inclination, to that which is forbidden by the Divine law, lies back of all the thoughts, feelings and actions of men, and manifests its permanence, as a source of motive, by the universality of human sinfulness. The Confessors say consequently, in the Apology: "We speak of an inborn evil disposition of the heart, not of actual guilt and sin—for we say, that, in all the children of Adam, there is an evil lust and inclination:" that is, one comprehensive inclination to all that which is contrary to the law of God. In this sense also, they supply the word "full." As we say of a glutton or a drunkard, he is full of the desire for food or drink meaning, that this desire monopolizes the action of all his faculties; so when they say that all men in the state of natural depravity are *full* of evil lust and inclination, they mean that there is in them a full source of motive, an exhaustless fountain of evil impulses so vitiating all the actions of all the faculties of mind and body, that all the desires of man which should go out after God and spiritual good, tend to nothing but the transgression of God's law and the pursuit of all evil. It is an abiding disposition producing a governing purpose against holiness, and for sin.

But the confessors pass from a positive to a privative view of the contents of original sin. They say, that: "Since the fall of Adam all men naturally engendered, were born without fear of God or confidence towards him;" that is, there is not only the presence of sin, but the absence of holiness. This they treat as a real want. Now a real want consists not simply in the absence of a thing; but in the absence of a thing which should be present. The destitution of the fear of God and of confidence toward him, is not simply the absence of something; but the absence of something that should be present in man. They speak consequently, not merely negatively; but privatively. The normal condition of man demands the presence of that which is now absent, by birth, from the souls of all men. The absence of the fear of God and of confidence in him, from an irrational animal is not



a real want, because the presence of them is not required by the normal state of its being: but in a rational being it is such, because without the presence of these qualities he is not what he is required, by his entire constitution and all his relations, to be. This destitution is, as real a departure from the original and proper state of man, as would be the absence of reason. As a spiritual being, he must, as necessarily, have the exercise of divine fear and confidence in order to be what he ought to be, as he must possess reason, in order to be what he ought to be. Though the power and the exercise of the power, to be in this condition is free, yet he cannot be created without the immediate presence of both; because such is the nature of his being and relations, that he cannot properly be in a state, of either opposition or indifference toward God. There may not properly elapse, a single moment, from his creation without his fearing and trusting God; it is a quality inseparable from the proper state of his being, to be determined from the very beginning for God and right—he must be created, if he is to have being at all, in righteousness and true holiness. Men ought to fear God and trust him—should have and should exercise this inclination—should have both natural and moral ability to do this, they had it in their first estate, they should have it now, and as they have it not, they are in a state of the greatest possible want. This aspect of the subject the Confessors present especially, in contrast with prevalent Romish views. “This we have added, says the Apology, viz.: that there was wanting divine fear and faith” \* \* because the scholastic teachers represent the natural depravity as less than it really is. \* \* “When they speak of the original (first) sin, they conceal the important wants of the human nature, or the absence of reverence and confidence toward God, and the presence of hatred to the government of God, terror at the justice of God, anger against God, despair of God’s favor, reliance upon things visible, &c.” These are the principal wants of human nature. \* \* “Men according to the original righteousness (the state of innocence) have not only an equable temperament of the body; but also these gifts, viz.: a certain knowledge of God, reverence toward him, confidence in him, at least, uprightness, and the power to do it.” \* \* “Hence, the old explanation, when it says, that original sin is the destitution of righteousness, denies to

man, not only the obedience of the lower powers ; but also knowledge of God, fear, &c., or, at least, the power to produce these." \* \* "Paul speaks expressly of original sin, as a want." \* \* "Easily will the reader now perceive that to be without the true fear of God and without true faith in him, is not merely to be guilty of actual sins ; for these are *abiding wants* in human nature, as long as it is not renewed (regenerated.)"

3. But equally important is the doctrine of the Confessors, concerning the character of original sin. They declare that this inherent disease and natural depravity is *really* sin, not only called sin, but is sin, in the strictest sense. They seem simply to have asked : What does the divine law require, and what is natural depravity, and the answer from conscience and the Bible, being : It is a want of conformity to that which man ought to be, they conclude that it is *really* sin ; that it properly bears the name, and truly possesses the character, of sin. To the objection that this would represent man himself as sin, because it shows him to be, in his nature, and by birth, against the law of God ; they would answer, that is not properly man, as to the substance of his nature, but as to a quality inhering in his nature—a quality acquired since creation, though present at generation and birth ; not man, according to his normal constitution, but in his fallen state ; not by his original nature, but by an accident invariably adhering to him, is he contrary to God's law. With them, it was a practical thing—a dreadful, but unquestionably fact. And, hence, in the Apology, they confidently appeal to the inner consciousness of every man, and to the revealed Word of God ; assured that the response will be that there is a permanent inner source of sin, in all men, from the first moment of their being ; and that this sinful inclination is really contrary to God's law, is *really* sin.

In order to appreciate fully this declaration of the Confessors, we must look at the state of things, in view of which it was made. All, with the exception of the Pelagians, agreed that natural depravity is an evil ; but it was a question whether it is properly called *sin*—sin, in the strict sense—sin, in the sense of guilt. The idea of the Greek Anthropology, that original sin, being merely a propagated physical corruption, and, consequently, not, in the strict sense, sin—culminated in Pelagianism. This extreme went down un-



der the weight of Augustinianism; but the old idea, in the form of Semi-Pelagianism, and, at last, under the name of Augustinianism; but with a preponderating tendency to the side of Pelagianism; became the predominant Anthropology of the Papal Church.

This system taught, that original righteousness did not belong to man's normal condition—was not a gift of creation, but a gift of grace; not a natural endowment, but a *donum super-additum*. It agreed with Pelagianism, that man, by creation, was neither holy nor sinful; but it said that he was made holy by a gift, superadded to the gifts of creation. He was originally neither positively righteous, nor positively unrighteous—was in *puris naturalibus*; his soul, in its immortal aspirations, going out after spiritual good; his body, with its carnal appetites craving sensual gratification—to check the conflict, to maintain the proper balance, to give to the higher powers their appropriate dominion, in his nature—he was endowed with a super-added gift, not of creation, but by grace. In his fall, therefore, he lost no natural gift; he simply returned to his original state. Some, it is true, distinguished, only in idea, between the state in *puris naturalibus*, and that of the *donum super-additum*, and regarded the act of creation in the one, and the act of grace in the other, as co-etaneous in the perfection of man in original righteousness; and, consequently, sin, as reigning among men, since the fall, not only as a consequence of the *concupiscentia*, but as inherited. But the great majority, with their high estimate of the powers of man, would not, even in this sense, admit an original sin; but ascribed to the fall of Adam only the consequence, that his posterity are punished for his sake. The *justitia originalis*, and the *pura naturalia*, were to be distinguished, not only ideally, but actually, and the former regarded as coming to the latter, only at a later period, as *donum super-additum*. The *justitia originalis* is lost, indeed, by the sin of Adam, but in such a way and manner, that the human nature suffers no change, or harm; the *concupiscentia* has, indeed, been deprived of the rein by which it was, before restrained and guided; but it is not itself sin, and is only stimulated, and that not positively, but only privatively, to crave the sensual and the agreeable. The sin of Adam consists in the loss of the holiness and righteousness received as a super-added gift, in a weakened and oppressed will, and in the tenden-

cy of the *Concupiscentia*, itself innocent, to lead to sin, and consequently, punishment and death. The sin of Adam bears the same relation to posterity, that the crime of a rebel in political society does to his innocent children—where not only the guilty father, but the innocent children are for the father's sake, sometimes, the subjects of punishment. If a prince should put his livery upon a naked peasant, with the promise, that he and his posterity should always wear it, if he behaved well: the loss of the livery, on transgression, would simply leave the peasant, and his children after him, in the same condition in which he was before he had this gift, and in which they would have been, if he had never received it. So the subject Adam, in sinning against the Great King, lost the livery of heaven, in which he was clothed by the *donum superadditum*, and is left, with the children which he has propagated, *in puris naturalibus*. The depravity of the human heart is not original sin, in whole or in part; but is only a punishment of it; it is neither *good nor bad*, and *not properly speaking, sin*—is only called sin, in the sense that, if not resisted, the consequence is sin. Man was originally created with this inclination, and that it did not operate in Adam before the fall, resulted not from the fact that it was not in him; but because it was held in check by that supernatural grace—the *donum super-additum*.

This was the prevalent Papal Anthropology, at the period of the Reformation; and it was especially upheld by Bishops Ambrosius Catharinus and Albertus Pighius. These men, in books published against Luther, maintained that there *is nothing in man since the fall*, which does not belong to the *essential* human nature—the *pura naturalia*; that the consequence of Adam's sin is *solely the imputation* of the Fall. Fresh and lively in his sense of sin, and of pardoning grace, it was the lot of Luther to meet this great error. No wonder that it led him to make special efforts to revive the true doctrine of original sin, and to insist upon the depth and guilt of natural depravity. No wonder that he would bring out anew the doctrine of Augustine, that the natural and normal state of man's being, as he came from the creative hand, necessarily included original righteousness; that man was made by the Creator what he ought to be; that he could not have been what he ought to be, without original righteousness; and



that this gift of righteousness could not be superadded to the gifts of creation ; for that would imply a period, even before the Fall, during which, he was not what he ought to be. No wonder that he should reject even the doctrine of the Greek Anthropology—that original sin being merely a propagated physical corruption, and consequently, involuntary—is *not sin*, in the sense of guilt—and agree with the Latin Anthropology, that original sin is not only in the lower and sensuous, but also in the higher and spiritual, powers, that, it is voluntary in the sense of *self-will*, and consequently is *really sin*, that even infants are guilty ; because they possess not merely a corrupt, sensuous nature, but a sinful bias of will.

In this work the Confessors join, and declare that this depravity is *really sin*. “The scholastic teachers declare,” says the Apology : “That nothing is sinful which is not done of free-will. These principles hold with philosophers concerning human government ; but they do not hold under the Divine Government.” The state, they would say, deals with man as he is, because she has received him as he is ; having received him, with this inability, she has no right to require what he is not now able to perform ; but the Divine Government deals with him as he ought to be ; having received him holy ; his present inability being his own production ; having freely lost the ability with which he was primarily gifted, and which he had, when he became the subject of the Divine Government ; he is under obligation to possess the original righteousness, and, consequently, all his sins, both original and actual, are guilt. Their opponents, they say : “Do not regard the evil inclination, as *really sin*, not as a fault or corruption of the nature of man ; but only as a servitude or a condition of mortality, to which all the posterity of Adam are subject, on account of the fault of another. \* \* It is, as when slaves are born of a slave-woman, and come into a servile condition, without any *fault of their nature* ; but through the *misfortune* of their mother. \* \* They speak of it as an evil *stimulant* (*fomes*), as a *particular quality of the body*, and in order, as usual, to be childish, they have raised the question ; Whether this particular quality of the body is derived from eating the apple (*Contagio Pomi*), or from the breath of the serpent ; whether it is made worse by medicine, &c.” \* \* They maintain that this inclination is punishment Luther says : “It is *certainly sin*.” After quoting passages of Scripture ; the

Confessors draw the conclusion from what they regard as infallible testimony: "That evil inclination *is sin*; which though not imputed to those who are in Christ, yet, in its nature *deserves* death."

And this according to the Confessors, is the lamentable condition of the whole family of Adam. *All* men naturally engendered are in this state of sin and guilt—not even excepting the blessed Virgin. Nor would they have agreed with the Calvinistic doctrine, that the children of the elect were members of the kingdom of God by birth; but declare that *all* men naturally engendered, whether born of regenerate or unregenerate parents, whether infants or adults, are born in sin, and that this inherent disease and natural depravity *is sin*, and still *condemns* and *causes eternal death* to *all* those who are not born again by Baptism and the Holy Ghost. They do not mean that unbaptized infants are lost; they speak only of God's revealed order, and while they do say that he binds us to this order, they do not imply that he binds himself by it. They had not forgotten that John the Baptist was filled with the Holy Ghost from his mother's womb—that the dying thief entered unbaptized into Paradise—that when Jesus had said, he that believeth and is baptized shall be saved, he added not, he that believeth not and is not baptized shall be damned; but simply, he that believeth not shall be damned—that he said, Except ye be converted and become as little children, ye cannot enter the kingdom of God—that it is not the will of the Father, that one of these little ones should perish. Not the unavoidable deprivation of Baptism, but the wilful neglect of it, condemns. Nor is the doctrine of some so-called Old Lutherans of our day, that the faith which precedes Baptism, is not yet saving, in accordance with the views of these first Lutherans, in the early days of the Reformation. I need not say, therefore, that the Confessors do not mean that God has no other way or means of regeneration, except those revealed in the Bible, or that unbaptized infants from the mere absence or want of Baptism, are unregenerated, and dying in infancy, are unprepared for heaven. They speak only of the revealed order of salvation, the way into which the Gospel calls us, and in which those who hear the Gospel have the only sure warrant and certain pledge of regeneration. To subjects who have not the Gospel, or are incapable of receiving it, this declara-



tion does not refer. For aught it teaches, all infants baptized or unbaptized may be regenerated and saved. But if regenerated and saved, they are regenerated and saved by the grace of God alone. Sad picture of the state of man—human nature like a great giant mortally diseased, in every part, limb and organ; no one member able effectually to help another—the leprous hand cannot minister to the diseased heart; the disordered heart cannot send a healthful life-current through the veins of the perishing members of the great body.

But whence this universality of human depravity? The Confessors say men are *born* with it. The Pelagians said, it is by the influence of example, and the power of habit; the Confessors, men are born in sin. The Pelagians said, the only connection between the sin of Adam and the sins of his posterity, is the connection between example and imitation; the Confessors, it is an organic connection. The Pelagians said, the only power, by which sin controls the powers of man, is the force of habit; the Confessors, it is the result of being born a member of a fallen race. The Romanists said, all men come into this condition, because, according to the order of God, it is a punishment—*per modum reatus per debiti*; the Confessors, all men are born in sin, and this natural depravity is *really* sin.

What is their explanation of this awful fact? Have they a philosophy of this inborn sin, as guilt? Was the conception of natural depravity, as, in the proper sense, sin, sustained, in their mind, by any particular theory concerning the origin of the human soul? With the exception of the Pelagians, all were agreed, that natural depravity is transmitted by propagation from Adam; but the question was, whether it is merely inherited *evil*, or whether it is inherited *sin*, in the proper sense of the word. It has been supposed by some, that, as the Confessors declared, that it is not merely *physical* corruption, but *moral* pollution, involving not only the *lower*, but the *higher* powers of man, that it is the mere result of being *naturally engendered*, and that it is *really* sin; they must have relied, much, upon the Traducian theory of the origin of the soul. This is inferred, partly, from the fact that this theory is very favorable to their doctrine of original sin, and partly from the fact, that it was afterward explicitly adopted, by the Formula of Concord, and soon became the

prevalent theory in the Lutheran Church. But though this theory may, possibly, be logically involved in their views of natural depravity, I doubt whether they were much influenced by it, or by anything, except their deep sense of sin, and their humble submission to the decisions of the Word of God, regarding the character and condition of fallen man. They appeal to experience, and, in the Apology, challenge their opponents to show them, in all history, a single man who ever dared to say, that, what they described natural depravity to be, viz.: "Want of fear of God, &c., was not sin;" but they do not appeal for support, to any theory of the origin of the soul. Luther was a Trichotomist, as well as a Traductionist; but as the former could not prevent him from rejecting the conclusion drawn from the Trichotomy, viz., that only the corporeal and animal, and not the spiritual, was affected by the Fall; so we may conclude, that he was not influenced by the latter, in favor of the Augustinian view of original sin. Besides, we are told on good authority, that he was unwilling to decide the question between the Traductionists and Creationists of the day. From this we may infer, that, though the Confessors were Traductionists, they were not influenced by the theory, as were many Lutherans, at a later day. So far as logical consequences are concerned, there is, indeed, a great difference in the bearings of the several hypotheses concerning the origin of the soul. The theory of pre-existence, regarding corporeal nature, as a prison-house of souls, and each individual body, as a prison-cell, into which an individual soul has descended for discipline; is obliged to say rather, that sin is brought by the soul from another state of being, than that it comes by propagation of the body, from the first man. Creationism, recognizing species only for the body, and pure individuality for the soul, organic connection with Adam, for the origin of the body, but pure creation for that of the soul, would, certainly, in the absence of any other considerations, deny that natural depravity is *really* sin. From the early Greek fathers, down to our day, those who rejected this doctrine, have, generally, been believers in the theory of Pre-existence, or that of Creation. Augustine himself, influenced by reason, or the general prevalence of Creationism, might hesitate to reject it; and Calvinistic can, more readily than Lutheran believers in the guilt of original sin, adopt it; for the for-



mer have, and the latter have not, relief from a supposed divine fore-ordination of sin and guilt in man. Creationists may, consistently with their theory, be among the foremost, in the belief of the universality and the depth of human depravity; nay, be led, by the theory, to peculiarly strong views of the guilt of all sin; but to the belief of inherited sin, in the sense of *guilt*, they must be led by other reasons and influences. But Traducianism, regarding all souls as present in the human nature, held in the person of Adam when he fell, is, by logical necessity, led to the conclusion, that natural depravity is guilt. If all souls were potentially present, then, when he sinned, they sinned, and, as the sin was voluntary, it is guilt. Creationism *admits* a *mediate* connection; Traduction *affirms* an *immediate* connection between the sinning Adam and the sinning human family. Creationism does not *deny* the *possibility*, or even *probability* that the created soul, connected with the propagated body, may sin before birth; Traduction *affirms* the *absolute certainty* of the soul's having sinned before birth. Creationism *may be led*, by experience and the Word of God, to the conclusion, that natural depravity, as real sin, existed in us before our birth; Traduction, *independently* of all other reasons, would infer this. Creationism *may admit*, that the fall of Adam has produced in us that which is an *invariable occasion* of our being born with a depravity, which is really sin; Traduction *positively affirms*, that it is a *necessary cause* of it—that it has introduced, not only an occasion, but a *necessity* of our coming into being sinful and guilty. Creationism *may admit* a natural ability, while it denies any moral ability in the human soul, to avoid sin—that it had the power to avoid sin, while there was a moral certainty that it would not; Traduction *must deny* both *natural and moral* ability to every human being naturally engendered, since the fall of Adam. But the Confessors rely upon no theory, and attempt no explanation; they consult conscience, and find that this depravity is *really* sin. They listen to the voice of experience, and learn that it has been their sin from their earliest recollection, that its origin was prior to consciousness, that, in all probability, they were born with it—born in sin—*born sinful and guilty*. They inquire at the oracles of God, and they think they hear the solemn response: “You were shapen in iniquity, and in sin did your mother conceive you;”

and they state the awful fact of universal depravity and universal guilt—the awful fact: “That since the fall of Adam, all men naturally born, are begotten and born in sin; that is, that they are, from the first moment of their existence, full of evil desire and propensity, and can, by nature, have no true fear of God, no true faith in God; and that this inherent disease and natural depravity is *really* sin.”

4. And this leads us, in the last place, to consider the consequences of this natural depravity. Is there any escape from this deplorable condition? The Article answers: “It still condemns and causes eternal death to all those who are not born again of Baptism and the Holy Ghost.” The Pelagians said: If man sin, he needs only the guiding light of truth, and the motive power of rewards and punishment for renovation; while his honest endeavors will secure the help of divine grace, to facilitate the work; still he is saved, not by the merits and sufferings, but by the teaching and example, of Christ. The Confessors say: “We condemn the Pelagians and others, who deny that original corruption is sin, and who, to the disparagement of the merits and sufferings of Christ, allege that man, by his natural abilities, may be justified before God.” These others were the Romanists. In the Apology stating the Papal doctrine, that: “Men can love God supremely, and keep his commandments;” they ask: “Is not this to have original righteousness? If the human nature have such great powers, that it can, of itself, love God supremely, what has become of original sin? For what purpose do we need the grace of Christ, if we can be justified by our own righteousness? To what end, do we need the Holy Ghost, if the human powers can, of themselves, love God and keep his commandments?” Man is lost, unless God save him; he can have neither merit nor strength for salvation; deliverance from this state, is entirely by divine grace and by divine agency;—entirely through regeneration by baptism and the Holy Ghost—it is entirely monergistic. The Greek Anthropology said: The human will, unaffected by the Fall, can begin the work of regeneration, but, on account of the hindrances of depravity, it needs divine grace to complete it; there are two efficient agencies; the work is a synergism. Pelagianism said: Man has suffered no change, by the Fall; he still has his destiny in his own hands; man is the only efficient



agent necessary in the production of holiness; salvation is monergistic. The Latin Anthropology said: The will of man has, by the fall, been determined to evil and fixed in enmity to God; the work of regeneration must, therefore, begin by divine agency, and, as the alienation from God, and the hostility to God's government, can cease only with the completion of the change, there can be no human co-operation; God is the only agent; man but the passive subject; there is complete and exclusive monergism in human salvation. The Greek Anthropology revived in Semi-Pelagianism, and, speaking by the mouth of Rome, responded: These are extremes of the same faith; both agencies, the human and the divine, are present; are inseparable and co-operative in the beginning, middle, and end of the work; grace is given to all; but it is effectual only by the subject's use of his own remaining freedom to good. And to this, the Latin Anthropology, revived at the Reformation, answers in the Augsburg Confession: "The human will possesses some liberty for the performance of *civil duties*, and the choice of those things lying within the control of reason. But it does not possess the power, without the influence of the Holy Spirit, of being just before God, or of yielding *spiritual obedience*; for the natural man receiveth not the things which are of the Spirit of God; but this is accomplished in the heart, when the *Holy Spirit is received through the word*."

For regeneration, the Greek fathers look to divine grace and to the human will; Pelagius, to man alone; Augustine, to God alone. In connection with unconditional election, Augustinian Monergism bids us wait for irresistible grace; with conditional election, it bids us depend on grace, dispensed through divinely appointed means. Predestinarian Augustinianism looks for ability, as the effect of special grace; Lutheran Augustinianism, to regenerating grace, operating through the Word and Sacraments. But, as Lutheranism teaches that grace is equally resistible, and natural depravity equally powerful, in all cases, and yet, that some men do not, and others do, effectually resist, it must admit some kind of agency in the human will. As the difference is not in the grace, or in the depravity, it must be traced to some act of the will, productive or receptive, at some time, during the process, and before its completion. Thus did it seem to stand upon a

precipice, with the alternative of letting go its monergism, or being drawn, by an irresistible logic, into the gulf of unconditional election.

The Confessors seemed to be unconscious of this difficulty; not, I think, because they adopted the Augustinian Predestination; (for though, in their earlier writings, and in the fifth Article of the Confession, they show it some favor; yet, in another, by denying the doctrine of the final perseverance of the saints, they break a necessary link in the system); but, because—controlled by the practical aspects of the truth—they remanded the work of bringing the great facts of revelation under the influence of the logical movement, into a system, to the schools; and, as matter of Confession and faith, present these facts as they are felt in experience, and received by the intuitions of the reason, rather than through the processes of the understanding. But the difficulty did make itself felt, so soon as the *Calvinistic and Lutheran systems* of doctrine began to be developed. When, in the consequent conflict between the two, the Calvinists deduced, what they regarded as the logical consequences of the Augustinian monergism; Melancthon, and with him a great part of the Lutheran Church, shuddering before the awful gulf of unconditional election, and endeavoring to escape from its brink, accorded “to the human soul, though apostate, an appetency, faint and ineffectual, yet real and inalienable, toward the spiritual and the holy.” “Three things concur in the work; the Word of God, the Holy Ghost, and the human will, as non-resisting to the Word of God.” Human will and brute will, rational agency and instinctive activity, the good will, or the will as holy, and the will merely as a faculty—the one lost, the other incapable of being lost, without the annihilation of the man himself; the will as a power to think, or desire, or do, what is pleasing to God, and the will as a mode of activity, are to be distinguished. The good will was lost, by the fall, and is only to be restored by divine influence; but the will, as a faculty, remains—as a capacity to accept the offered gifts of grace. This, at one blow, broke the chain of predestinarian consequences, drawn from the Augustinian doctrine of original sin. But it was pronounced synergistic, and was most decidedly condemned and repudiated by the Formula of Concord; the leading author of which, said,



that the sinner had only the same kind of agency in his regeneration that the culprit has in his execution—he must be *there* as the subject of the action. His illustration of the power of man, to come to the new life, is given in the supposed words of a thief, who, on the way to the gallows, should call to the people, running before him to the place of execution: “Not so fast, good people—don’t run ahead of me—if *I am to be hanged, I shall have to be there.*” The Formula of Concord declares, that since the Fall, there is not left in man a spark of spiritual power. The will, by nature, is free only to rebel against God, and is as incapable of all good, as a hard stone, or block, or wild beast; yea, worse than a block, for that cannot resist. Man has only a passive capacity to be regenerated; and regeneration itself, is a literal resurrection from spiritual death. Thus was developed the *Ecclesiastical system*—a step beyond the practical position of the Confession; its authors placing themselves systematically upon Monergistic ground; consciously rejecting the Augustinian predestinarianism; and yet, theoretically and tenaciously, clinging to the Augustinian doctrine of original sin. Even the theory of the Traducian origin of the soul is affirmed. No wonder that Spener denied the binding authority of this Symbol, and felt it necessary to say, that even when it had been received, it was not made binding in all respects.

But how did it relieve itself from the consciousness of the claims of unconditional election and irresistible grace? It relied upon the efficacy of grace, regenerating non-resisting subjects in baptism. All who had been baptized in infancy (and nearly all with whom it dealt were,) belonged to this class. All such,—the work of regeneration, in which God alone operates, being completed—can co-operate. For all such there is the power of synergism. They are no longer merely passive, but can act, in the use of powers, bestowed in regeneration. They are regenerate, though not renewed; children of God, and heirs of salvation, though not converted. For the system distinguished between regeneration and conversion. In regeneration, man is entirely passive; in conversion he is entirely active. In regeneration God bestows powers; in renovation, man uses the powers thus bestowed. Man must be regenerated, before he can be converted. Even the conversion of those, who have fallen after baptism, is

a revival of the life communicated in baptism; for, if it had ever been lost, they could not have been converted. If renewed, and when renewed, after a life of deliberate sin, the conversion of men must be regarded, not as the beginning, *de novo*, of the divine life in the soul: but only an awakening of the spiritual life, bestowed in baptism, and which had never been suspended. "That awakening which occurs when life is restored after sickness, a swoon, or apparent death," says Dr. J. H. Kurtz, one of the great leaders of the modern movement, to revive the Ecclesiastical system, "cannot be mistaken for the bodily birth with which the operations of life commence; as little ought regeneration to be confounded with a spiritual awakening. When that communion with the Lord, which was established in baptism, is not maintained and continually renewed, by means of appropriate spiritual care and sustenance, a spiritual state ensues, which corresponds to bodily sleep, a swoon, or apparent bodily death. \* \* The recovery of an individual from such a death-like sleep, through the illumination and calling of the Holy Ghost, is termed his awakening." Notwithstanding the absence of all the signs of life and the presence of all the marks of death—the lapse of many years of impenitence, and the commission of multitudes of wilful sins; the awakening must be considered as but the revival of a life, infused in baptism. When the life, infused in baptism, terminates, according to Dr. J. H. Kurtz, "it terminates in actual or eternal death." Once lost, it is never restored. But this same Ecclesiastical system, resisted the doctrine of the "Terminus," or that the day of grace may end before the termination of life, and taught, that it extends to the moment of death; so that the person regenerated in baptism, though always impenitent, never forfeits the claims, or loses the powers bestowed in regeneration, while life lasts; is always in a state of justification, though impenitent, and may, at any moment, up to the brink of eternity, repent and make good his title to eternal life.

The Symbolists, (for this is a proper designation, as the supporters of this system laid exclusive claim to the merit of attachment to, and consistency with, the Symbols—I shall say, therefore, for brevity's sake) the Symbolists made this theory the ground of their practice, in dealing with their hearers. On this ground they called upon them to live to the glory of God, and to use the



powers bestowed on them, in regeneration, at their baptism, for their spiritual renewal; and included, in this number of the regenerate, the most gross and habitual sinners. Thus Newmeister—one of the twenty-seven, out of the thirty ministers of Hamburg, who were champions of Symbolism, against Spener, in his Sermons on “the New Man,” addressed to the people for the express purpose of guarding them against that departure from orthodoxy, with which he charges the Pietists, and with manifest desire to be very careful in his statements—says: “The new (regenerated) man is called spirit, both because the Spirit of God dwells in him, and, also, because he has obtained, from him, spiritual powers; so that, he can believe, and live, in a manner well-pleasing to God, and suitable to his eternal salvation. A regenerated believer, co-operates, in the work of renewal—co-operates in that holiness and righteousness, which he is to let shine before men; there is, consequently, a great difference between renewal and regeneration, together with justification. As in justification, so in regeneration, man does nothing at all; this is wholly God’s work alone. But as man receives powers in regeneration, when he applies these powers in his renewal, he co-operates, though in much weakness and imperfection. This is clearly taught in the Symbolical Books, especially in Article III. of the Formula of Concord, according to the sacred Scriptures.” And on the next page, in the application of the same sermon, he says: “Ardently do I beseech you, one and all, (for one and all of you, became new creatures in baptism) that ye now examine, how ye have used the powers bestowed upon you.” Continuing to address these same persons, whom he has just declared to be new creatures, he describes them as persons walking in lasciviousness, lusts, excess of wine, revellings, banqueting and abominable idolatries.” They, according to the symbolistic system, were not renewed; but still they were regenerated, and, consequently, they could act. Though a strenuous monergist, and zealous in warning against the idea that an unregenerated man can be anything else than passive, these drunken, and lascivious, and idolatrous men, he could properly urge to action, because they were regenerated men, the work, in which God is the only efficient, was completed, and now in their renewal, they could co-operate. Consistently, therefore, does he exhort them not

to seek Christ for justification, or the Holy Ghost for regeneration; but that they, as justified and regenerated men, should "no longer live, the rest of their time, in the lusts of the flesh, but to the will of God." And this doctrine, he tells us, contrasts favorably with Calvinism, which makes baptism only an empty sign, and distinguishes it, from regeneration, just as if the latter were not wrought through the former, and as if a man were not really made a new creature in baptism, unless he had, by an absolute decree of God, been predestined to salvation."

Thus were the Lutheran and Calvinistic systems rivals, for the honor of consistent monergism, and of having the best method of meeting the difficulties of the Augustinian doctrine of original sin, for the comfort of saints and the conversion of sinners. And thus did Symbolistic Lutheranism apparently relieve itself from the paralysis of the doctrine of man's perfect passiveness in his regeneration. But it was a delusion, leading only to false activity and groundless hopes. The Pietists said, it was a covert Pelagianism. It had certainly even more power to flatter and deceive itself with delusive hopes. For it had an outward and divine pledge, for all who trusted in it; while Pelagianism had only an inward and human ground, of power to hope for a future and a death-bed conversion. Spener deplored the effects of it, as little better than those of the papal *opus operatum*. And it was a departure from *original and true Lutheranism*. For Symbolism connects justification, with a regeneration, in which there are implanted only the powers for renewal: Luther makes it inseparable from a radical, inner change. Symbolism connects regeneration with the mere inplantation of the powers to believe; Luther makes it inseparable from a living faith—a faith which, while it does not justify, because of the love with which it works, is notwithstanding a loving embrace of Christ. Symbolism said, faith, in regeneration, is present only potentially; Luther and the Confessors, that it is present in reality and in action; and this they held to be the case, even in the regeneration of children, in baptism. Symbolism places regeneration before mortification: Melancthon, in the Apology, puts mortification in the sense of contrition; before vivification, in the sense of consolation. Symbolism disconnects the idea of Justification from our sense of forgiveness; Melancthon, in the Apology, connects it with the subjective application



of forgiveness, or the refreshing and enlivening of the heart and conscience. According to Symbolism, the putting off of the old man, is distinct from regeneration, is subsequent to it; but, according to Luther, while the real victory over sin, and the principal expulsion of it, does not precede the beginning of faith in regeneration; yet that faith which accepts the terms of salvation, and brings Christ into the heart, is possible to those only, whose hearts have before been broken and made contrite by the terms of the law, yea, have tasted condemnation and death, in this experience. So Melanchthon, in the Apology, does not limit the term regeneration to that part of the great spiritual change, which, in the Symbolistic system is made to monopolize it; but extends it to the conversion and quickening, which occur afterwards, in the course of repentance.

The Ecclesiastical system was intended to afford a reason for that activity, in the work of personal religion, which all feel, that conscience and the Bible require. As we cannot adopt this, let us ask what it was that, with their views of the relative guilt and utter impotency of man, enabled the Confessors to be so intensely active themselves, and to preach so confidently to others, "repentance toward God and faith in our Lord Jesus Christ." It was, first, the practical state of religion, in which they were. The revival, in which the Reformation was born led them, in its early years, to deal mainly with the practical aspects of truth, to depreciate scholasticism, and to keep in check that process of the understanding which can never be satisfied without a logical form, for all truth, and which, too, attempts to bring, within grasp of logical statement, truths too high for its reach, and too spiritual for the cold clutches of its logic. Content with the facts, as they lie in consciousness and are revealed in the popular expressions of the Bible, they could receive and teach truths, which, to the mere logical understanding, are irreconcilable, and keep the deepest feeling of impotency in perfect harmony with the most intense activity. Truths, liquid in the fervor of religious feelings, flow into each, while separated and put into the cold forms of logic, their inner connection, the bond of their real union, the point at which they are in harmony, is unseen. Every Christian's history, and every revival of religion, affords instances of the power of experience to reconcile apparently

conflicting truths in religion ; of the power of a practical interest in religion to cause a man to realize, that God alone can change his heart ; and, yet to lead him to labor as if the whole work depended upon himself. The doctrine of this article, therefore, will be appropriated by men very much according to the state of religion, and will always be accepted in a revived Christianity. The second reason was, the presence of a true Christian mysticism—that mysticism which, in all its speculative activity, relies more upon the insight of reason, and the intuition of facts, than upon the logical understanding, and the connections of abstract reasoning. Luther had the dialectics of Augustine imbued with the mysticism of the New Testament. Spener says : “That, as he found much more, that was powerful and striving to the heart, in the mystical than in the Scholastic theology, Luther was indebted, and acknowledged his indebtedness to Tauler, and the like mystical writers, more than to any other teachers ; yea, those who are not entirely inexperienced in these things, and who will read especially Luther’s earlier writings, in which *God laid the principal power of the Reformation*, will see, that he speaks so often, in the style of the mystics, has so absorbed them, in his own person, and changed them into his own spiritual life and power, that he often quotes from them when he does not, at all, think of it.” This tendency always checks that scientific spirit, falsely so-called, which must always have in Religion, as in Nature, a system—a form—a creed, and which, incapable of appreciating the Biblical method of, at once, exhibiting truth to all the capacities of man, is in danger of attempting to bring the boundless domain of the scheme of redemption within its own narrow limits, and of becoming impatient and tyrannical, in its requirement of unity and system in truths, whose real connections can only be realized through experience, and whose inner relations can be comprehended only by a theology which begins its superstructure only upon the facts in Christian consciousness, and attempts to build only as it can work, in the light of revelation and experience.

So when the Ecclesiastical system had culminated in an orthodoxy, which had dispensed with an earnest insisting upon an actual inner change ; yea, regarded zeal for it with the suspicion of heresy ; and denounced as unfaithful to Lutheranism, those who could not believe that re-



generation can exist without a real spiritual renewal; Arndt, influenced by the same Christian mysticism, which operated so powerfully in Luther, felt called to teach anew, what he called "the principal and inmost part of theology"—an experimental change of heart. Thus, would he lead baptized Christians to an actual regeneration. For though he acknowledges, that even the most rebellious sinners, who had been baptized in infancy, were ingrafted into Christ; yet he takes care to say also, that, "as they have not grown in him, through a new life, it is manifest, that they are broken off again, and are cut off like dry branches."

In like manner, Spener seeing that the Ecclesiastical system preached justification without exhibiting the power of a justifying faith, felt himself called to the work of insisting upon that spiritual illumination—that living faith, which utterly changes the character of man. In doing this, he said so much about an active faith—*fidem operosam*—as Arndt had called it, that he was charged, by Symbolists, on every hand, with Synergism, yea, with Pelagianism. But he cared not for this, but insisted, that love contributed to faith—was an element of saving faith—though not a justifying element, and, as love is a most intensely active element, he seemed to teach a Synergism; and yet he evidently held the Monergism of this Article of the Confession; and equally evident is it, that the effect of his method, was to save it from the destructive influence of that which laid exclusive claim to consistency with it. Hagenbach, says that the Pietists kept alive, "the conviction of sin and moral impotency;" when the definitions of the schools had rendered it a dead letter. While Spener regarded the conversion of Christians who had fallen into spiritual death, as a return to Baptismal grace, yet he calls such conversion explicitly and emphatically a new regeneration; inasmuch as the Baptismal regeneration had been entirely lost; and regarding this as the condition of the vast majority of those baptized in infancy, he treated all, who did not exhibit the evidences of spiritual life, as not only unconverted; but unregenerate. He explicitly states and argues this point; showing the absurdity of the presence of life, in the midst of nothing but the marks of death. It was the revival of the early Lutheran method. "In the case of Spener, as in the case of Luther," says Hagenbach. "it was experience

which led him to the knowledge of sin, and moulded his views concerning its nature. Thus it happened, that in his system, sin and penance are closely connected with each other. He does not wait till his views of sin become cold and indifferent; but he strikes, as it were, the iron made red-hot in the furnace of inward experience, while it yet retains all its heat." As Luther returned to primitive Christianity; so did Spener return to early Lutherism. I consider him as not only the second great Reformer of the Church, but also the father of the American Lutheran theology; and, hence, I have dwelt upon the true method of appropriating the Article, which found its full enunciation in his works.

The method of Spener, based upon the maxim: "That personal experience must precede all true knowledge of the truths of Revelation; that the doctrines of the Bible must be felt in order to be rightly apprehended, by the understanding;" has, by the process of Psychological discoveries been proved to be, as correct philosophically, as it is practically important, that it is, indeed, the only true ground of theological science. So also, his method of Ecclesiastical union and discipline—based upon the idea that the whole of revealed truth can never be embraced, in the logical formulas of men, and that, consequently, we must make no human creed the measure of our faith or profession; that we should go first to the Bible, then to the creed; try the creed by the truths, first drawn from the Bible, and not the Biblical system by the Ecclesiastical dogma; subscribe the creed, not *per quia*, but *per quatenus*—this method has, in the course of Ecclesiastical history, been approved by the voice of Providence, as the only true method of preserving the unity of the Church, against the divergent forces, and the fundamental truths of Christianity, against the sceptical tendencies of human nature. And paradoxical as it seemed then, and seems to many now, it has not chilled church feeling, nor checked scientific activity among Christians: but, while it has supplanted the old Ecclesiastical system, and introduced a new method into the entire course of theological study, it has, at the same time, excited a more intense longing for the speculative apprehension of the scriptural idea of the Church, and a more persevering effort for true science, in theology.



And the general result is, that in the course of the study, since that day, of the contents of this Article, the facts of sin and responsibility, of moral impotency and freedom of will, of organic necessity and personal liberty, generic condition and individual activity, are no longer in unconsciousness, as in the early age of the Church; nor in antagonism, as in the intervening period. The two sides of the nature and condition of the individual—as, in his rational nature and spiritual relations, free, and yet in bondage, from his birth to sin and guilt, by his sensuous condition and his unavoidable relations to the race—the generic sinfulness, and the free activity; race, determination, and individual influence, are gradually being recognized, more and more, as only the two sides of one and the same condition and activity. As idealism and sensationalism, long irreconcilable positions in Psychology, were first both accepted as facts, after men began to heed the voice of experience, and are now being, more and more, demonstrated by science to be both true, and in harmony with each other, and as but the two sides of the same subject; so, after men had suspended the scientific operation of connection sufficiently to consult, according to Spener's method, the dictates of experience in Christian consciousness—had sufficiently freed themselves from the tyranny of the theological dogma, and the inflexible constraint of the creed, to be able to listen to the plain declarations of the Bible, then the facts, that we are sinful from our earliest being, and yet responsible: in bondage by our relations to the race, and yet in possession of personal liberty; enslaved by sin, and yet capable of activity, in view of motives presented by the gospel, and urged by conscience—began to be found both true, and neither, exclusive of the other. The great facts of inborn depravity and personal responsibility, of native impotence and possible activity, in view of the offers, and under the influence, of divine grace, are, more and more, felt to be in perfect harmony. And the theological mind of Christendom is beginning, with some success, to put into *systematic* connection, what has long ago been *felt* to be in harmony. It is not, indeed, a connection of the logical understanding, but rather an intuition of the reality of a harmonious connection, between the offer of mercy, on the one hand, and the capacity to receive, on the other; between the

command to repent, and the power to obey, produced, partly by the force of the command itself, in deepening, through the experience involved, the sense of the need of divine help; and partly by the superadded influence of the Holy Spirit—the philosophy of the adage of Augustine: *Ille facit, ut faciamus*.

Finally, it has learned that, though our liberty is limited—limited by God, limited by organic nature, limited by original sin, limited by acquired character; yet it is real—that holiness, in the sense in which the Bible presents and conscience requires it, is unattainable by the unaided powers of man; that, if men are saved at all, they must be saved by grace, through faith, and that a faith which they cannot produce, but can only receive; that in regeneration, they do not bring themselves to God, but only yield to God's drawing; and yet that this act, though not productive, but only receptive, is still an act, and though a yielding act, it is still a real act; and that though God is the only efficient agent, man is not entirely passive or inactive, in his repentance. Thus is the work still a monergism, and the fundamental truth of the Article remains, teaching us that God produces all in the change, and that we act it all; admonishing us to work out our own salvation with fear and with trembling; since it is God himself who, of his own good pleasure, worketh in us, both to will and to do, and commanding us, confidently, to use all the means of grace, but to be satisfied with no idea of a justification and a regeneration, as saving us from the sin which "still condemns and causes eternal death," which is not connected with scriptural evidence of an actual inner change from sin to holiness, from spiritual death to spiritual life.



## ARTICLE IX.

THE PREACHING BEFORE THE REFORMATION. TRANSLATED FROM THE GERMAN OF DR. COSACK, PROFESSOR OF THEOLOGY IN KONIGSBERG.

By Rev. J. D. SEVERINGHAUS, A. M., Richmond, Ind.

I propose to exhibit the state of preaching which the Reformation of the sixteenth century found in the Church. This is a difficult task, for the materials lie scattered over a large territory, which must be collected and arranged in a small frame, so as to afford a picture having symmetry and unity; and it is also difficult, because we must keep on the narrow path of justice between preconceived Protestant prejudices and the bold claims of modern Catholicism.

Rome, *i. e.*, her clergy, is found, at present, in a defensive position, in which she can maintain herself only for a short time, and that with difficulty; yet the Romish Church, and Roman theology, and learning in general, is now in a state of restoration. They are, more than ever, anxious to ignore the Reformation of the sixteenth century, especially that in Germany, and represent the condition of things, immediately before the Reformation, in much brighter colors, a period which we all acknowledge as one of the saddest in the history of the Church. We have been accustomed to speak of a few of the more enlightened men of the fifteenth century as the "Reformers before the Reformation." We prided ourselves in John Wessel, of whom Luther says: "If I had read Wessel sooner, my adversaries would have said — 'Luther has taken everything from Wessel,' so closely do our spirits resemble each other." We did not expect any opposition when we rejoiced over him as a forerunner of Luther, but in Munich he has lately been reclaimed for the Romish Church. It was natural with us to honor Luther as the originator of German hymnology, but a Professor of German literature, at Vienna, makes this assertion: "The thirteenth to the fifteenth centuries must be looked upon

as the blossoming period of German hymnology;" and again: "It is a most extraordinary phenomenon, that Protestantism, from Luther down to Paul Gerhard, cannot boast of a single sacred poet of any eminence." We were accustomed to attribute to Luther great inventive merit as the translator of the German Bible, although we knew that there were extant several translations older than the master-piece that emanated from the Wartburg, now it is pretended that the famous words of Sebastian, in his "Fool's Ship"—"*all Land synt voll heilge gschrift*," (all countries are full of holy scriptures) prove that the Bible was in general use among the Germans, at the close of the fifteenth century, which would make of Luther's great work a sort of *Ilias post Homerum*.

The Pulpit had its epoch in the Reformation, and especially in Luther's own example. We look upon the Reformation as having restored and resurrected the preaching that was neglected and almost died out. It is natural enough for modern Catholics, in their restorative struggle, to attack this generally received opinion as an entire delusion. A Catholic organ, the *Tubingen Quarterly*, has proposed to itself the task of dispelling that delusion. And it is from this quarter that I have been induced to examine into the real state of things, with reference to preaching, as the Reformation found it.

According to the representations of many of the older and later writers, both Protestant and Catholic, it may seem questionable whether there was preaching, to any extent worth mentioning, in the period preceding the Reformation. Many would answer this in the negative. A theologian of Göttingen, whose history of the Church was long considered good authority, represents Church services as having been degraded into the ceremony of the Mass, and he assures us, that preaching became more and more rare at the close of the Middle Ages. A later historian, of the school of Leo, as to whom Catholics give the testimony that he is free from confessional prejudice, asserts: "The pulpit was of course silent before Luther's appearance." Even a Catholic of Westphalia, is just now elaborating a very dark picture of this period. He says: "Church *cultus* degraded, Church neglected, preaching still less respected; where the sermon was still known, there it was made up of pointless fables and legends, the



people were not preached to, and the churches visited but little."

We wish to confine ourselves to the condition of the pulpit in that period; that preaching should have been of such rare occurrence, cannot be maintained, for there are proofs to the contrary. There are extant collections of sermons of the close of the fifteenth and the beginning of the sixteenth century, some of which have been repeatedly issued. A few of them may here be mentioned. Of Germans we have a *hortulus reginae*, garden of heaven's queen, a collection of one hundred and twenty Sermons by Meffrath; we must name John Herold, a Dominican of Basel, who wrote under the modest name of *Pupil*, the Augustinian Gottschalk Hollen, of Osnabrück; Paul Wann and Michael Lochmayer, Canonici of Passau; the learned Gabriel Biel, of Tübingen, generally regarded as the last of the scholastics, of whom there is a volume of Lent Sermons, under the title of "*Fasciculus myrrhæ*;" and those already belonging to the sixteenth century, Dr. Gregor Morgenstern, of Leipzig, Joseph Meder, a Franciscan, of Basel, and especially the "*Tuba vocalissima*," of the Strasburg Church, John Geiler, of Kaisersberg, whose celebrated sermons on the "Fool's Ship" of Sebast. Brant, are generally familiar. Of the French, we refer to Pepin, the Dominican; Nicolas de Nyse, of Rouen, whose sermons bear the title, "*Gemma prædicantium*;" Oliver Mailard, the Franciscan, court preacher at Paris, and also filling the pulpits of Toulouse, Nantes and Bruegge; the Rector of the College of Navarra, in Paris, Jean Raulin, who has left a collection of sermons under the title "*Itinerarium paradisi*;" Michael Minot, a Franciscan, whose satirical pulpit discourses made the people of Paris, Tours and Northern France, laugh, even to the days of King Frank I.

In England, there were Stephan Baron, and the venerable Bishop of Rochester, John Fisher, who paid for his opposition to the ecclesiastical supremacy of King Henry VIII., with his head, on Tower Hill. Of Hungarians, we mention Oswald Pelbart, who, among others, has arranged a series of sermons as a star-crown, "*Stellarium Beatæ Virginis*."

Finally, of the Italians, there are Bernhardin of Busti, the spirited defender of the "*Immaculata conceptio Mariæ*;" the Minorite Robert Caraccioli, or, with his more familiar

name, Robert de Licio, who, according to Erasmus, moved his hearers to tears whenever he wished, and even effected this with one who had wagered for a *lautæ cœna*, that with him it should not succeed. I name yet the great Dominican, the prophetic, strict Girolamo Savonarola, and his talented, but otherwise unequal, brother of the order, Gabriel Barleta, of whom the saying came: "*Qui nescit barletare, nescit prædicare.*"

Of all these, and of how many more, there are printed sermons extant, mostly quite extensive, and all from the years 1480 — 1520. Besides these, the public and private libraries contain many sermons in manuscript, especially of the Mystics, who, perhaps, had good reason to avoid the printing press. Indeed, if we look over the vast materials, we cannot avoid the impression, that the book market was flooded with sermons, immediately before the Reformation, no less than it now is. Wimpfeling, of Schlettstadt, makes the remark, that the German book sellers have nothing *proper* (*nil elegantis*) on the shelves, only certain sermon books, with which they impose on the country preachers, (*quibus sacerdotes rurales fallunt*). This complaint shows that preaching was in vogue in the country, as well as in the cities. There are yet other proofs to this effect. In the rising of the peasants, the clamorous rebels do not complain of the scarcity of preaching, in their *gravamina*, but they cry: "*Da, da ist das recht Evangelii; lueg, lueg, wir hand die alten Pfaffen gelogen und falsch gepredigt, man soll die Buben alltodd schlagen, wie hand sie uns all so herrlich betrogen und genarrt.*" Indeed, proofs might be adduced that, notwithstanding the very prevalent opinion, that there was very little preaching, they complained of too much preaching. The celebrated Chancellor of the University of Paris, John Gerson, who was himself a very noted preacher, at the beginning of the fifteenth century, says: "There is too much preaching, because the Mendicants send every one in the pulpit who can speak a few words without offence." And, at the close of that century, Geiler, of Strasburg, who preached a whole life-time, and often three times a day, allows the prelates, whom he had admonished of their duty, to offer the excuse: "The quantity of sermons is so large that it has created a disgust with the masses;" he acknowledges the fact, and adds: "Yes, *multi e numero, sed perfectionis laude rarissimi.*"



But with all this, we do not mean to say that even the amount of preaching was all that could be desired. There are to be found, in the writings of that period, many and loud calls upon the clergy not to neglect so important and necessary a duty as preaching. A widely circulated manual for the clergy, called "Conscience-bath of priests," (*lavraum conscientie sacerdotum*), blames, with very commendable force, those ministers who have neither the ability nor the inclination to preach. The most reliable witnesses, among others Wimpheling, testify unanimously, that many of the foremost of the clergy considered it a disgrace to preach, and mocked their more faithful brethren as *doctores beguinarum*, (teachers of praying sisters). He makes honorable mention of a few exceptions, to the number of four or five among the bishops, who preached at all: Leonhard, of Eglaffstein; Matthew, the Bishop of Sitten; George of Anhalt, a prince in the pulpit, and of Bishop Adolph, of Merseburg, it is said, that he entered the pulpit on the principal festivals. In England, the Bishops Fisher, of Rochester, and West, of Ely, are rare cases, as those who preached at all. And Erasmus says that the Bishop of London read his sermons, because of extreme old age, and adds: "*Id quod multi frigidi faciunt in Anglica.*" These three examples belong, perhaps, already to the period of the Reformation. In an obituary of 1499, the remark is made of the Monk Bernhard, that he was so learned as to have preached for several years. The assumption is, perhaps, gratuitous, that every congregation had its own pastor, who was able to give the most necessary instructions on the Ten Commandments, the sin unto death, and the Articles of Faith; that he knew the formula of the sacraments, could explain the festivals and the statutes of the Synods, and read the Mass. Descending to this minimum of the requirements, is a proof of the ignorance and moral unfitness of the clergy. Gerson, who makes the above requirements, esteems the office very highly; he says: "Did Pythagoras consider no one qualified as the political leader of a people, who had not acquired an entire self-control? so important a matter as preaching, ought to be entrusted only to the calmest and wisest natures." And the title of his sermons—*Sermones quadragesimales* and *Sermones de sanctis*, being sermons for Lent and Advent—shows that, whilst preaching was not unknown, it was anyhow not very general. Even

now, the Holy days, Lent and Advent, are the chief preaching seasons in the Catholic Church. Whilst we scarcely recognize any divine services that have no preaching connected therewith, the Catholic Church does not consider the sermon an integral part of divine worship. And what Prince George of Anhalt says, harmonizes well with this fact: "In Italy they preach during Advent and Lent, but in Germany also on the Sundays and Festivals, sometimes, indeed, fables and dreams in place of the Word of God." Taking it all in all, this much may be asserted with safety—they recognized the necessity and value of preaching, more and more, toward the beginning of the Reformation. Wherever they loved the Church, there they encouraged preaching: preaching was never entirely neglected, but practiced regularly in many places, both in the city and in the country. This is more general at the close than at the beginning of the fifteenth century, sustained by those friends of Reform, found in the bosom of the Church.

Another remark to be made in this connection is this, that, as a rule, they preached, not in Latin, but in the language of the people. This should not have been disputed. The opinion, however, is very general, that in the Middle Ages, and especially in the century before the Reformation, all the preaching that was done, was in the Latin language. This is really a monstrous idea. But it is true what a good Protestant of Hamburg says: "There is scarcely a period of history that is so little known, in many respects, as the century before the Reformation." Fluegge, of Göttingen, declares that the preaching of the fifteenth century, was almost exclusively in Latin; and Delprat, of Holland, thirty years later, advances the same opinion. Several other Historians entertain the same view, and one of them praises Geiler for having labored to do away with the Latin language in the pulpit. Even without having any proofs to the contrary, that, namely, there was preaching in the German, French, Italian and English languages, the fact is made out *a priori*. Absurdity stops at the boundaries of the impossible, although an abundant measure of it may, with justice, be charged to that century. As little as Latin preaching could have converted the Germans to Christianity, or aroused the people of Germany and France to a crusade against the Holy Land,



so little could the Chancellor Gerson, with Latin sermons, have comforted the Parisians under the sad reign of King Charles VI., or his celebrated speech on State matters, which he delivered in presence of the French Court and of the King, have drawn upon him the ill-will of the Duke of Orleans, had it been in Latin. "His eloquence," says one of his admirers, "was in his love to God and to his brethren." But if it was eloquence, it must have been heard, understood and felt. And John de Capistrana, who in so short a time extemporized an army of Crusaders against Belgrade, pacified the Hussite commotions, and with his fiery, popular eloquence, brought old times back again, indeed, did preach in Latin, but he had an interpreter by his side, who rendered it in the language of the people. And who can think of John Huss, arousing the Bohemians in the Bethlehem Church of Prague, as speaking any other language than Bohemian? or Savonarola, exciting the Florentinians, speaking anything but Italian? But whence comes the notion that the preaching was entirely Latin?

The Latin is the exclusive ecclesiastical and *cultus* language of the Romish Church. But this exclusiveness has its boundary, where that ceases which appertains to the sacraments, the Liturgy and the Mass; that which is specially Romish, and has any *opus operatum* conception connected with it. The printed sermons, as also the MSS. are all Latin; that does not prove, however, that they were also preached in Latin, but only that they were written out in that language. However strange it may appear in our day, when we are under no special inducements to make use of that language in our writings, and least of all would compose in Latin what is to be delivered in our own language; in those days this was quite natural. Even in later times the same has occurred. In Hamburg there are preserved, sermons in Latin MS. of the first Lutheran pastor of St. James, and of another one, of the beginning of the seventeenth century. There are extant of Luther, from his earliest efforts toward a Reformation, fifteen hundred and forty-seven Latin sermons, in manuscript. We know of two regular quartos in our own city library, full of Latin manuscripts of sermons of our own Rev. Polander. Even of John Aug. Ernesti, of Leipzig, who died in 1781, it is related that he composed all his sermons in Latin. Those publications were not intended for private

edification. They were really designed for those preachers who could not compose their own sermons, or such as desired to take it easy. Many of these collections indicate this in their title. *Sermones prædicabiles, omni tempore prædicabiles*, also, *parati*, or, *opus cunctis verbi divini proclamatoribus perutile ac necessarium*, are very common titles. The same is done under figurative names: *Dormi sine cure*, is a favorite name for many collections. I am in possession of some, whose title is too *naïve* to be passed over: "*Sermones dominicales cum expositionibus evangeliorum per annum, satis notabiles et utiles, omnibus sacerdotibus, pastoribus et capellanis, qui Dormi secure vel Dormi sine cure sunt noncupati eo, quod absque magno studio faciliter possunt incorporari et populo prædicari.*" It is printed in very good type, at Strasburg, in 1487. To publish such things in Latin, was considered a matter of literary dignity. Rather than give offence to him, for whose sleep so much solicitude is expressed, the work of translating was exacted, for it was promised *sine magno studio*, and not without the "*magno.*" It need not be supposed that such translating was entirely free from labor, with many of the preachers. For such, however, there were special vocabularies; one, well known and extensively used, is the *vocabularius prædicantium* of Magister John Melber, of Geroltzhofen, selected from the sermons of Dr. John Eichmin, of Calov. He designates his book as a "*prædicatoribus consolabile enavigium.*" The Latin words are given in alphabetic order, and opposite them, several definitions in German. But Geiler, of Kaisersberg, complains, in spite of Melber, that one had rendered the passage in the Psalm: *Eripiet me de laqueo venantium*—"he will snatch me from the poisoning ropes." He says, he knows many such Latinists, who slur over the passages of Scripture and those from the Fathers, like geese, but as soon as it comes to rendering them in German, one can observe how much they know. Another one, John Ulrich Surgant, a Doctor both of theology and law, who was ever ready to assist the preachers of his times, gives us, in his most excellent book, published in the year 1506, and entitled "*Manuale Curatorum,*" some directions for translating—"regulas vulgarizandi." He says: "If the preacher has composed his sermon in Latin, (*inventione, dispositione. elocutiones habitis,*) he must, in order to make the people understand it, and that it may profit them, translate it in the



common language. He need not translate literally, "*but de sensu ad sensum; grossæ et turpes vulgarizationes*" are to be avoided; a word cannot always be rendered by its synonym in the opposite language, and even the conscientious preacher need not hesitate to be a little more verbose in the German translation, for the *rutidas audientium* requires that."

We refer yet to one particular in reference to the language, for which the sermons from the last days of the Middle Ages are remarkable; especially those of the Frenchmen Menot and Maillard, and Barleta, the Italian, of whom there is a large number of sermons extant, in the strangest mixture of Latin and French, and Latin and Italian. Those who—because the printed sermons of that period are in Latin—believed, that that was the universal language of the pulpit before the Reformation, really think that these mixed sermons were preached in this Macarony Latin. As if *e. g.*, Menot had really preached concerning Magdalene, whom he, as was customary at that time, identified with Mary, Martha's sister, in this manner: "*Primum ergo quid fuit causa hujus mulieris perditionis? Fuit elegantia corporis. Videbatur, \*QU'ELLE FUT FAITE POUR REGARDER. Pulchra, juvenis, alta, VERMEILLE, PLEINE, VERMEILLE COMME UNE ROSE, MIGNONNE, FRINGANTE. Credo, quod non erat nisi quindecim vel sedecim annorum, quando INCEPIT sic vivere, et triginta, quando rediit ad bonitatem Dei. Martha soror non audebat ei dicere verbum, et videbatur ei quod faciebat magnum honorem illis, qui veniebant ad illam; quidquid faciebat, erat vivere A SON PLAISIR, FAIRE DES BANQUETS, hodie, invitare, ect. UN PEU APRIS CETTE PAUVRE SOTTE ABANDONNEE erat in castro suo. LE BRUIT CONRAIT DEJA PAR TONTE LA JUDIE ET LE PAYS DE GALILEE. Omnes bibendo et comedendo loquebantur de ea et de ejus vita, etc.*" If these men had really preached in this way, we might well become indignant over it, with an historian of the last century, who calls such mixing of the languages, "a stain on human reason." These lively preachers rendered certain passages of their Latin composition, at once, in the language in which they expected to preach, to make them prominent in their memory. The like has been found to be the case with others, even such as have no vein of burlesque running

\* The words in SMALL CAPITALS are French.

through their discourse. In the written sermons of Thomas de Villanova, who was Archbishop of Valentia and Confessor of Charles V., who was beatified by Pope Paul V., and canonized by Alexander VII, honors which, in whatever light *we* may regard them, at any rate indicate his high standing, we find the same mixture of Latin and Spanish. And of Barleta, I possess several editions, where there is a similar mixing of the Latin with Italian. In all these references there are many proofs that they did preach, and preached in the language of the people. Evidences to this effect, could be greatly multiplied, if that were desirable; and it can be shown, that it is really doubtful whether there was any preaching, of a general character, in the Latin language at all. Before audiences who were familiar with the Latin, as in the monasteries, it was undoubtedly the case, and even then, it was often otherwise, for the monks did not all understand the Latin. Geiler, of Strasburg, preached the funeral sermon of Bishop Albert, in Latin, in the year 1506; he was loth to do it, but was urged to, against his will; he says that it was difficult for him to speak in Latin, for he had a whole life-time preached in German to the people. Here and there, Latin preaching remained in vogue, as a relic of older times; but it may be doubted whether the people collected to hear such a discourse, unless they got to hear it in connection with the mass, at which a number of clergymen were generally present. For such occasions there was a regulation, that at least the Lord's prayer and the Creed should be read in German. It is worthy of remark that Luther, in his Formula Missæ, of 1523, refers twice to the German sermon, without any special occasion, where he gives a presentation of an evangelical service; once when he speaks of the poor selection in the *pericopes* of the Gospels and Epistles: "*Interim supplebit hoc vernacula concio,*" and a second time, when he speaks of the place for the sermon, whether it should come before the *introitus* of the Mass, or after the Creed.

But enough; this much is certain, that, so far as there was any preaching, in the period of which we speak, it was principally in the language of the people, and only as an exception, in Latin.

But in what spirit did they preach? This is yet the most important point. This has already been referred to in our discussion of the preaching of that day, and the



language it was in. Allow me a few strokes, to mark upon this picture the contents, the value or worthlessness, of the preaching before the Reformation. I shall pass over the extreme want of taste, the superstitious and senseless legends, that were rehearsed by preachers of the common orders, without regard to decency or profit; and those foolish caricatures, which the begging monks indulged in, to the great entertainment of the vulgar, and which the worldly-minded clergymen imitated for the sake of popularity. Erasmus confirms, as true in his day, what Laurentius Valla, the Humanist, affirms of the middle of the century: "It has come to this, that preaching is degraded to making a noise, and consists in the ability to halloo; the speaking is more of a roaring, and the best screamer is the best preacher." I may, also, pass over the foolishness of learning which spread itself in the sermons, by endless quotations, not from the Church-fathers only, but also from the scholastics and profane writers, from Aristotle and Seneca, and even Terence, the erotic writings of Ovid, and from the books of canonical and civil law. It is often enough a very cheap show of learning which displays itself in the pulpit, since there are helps of all sorts, alphabetically arranged proof passages from the fathers, the so-called *Autoritates Aristotelis, Senecæ, &c.*, topical anecdotes from biography and history. That same preacher who pretends that he understands Aristotle as a school boy understands his reader, manifests that he knows nothing of the Greek, although he refers to Greek etymologies. We will glance hurriedly at the most distinguished preachers. Those "stains on human reason," Barleta, Maillard and Menot, appear to me very spirited, popular speakers; they are good in denunciation; they fearlessly attack and lash all orders of society, but they seem to feel themselves secure behind the generality of their reproofs; they twine all the phenomena of both public and private life, most beautifully in their sermons, which gives them an importance in the history of the culture, that characterized the end of the Middle Ages. Barleta frequently touches on politics; he loves Italy, mourns over her divided and unhappy condition, in eloquent words, and makes frequent use of Dante, Petrarch, and other cotemporary poets; but like all the others, he has a jumble of scholasticisms in all his sermons. In Germany we refer to Geiler, of Strasburg, who was undoubtedly the most distin-

guished preacher of this whole period. Upon the whole, he comes up to his own requirement, that, namely, a preacher must preach simple, common, useful and instructive things; disputations and other high things, he must attend to, at home and in the schools; but he did not leave philosophy, and what was then called astronomy, entirely out of his sermons, he is at times very scholastic, dry and empty. In general, however, he has pointed wit and good humor at his command, although it sometimes manifests itself in a tedious play upon words. Much knowledge of human nature, a rich experience of life, and an honest horror against everything that is bad, which he understands so well to impress upon his hearers, are apparent in all his sermons. But much further he does not go. He denounces vice, recommends virtue, praises the saints, and condemns sinners; but redemption, the finished redemption of a fallen world, the peace of soul that follows on justification through the grace of God in Christ Jesus, a holy life, as the fruit of a new heart, are not preached. And yet, the excellent Strasburger is dry wood in a dry pile of brush.

At the close of the fifteenth, and in the beginning of the sixteenth centuries, there are traces of a theory of preaching. Of Stephen Hoest, a Professor of Heidelberg, we have a *modus prædicandi subtilis*, with which, however, I am not acquainted. But there is a greater name, John Reuchlin. In 1502, the pestilence drove him to Denkendorf, in Wurtemberg, into a monastery of the Dominicans. For his hospitable reception, he manifested his gratitude by giving lectures on the art of preaching, and, on their urgent request, gave them a *resumé* of these lectures in a "*Liber de arte prædicandi*." It is poor, unimportant, and scarcely worthy of the name Reuchlin. These elementary definitions of rhetoric, are worthy of notice, not on account of their intrinsic merit, but as the symptoms of the stand-point of young theologians, and even older priests, for it is designed for both. It is difficult to realize how Reuchlin can entertain the hope, which he expresses at the close of the dedication toward the provost of the monastery: *Accipe hoc munusculam grato animo, quod, quamquam parvum exstat corpore, tamen mea sententia lucebit plurimum virtutibus.*

The *Manuale Curatorum*, by Surgant, of Basel, from the year 1506, is much more thorough upon this subject,



and furnishes many an excellent hint, with regard to the times, and the condition of the Church and the Pulpit. It breathes the hopeful air of a Reformation. But the four-fold meaning of Scripture, is zealously maintained, and the whole ballast of the scholastics is preserved like a precious jewel. It is a sad little library, to which this well-meaning man points his candidates for the ministry. But this book, if we compare it with the "Ecclesiast" of Erasmus, appearing fifty years later, shows plainly that, in this interval, a new spirit from on high had been breathed into the dead Church, although Erasmus did not venture to take that decisive step toward a Reformation. I have not proposed to myself the task of picturing and praising Luther, as a preacher. To speak of Luther truly is to praise him. This much is true, that in the bright light of his greatness in the pulpit, the dark condition of the fifteenth century becomes visible. What Luther does *not* preach, shows us the nothingness of that which Meffrath, Gabriel Biel, and Bernhardin de Busti have spoken; what he *did* preach enables us to realize what was lacking in Gerson and Geiler. If it could be said of Gerson, that his eloquence consisted in his love to God; of Luther I would say, his eloquence is the power of the love of God, the grace of Christ which he believes in, simple as a child, and unshaken as a hero.



## ARTICLE X.

THE ADVENT OF CHRIST. BY REV. F. AHLFELD, OF LEIPSIG. TRANSLATED FROM THE GERMAN.\*

By Rev. J. B. RATH, A. M., Bethlehem, Pa.

To-day, my beloved, we enter upon the new Church-Year. May the Lord's blessing attend us throughout its whole course! But what is meant by the new Church-Year? Alas! my dear hearers, the Church has forgotten its signification to such a degree, that she scarcely knows

\*Sermon by a very popular Minister of the Gospel, preached on the first Sunday in Advent, and based on Matt. 21 : 1—9.

what her own year is. The question may be asked: what has the year to do with the Church, or the Church with the year?

The natural year, you know, is determined by the sun. One revolution of the earth around this luminary, constitutes a year. In such a year we have four seasons:—the lovely Spring, the warm Summer, the fruitful Autumn, and the severe, quiet Winter. Each of these seasons has its own definite features. In the firmament of the Christian Church, there also stands a sun—that sun is Jesus Christ, which shines by day and by night, forever and ever. And, as the earth revolves around the natural sun, so, in like manner, the Church takes her annual course around the gracious Sun of Righteousness, and contemplates the successive scenes and teachings in the sacred history of the Redeemer. Her Spring-time is the lovely season of Christmas and Epiphany, in which Christ becomes man, and in which he is declared to be the glorious Son of God, with power. Her scorching Summer, is the season of Christ's fasting and suffering, when the expectation of his death oppresses her like a close and sultry atmosphere, and in which the death-storm, which had long been gathering, finally breaks in, and the dreadful bolt bursts from the black cloud of sin, and smites the JUST ONE. Her Autumn—her harvest-time; these are the days in which the Holy Ghost is poured out upon the disciples, and in which, during the long series of Trinity Sundays, the fruits of the Spirit are gathered from the fruitful field of the Triune God into the Garner of the heart. To this enriching season belong the most varied portions of the history of Christ. Wherever he stands, whatever he does, whenever he prays,—each of these is a field, in which the believer may reap a rich harvest. Finally, the severe and quiet Winter arrives. With the twentieth day after Trinity commence the Gospels, which treat of the last things. Life's Winter-storm is felt to be upon us, at the bier of the youth at Nain, and at the death-bed of Jairus' daughter. In the house of the king, who made a marriage for his son, but who found one of his guests without a proper wedding-garment, and in the vicinity of that other king who reckoned with his servants, and found one of them a great debtor without repentance and without a new life, we are seized with a feeling as if a



blasting wintry frost had chilled our inward parts. "The plants which the Father has planted," will be gathered into the house, built for them from the beginning of creation, as it is written: "Inherit the kingdom prepared for you from the foundation of the world." Those which he has not planted will be "rooted up," according to the declaration: "I have never known you; depart from me ye workers of iniquity." On the last, or twenty-seventh, Sunday after Trinity, all the different gospel lessons in use treat of the entrance into the kingdom of glory, into life everlasting. Thus on the first day of the Church-Year, we preach Him, "in whom we shall have life, and have it more abundantly." On the last day, the believer attains to that which was the aim and end of all his labor. This Church-Year is a true year; it is more naturally arranged and divided than the civil year. It commences with its vernal harbingers and its season of Spring; it closes with its Winter, with death and judgment, but also with victory over death and judgment.. The civil year begins in Winter and also ends in Winter; its course and division are not according to nature.

Beloved Christians, you too desire to make a circuit around the gracious Sun of Righteousness; you, too, desire the warmth and light of its blessed rays! Therefore, I entreat you, give heed, to-day, to the first ray that falls upon the poor, dark and cold heart. "Unto you shall the Sun of Righteousness arise with healing in his wings." This gracious Sun of Righteousness sheds its first vernal beams in the exclamation:

*"Behold thy King cometh unto thee meek!"*

Thy Lord doth come in spirit meek,  
Thy welfare, not his own, to seek;  
Be not offended at his state,  
Nor let Him for his entrance wait.

I. Thy Lord doth come in spirit meek,  
Thy welfare, not his own, to seek.

It is a singular royal entrance that is described in our gospel-lesson. The Lord, the true King of Israel, proceeds from Jericho to Jerusalem. But "he hath no form or comeliness that we should desire him." The beast upon which he enters, is a borrowed one. He sends two of his followers to Bethphage, on Mount Olivet, who "shall find there an ass tied, and a colt with her; they shall loose

them and bring them unto him." And thus he enters, not upon a proud, royal steed, but, as Zechariah had prophesied: "Tell ye the daughter of Zion, 'Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass.'" When other kings publicly enter their capitals or their castles, the roads are usually carpeted with rich cloth and tapestry, over which they ride. Here the poor people spread, in the way, their own garments, which had, indeed, little in common with royal carpets. When any other king enters his capital, his heralds ride before him. These bear his colors and proclaim his name, his fame, and his kingdom. Here the heralds are poor children, who enter with him into the city and the Temple and publish his name. Whoever looks upon this procession with the eye of an earthly king, or whoever compares it with a royal pageant, as frequently occurs, may well smile and say: "Oh, sorry king! your glory is borrowed property, and your royalty is of little account." And yet, he who can understand intimations, he who can trace the deep and hidden features in this picture, must say: "It was a wonderful train." What was it that attracted these multitudes to him? What was it that collected the crowds of children around him? *It was that fulness of divine power concealed in him*. No one can discover the hidden power of the magnet in its external appearance. It looks like an ordinary piece of iron; yet it attracts all the iron that comes within the reach of its influence. And the Lord born of God, also without form and comeliness, draws unto himself whatever is of God. What was it that induced that man to allow the beasts to be taken, upon the authority of the mere words: "The Lord hath need of them." It was the feeling that the Lord is also his Lord, and the Lord of all his property. Without lands, without throne; without sceptre, without crown; without purple, without pomp, and yet a King with all power. And with the exclamation: "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest," it seems as if the heavens would open, and as if the ancient, the eternal glory would descend upon him, as if he gloried in the eternal crown. Do not shut your eyes, lest you belong to those, of whom it is written: "They have eyes, but they see not, they have ears, but they hear not."

But tell me, dear Christian, why did he come in such



lowliness? Why did he forsake his glory and his eternal hosts? For your sake. He wanted to blot out your sins with his blood; he desired to bear your guilt. But whoever bears a load of guilt, be it his own or that of another, does not appear in royal apparel. He, who wears a crown of thorns, wears no crown of glory. He came in such lowliness for your sake. You shall *believe* in him. But had he come in his power and glory, had he come with his heavenly hosts, had he come in such majesty as would crush the world and the hearts of men, like the thunderbolt shatters the tree, where would there have been occasion for faith? The world would have been prostrated at his feet. Children would not have been born to him as dew-drops at the dawn of day, which silently form on the grass, but in each of which the rising sun forms its image. Servants and slaves, in unnumbered hosts, would have been gained for him. A new *law* would have been delivered, but no *gospel* published. But those that serve Him who "denied himself and took upon himself the form of a servant," those are truly his, they are his from within, and not from without. But that you may know that he is your Lord, that he is God's only begotten Son, that he is the King of all worlds; of this he has given you sufficient intimation in this public entrance also. Let the following parable illustrate this. Once upon a time there was a king who had two kingdoms. He lived in the capital of one of them, and thence ruled the other, without dwelling therein. After some time the king received this message: "Your subjects, in the other kingdom, despise you, mock at your name and treat your commands with contempt. They say: 'We have no king.'" Then the King said to his son: "Arise my son, go and bring the rebellious nation again into subjection to my authority. But be careful to learn who among them is still loyal to me, and who has hardened his heart in rebellion and obstinacy." Then the son dressed himself in mean garments, and took a staff into his hand and departed into the other kingdom—he entirely alone. Now whoever looked upon his mean apparel, and perceived that he came without attendants and army, despised him, and was unwilling to reverence him as the king's son. But whoever looked upon his countenance recognized it, as the countenance of a king, and discovered in it the royal features of his father. And whoever discerned these features and bowed the knee before

him, to him he revealed himself more fully, yea to him he gave letters of pardon from his father. He affixed his father's seal thereto, for he was his son. When he had finished this, he returned home. To the faithful he gave these instructions: "Collect out of the nation all loyal subjects; for after some time I will come again with my father's army and slay the rebels with his sword." No one shall then perish who is, or meanwhile has become, loyal to him. In like manner has our Father in heaven given the kingdom to his Son. He, too, came poor and lowly; he, too, had laid aside the royal apparel of divine glory. But whoever looked into his face recognized the only begotten Son of God. Whoever adhered to him in faith, upon him he bestowed the pardon and blessings of his Father. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He impresses his Father's seal upon their hearts. But there is a time when he will come again. Then God shall be all in all. Those who have not accepted his mercy must submit to his dread sentence. Whoever will not lay hold of him in faith, will be laid hold of with power. Your King has come to you in meekness, to show you the mild nature of his kingdom. His kingdom is not of this world. The worldly kings domineer, and the mighty are called gracious lords. In his kingdom matters are reversed. Whoever humbleth himself shall be exalted. In this kingdom that is lofty and great, which has become small for Christ's sake, "The meek shall inherit the earth;" those "having nothing shall possess all things." He, who washed the feet of his disciples, who bore the crown of thorns, who himself bore his cross to Calvary, he is the King of Glory; he has been exalted far above the heaven of heavens. And as to the princes associated with this King in his realm—who are they? They are those who, for his name's sake, endure persecutions, who are objects of ridicule to the worldly-wise, who are crowned, day by day, with mockery's thorny crown. But they may not say it to themselves, that they are great on this account. In the moment in which they say it, they forfeit their dominion. The Lord must make mention of it to them—he *will* make mention of it.

II. Be not offended at his state,  
Nor let him for his entrance wait.

Beloved Christians, what is that which hinders us most



from believing in the only begotten Son of God? It is his lowliness, which lies as a stumbling-block in our path; it is this that makes us falter. We say: "He is born of a woman, even as I am; and shall *he* be the Son of Almighty God! He was so poor that "he had not where to lay his head." He enters the city of Jerusalem more like a beggar than a king, and shall *he* be Lord and King of all things! He dies on the cross like a malefactor, and shall he have life in himself, shall *he* be the fountain of all life! Christ crucified was unto the Jews a stumbling-block, and unto the Greeks, foolishness; and there is, probably, not a soul among us, whose faith has not, at some time or other, been shaken by Christ's lowliness. But what is the cause of such faltering? It is our own pride, it is our own perverted idea of that, which is accounted great before God. We imagine that God must estimate things by human standards. To us that appears great which glitters and dazzles, which makes a show and a noise. Before God, however, that alone is great, which is born of him. Which of these is *true* greatness, is seen in its duration. What man regards as great and glorious, is consumed by the tooth of time—it becomes so small and miserable that we recognize it no more. Whatever is divinely great rises above the dust; and when it has attained its full greatness, we are disposed to ask: "Does this really originate in so small a beginning?" God makes a small beginning, but reaches a great ending; man starts with great things, but ends in little or nothing. Therefore, if you desire to receive the Lord worthily, you must receive him by suffering his Spirit to humble you. Those that went before him, "cut down branches from the trees, and strewed them in the way." Are you, also, able to do this? No, our country produces no palm trees, and if we should wish to take other branches, such as we find in our country, we would find that the Lord has already stripped our trees of their foliage, so that we might not deceive ourselves with so improper a sacrifice. Nevertheless, you must know where a suitable palm tree grows. Go into the garden of your own heart—enter it at once. Behold, there stands a palm tree with a tall, slender trunk—it reaches far up into the heavens. This tree is your pride, your opinion of yourself, your conceit, in view of your own virtues, accomplishments or possessions. Mount it and cut down its branches, yea, take off its entire top, so that it will grow

no more. And now strew it all, all in the way before the Lord. Over these he will ride into your Jerusalem—into the city of your heart—with greater joy than that with which he entered the ancient city. Whatever is lofty, shall be brought low. On that day life alone shall be great and glorious. “The multitude spread their garments in the way.” Your Lord no longer enters visibly. Quiet and unobserved he makes his entrance into the hearts of men. Lay aside the old state-dress of your own righteousness. You are acquainted with this false mask, in which we love to appear. We wish to hide our sins before God and man. The garment of our own righteousness is, after all, entire, only on the outside; inside, quite within, it is torn, and continues to tear as we grow in years. It has only the appearance of comfort, but inside, quite within, it is cold, so cold that our very bones might shiver. Lay off this old garment and confess to your Lord: “I am poor, and naked, and bare.” And he will rather enter your heart over this old garment than over those which the poor people spread in the way. The old shall pass away—on that day all things shall become new. And now, when you shall have humbled yourself, when you shall have cast aside the court-dress—that miserable garment of self-righteousness—and broken down the branches of your pride, then, indeed, with the people that went before and after him, you will learn to exclaim: “Hosanna to the Son of David!” This Hosanna signifies nothing else than Oh help me! Help, for I cannot help myself. Save me, for I cannot save myself. “As the hart panteth after the water-brook, so panteth my soul after thee, O God.” Dear Christian, if you have ever truly felt your poverty, then you have also addressed a Hosanna to your Deliverer; but, if you have not, then may the hour be nigh when you may do so! For you must first become poor, before you can become rich; you must first cry Hosanna, before you can sing Hallelujah. But mark! there is yet another Hosanna in our text: “Hosanna in the highest.” This “Hosanna in the highest,” is the prayer of the angels who beseech the Lord for help on your behalf. And if *they* pray for you, then you have the best reason to pray for yourself. After the Hosanna comes the song of praise: “Blessed is he that cometh in the name of the Lord!” Only he that *needs* help can properly celebrate Advent; only he that *feels* this need of help, can sing a hymn of praise to his Saviour. Then join in the song to-



day, from the depth of your heart ; then sing to-day with joyful lips : "Blessed art thou that cometh in the name of the Lord !" No human name can help me, for sin and guilt cleave to all human names. No one that comes in his own name can render me any assistance ; he must come in the name of God. Against him, against him alone, have I sinned ; with him, with him alone, there is, also, forgiveness. And thou, Son of God, hast a name which is above every name. Thou comest in the name of Him who can "blot out the hand-writing of ordinances that was against us," who can take away the terror of the law.

Accept my thanks for thy warm love,  
Which brought thee from the heights above !  
Prepare thyself, Oh Church of Christ !

"The watchers on the mountain  
Proclaim the Bridegroom near ;  
Go meet Him, as He cometh,  
With hallelujahs clear.  
The marriage-feast is waiting,  
The gates wide open stand ;  
Up, up, ye heirs of glory ;  
The Bridegroom is at hand !"

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## ARTICLE XI.

### NOTICES OF NEW PUBLICATIONS.

*The Divine Rest: or Scriptural Views of the Sabbath.* By John S. Stone, D.D. New York : A. D. F. Randolph. The discussion embraces the following points : (1) The Institution of the Sabbath, cotemporary with the creation of man ; (2) Consideration of Objections against its early institution ; (3) Proof of its early institution and universal obligation ; (4) Argument for the change of the day from the seventh to the first ; (5) What the hallowing of the day requires ; (6) Benefits of a duly Sanctified Sabbath ; (7) Sinfulness of its desecration ; (8) Means by which its sanctification may best be secured. The great aim of the author seems to be of a practical character, to urge the faithful observance of the day of rest, and thus to secure all the blessedness which its sanctification contemplates, and is designed to impart.

*The Christian Sacraments: or Scriptural Views of Baptism and the Lord's Supper.* By John S. Stone, D.D., Griswold Lecturer in

the Divinity School of the Protestant Episcopal Church, in Philadelphia. New York : A. D. F. Randolph. In this Treatise the author presents the subject of the Sacraments, in accordance with his interpretation of the Scriptures, and the standards of his Church, regarding truth as the only instrument which the Spirit uses in regeneration. The work is divided into three parts : (1) The Introduction, which discusses the New Birth—Preaching—the Relation of the Sacraments to Preaching; (2) Baptism; (3) The Lord's Supper. Dr. Stone is a forcible and interesting writer, and, although we may not always reach the same conclusions, we cannot fail to admire his candor and earnest spirit.

*The Gospels: With Moral Reflections on each verse.* By Pasquier Quesnel. With an Introductory Essay. By Rev. Daniel Wilson, D. D. Revised by Rev. Henry A. Boardman, D. D. In Two Volumes. New York : A. D. F. Randolph. Although Quesnel was a Roman Catholic, and retained many of the errors of his Church, yet his whole life seems to have been consecrated to the love of his Saviour, and Bishop Wilson, speaking of his *Reflections*, says : "We have nothing in practical divinity so sweet, so spiritual, so interior, as to the real life of grace—so rich, so copious, so original. We have nothing that extols the grace of God, and abases and lowers man, so entirely." The work is not a Commentary, either critical or popular, but a collection of practical reflections on the gospels, devotional, original, striking and suggestive, eminently adapted to promote spiritual enjoyment, and Christian culture.

*The Christ of the Apostles' Creed: The Voice of the Church against Arianism, Strauss and Renan.* By W. A. Scott, D. D. New York : A. D. F. Randolph. We have here presented a series of discourses, following the order of the Apostles' Creed, with special reference to the anti-Christian theories of the present day, delivered in the course of the author's routine of pastoral duty. In his elucidations, he makes use of Witsius, Pearson, and other great expounders of the Creed, yet he modifies and works up the whole to suit his purpose, with an independent and earnest mind. The discussions might be condensed, and the arrangement, sometimes, be more methodical, yet we must not forget the original design of their preparation requiring amplifications and explanations. The style is popular, the expositions pointed and instructive, and the argument better fitted to strengthen the believer than to remove real difficulties and convince the sceptic. On the *Descensus*, he differs from the Reformers and most of our old Lutheran divines, maintaining that "He descended into hell," means nothing more than that Christ underwent all that was predicable of man's dissolution, that he completed his redemptive work, by dying just as we do, that his body was buried, and his soul went immediately to God.

*The Resurrection of the Dead.* By Rev. George S. Mott. New York : A. D. F. Randolph. The writer gives us the Scriptural teachings on this important subject, and satisfactorily replies to the objections urged against the doctrine. The discussion is clear, concise and forcible. It is a valuable addition to our religious literature, and will not fail to produce an impression.

*Manual of the Lives of the Popes, From St. Peter to Pius IX.* By John Charles Earle, A. B. First American from the last London



Edition. Baltimore: John Murphy & Co. This volume bears the *imprimatur* of the Archbishop of Baltimore, and is, of course written from a Roman Catholic stand-point. The biographies are necessarily brief, yet they contain all the material facts, civil and ecclesiastical, of the three hundred and nine Pontificates, claimed by Papal authorities, with nearly all omission of controversial questions. It is a valuable compendium, and will be useful for reference, to the Protestant student as well as to those who are in sympathy with the author. We thank the publisher for the service he has rendered in presenting the work to the American public.

*American Edition of Dr. William Smith's Dictionary of the Bible.* Revised and Edited by Professor H. B. Hackett, D. D. With the co-operation of Ezra Abbot, A. M., Assistant Librarian of Harvard University. New York: Hurd & Houghton. Parts I., II. and III., of this American reprint, have appeared under the most favorable auspices, and, compared with the English edition, the work is a great improvement. It contains important supplementary matter, furnished by some of our most eminent American scholars, which imparts greater completeness to the original work, the reputation of which, in the study and illustration of the Scriptures, is fully established. The American editors are well qualified for the task they have undertaken. The numbers before us, are characterized by the same excellencies which mark all the publications of this House. The text is clear, and the illustrations numerous and good. The entire work, comprising about thirty numbers, will be issued in monthly parts, each one containing one hundred and twelve pages, and sold only by subscription.

*Beyond the Mississippi:* From the Great River to the Great Ocean. Life and Adventure on the Prairies, Mountains, and Pacific Coast. By Albert D. Richardson, author of "Field, Dungeon and Escape." Hartford, Conn. The volume before us contains more than two hundred illustrations, from photographs and original sketches, of the Prairies, Mountains, Deserts, Rivers, Mines, Cities, Indians, Pioneers, and Great Natural Curiosities of the new States and Territories. The work is highly creditable to American art, and abounds in the most valuable information in regard to the Great West. It seems to be the result of an immense amount of labor, and cannot fail to have a most extended circulation. Mr. Richardson is well known as a writer, and his opportunities for gathering material have been more than ordinary, and his powers of description are the very best.

*The Life and Adventures of Nicholas Nickleby.* The Personal History of David Copperfield. By Charles Dickens. With Original Illustrations, by S. Eytinge, Jr. Boston: Ticknor & Fields. We have received two more volumes of the beautiful Diamond Series of Dickens' works, now in course of publication by Ticknor & Fields. They resemble, in all respects, their predecessors, in compactness, elegance and convenience. The regularity with which the serial is issued, indicates how successfully the recently awakened interest in Dickens is maintained. The illustrations are capital. The productions of Mr. Eytinge, in this direction, are seldom equaled.

*God's Work—Our Ebenezer.* Eighteenth Anniversary of the Pastorate of Rev. J. George Butler, of St. Paul's Lutheran Church. Washington, D. C., June 7, 1867. M'Gill & Witherow.

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M. L. STOEVER,  
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
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
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
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This number concludes the XVIII. Volume of the *Evangelical Review*. We sincerely thank our friends for their kind, dis-interested services, in the past, and earnestly request their continued assistance and coöperation in our efforts to sustain the QUARTERLY. We hope to make the work still more valuable to the Church than it has been. We need the help of friends, and we indulge the hope, that the liberal spirit and the general principles, on which the *Review* is conducted, will commend it to the patronage of the whole Church.

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# THE EVANGELICAL QUARTERLY REVIEW.

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This periodical is devoted to the exposition and defence of the doctrines of the Evangelical (Lutheran) Church, to Theological discussion, Bible Criticism, and Church History, by means of articles both original and translated from German and other foreign journals. It





